

The Northwestern LUTHERAN

Jan 41
Rev C Buenger
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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 8:5

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"From Thence He Shall Come To Judge the Quick and the Dead."

THE DAY SPRING FROM ON HIGH HATH VISITED US

Luke 1:78, 79

The Day Spring from on High hath visited us to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

IN his letter to the Ephesians, St. Paul describes the Christians as "Speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord." He enjoins the Colossians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." With this sketch of believers the Apostle also describes the *ideal hymn*. It is a hymn rich in, charged with, the gospel of Jesus Christ. The ideal hymn will therefore be found in the Bible itself. The Book of Psalms is still *the* hymn book of the Christians. It voices the salvation that is in Christ. "The Lord is my Light and my Salvation." May these Psalms always find a place in our hearts and in our homes. In addition to the Psalms the Scriptures contains other pearls of great price of hymnody. At this festive season of the year we turn with new delight to the "hymns" recorded in the first and second chapters of St. Luke's Gospel. We repeat the song of songs chanted by the angels on Christmas Eve: "Glory to God in the highest; on earth peace; good will toward men." We make the Magnificat of Mary our own; "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." And we repeat the hymn of Zacharias from which our text is taken.

Only Faith Can Sing

We remember the occasion which prompted this hymn. Zacharias was struck dumb, speechless, when he doubted the angels message: "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." It was not until John was born that Zacharias again received his speech. Then his mouth was opened and his tongue was loosed, and he spake and praised God.

It is thus with us also. Doubt and unbelief seal our lips. There will be no songs of praise to God. If we have tasted and seen the mercy and grace of God our mouth will be opened and our tongue loosed. Let Zacharias now lead us in singing the grace and mercy of our God.

Light for Darkness, Joy for Weeping

Zacharias sings and says: "The Day Spring from on High has visited us." Immediately we are reminded of the prophecy in Malachi, the last of the prophets, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." — Do we know the joy and satisfaction of the sick and the troubled who have spent the long night anxiously waiting for the dawn, when the first rays of the rising sun greet them? Thus the Day Spring from on High, the Sun of Righteousness, with

healing in his wings, is risen upon us. Jesus Christ, the Son of God, made man, came into our night of sin and death and hath brought life and immortality to light.

O Son of Righteousness divine,
On me with beams of mercy shine.
Chase the dark clouds of sin away,
And turn my darkness into day.

The Day Spring from on High hath *visited* us. The expression is used of God's coming to men. It is his coming after days and years of waiting and hoping. Thus Joseph told his brethren in Egypt, "God will surely visit you and bring you out of this land into the land which he swear to Abraham, to Isaac, and to Jacob." Years later Moses told Israel, "The Lord God of Abraham appeared unto me, saying: 'I have surely visited you, and seen that which is done to you in Egypt.'" — Pity Israel, weeping and groaning under the lashes of Pharaoh's taskmasters.. Finally, after four hundred years of bondage, the Lord visited his people, visited them in mercy and grace. And He put a new song in the mouth of His people. — Thus the Day Spring from on High hath visited us. Christ came after years of waiting and longing. We know of the yearning of David and the other believers in the Old Testament: "Oh, that salvation were come out of Zion!" Christ the Savior came to His people. He still comes to us in His gospel; to all who are looking for the redemption of Israel, to all the faithful, burdened with a load of care. "Oh rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire."

In Mercy and Grace, Not in His Wrath

Can we be sure that God will visit us in mercy? Have we not daily sinned much and indeed deserve nothing but punishment? Must we not fear that He will visit us in His sore displeasure? — The Day Spring from on High hath visited us. "God so loved the world, that He gave His Only Begotten Son." Christ is come, Immanuel, God With Us, God For Us, and not against us. In the Child in the manger the grace of God that bringeth salvation hath appeared to us. This is God's pledge of His mercy and grace.

Shall we still dread God's displeasure,
Who to save, Freely gave,
Us his dearest treasure?
To redeem us He hath given
His own Son, From the throne
Of His might in heaven.

Come then, banish fear and sadness
One and all, Great and small,
Come with songs of gladness.
Love Him who with love is glowing,
Hail the star, Near and far,
Light and Life vestowing.

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EDITORIALS

The Road of the Unionists — Whither Does It Lead? — We found in our files the following article written for the

Lutheran Witness many years ago. It was so very interesting, timely, instructive and to the point that we thought it worth while to pass it on to our readers:

"There are still enlightened men in the Church who recognize that indifference, especially doctrinal indifference, is the greatest danger threatening the Church today. It is heartening and cheering to read an expression such as this by the Rev. J. Fritz (now professor at St. Louis): 'Religious indifferentism — how sinful! how detrimental! By its very nature religious indifferentism is the most insidious and the most dangerous enemy of the Christian Church. It is Satan himself transformed into an angel of light. Its advocates are "false apostles, deceitful workers, transforming themselves into the apostles of Christ.'" For the very plain "Thus saith the Lord" religious indifferentism substitutes Satan's question, "Yea, hath God said?"

If all our pastors and congregations thus set their faces against indifferentism, which is essentially nothing less nor more than unbelief parading as charity, then loyalty and the rich promises which God has given to those who faithfully proclaim His Word will be fulfilled in our midst, and thus true success, healthy growth, and a happy progress will be given to us.

But we shall need constant encouragement on this path, for the spirit of the times is against it. Influential, learned, and powerful men, as the world counts influence, learning, and power, are carrying on a persistent and energetic propaganda in favor of the widest Church union based upon indifference to doctrine. How far the blighting of this activity has even now extended we may gather from an excellent editorial in the *Lutheran Companion*:

"We sometimes hear even Lutherans express the hope that not only all Lutherans of the United States might unite into one body, but that all the Protestants, Lutheran as well as Reformed, might come together and form one strong Christian Church. All that would be necessary to accomplish this, it is claimed, would be for all to unite in a common belief in a "Supreme Being.""

Let us not be deceived by the modest demands of some of these unionists that for the first all Lutheran bodies only unite. Let us not be deceived by the assertions that, after all, all Lutherans accept the Scriptures and the confessional writings of the Lutheran Church. The official publications of some of these bodies testify to the contrary. In the congratulatory writings, moreover, of those who commend union, we read nothing of any rejoicing that God's Word is preserved to the Christian Church in its entirety and purity, but much that large and influential and powerful bodies of men are formed, which, thus united, may thus be expected to accomplish great earthly results. Is it not time to stop and ask whether

we are to build the tower of Babel, or whether we are to preach the Gospel? Is it not time that we stop and ask whether we are to build up a new papacy, or whether we are to teach men all things whatsoever the Lord Jesus has commanded? The *Lutheran Companion* is rightly alarmed at the situation and asks:

'Is Protestantism to run out into a quasi-religious institution whose only confession is a belief in a non-descript 'Supreme Being' as its God, and whose prayer to this 'Being' is so vague that the Jew and the heathen, the Trinitarian and the Unitarian can unite in it, and each one feel that he is approaching the God of his conception? In other words, is the Christianity of the churches to lose its distinct characteristics as divinely given, and be placed on a common plane with anything that the human mind has conceived of as religion?'

The road of the unionists — do you see whither it leads? It leads toward Masonry, and those who are informed know that Masons hold in their hands the whip and the reins by which the Church is to be driven along this road. But, praise be to God! there are still some who are not ignorant of Satan's devices. Let us not make the first step on this road towards a de-Christianized Church, and we shall not make the last. — *Lutheran Witness*.
W. J. S.

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Dogged Tenacity They are at it again, in fact, they have been at it since 1930 — ten years now — breeding and raising chimpanzees for the purpose of studying the mind and body of this famous member of the ape family. These chimpanzees are being studied to find proof that man emerged through a long line of ancestors from this hairy beast of the jungle.

This study is carried on daily in the Yale laboratories of primate biology, a mile from Orange Park, Florida, and fifteen miles from Jacksonville. Much of the Rockefeller money went into this experimental station; at least it was the Rockefeller money that made it possible to provide adequate buildings to house these apes. The master mind behind this venture is that of Robert Mearns Yerkes, world famous animal psychologist, so it is claimed.

Just what possible interest men, learned men, can have in trying to prove and establish that man was not "formed of the dust of the ground" and that God did not breathe into his nostrils the breath of life" and that man was not "made in the image of God," is a deep mystery — to the chimpanzee as well as to those doubters themselves. We wonder if they really take themselves seriously. Why are they so anxious to find in the chimpanzee and related species of that family long lost relatives of man? We have the true answer in Romans 1:22, "Professing themselves to be wise, they became fools."

There is but one object in all these attempts — to prove that God, the Scripture, which give man a truthful account of his origin, is a lie and that the Bible contains the

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account and record of man and creation as it originated in the mind of man. *They deny that the Bible is God's Word.* That is the purpose behind all these experiments. Theirs is the same mocking question, "*Yea, hath God said?*" that Adam and Eve heard in the garden of Eden. They and their ilk are ever busy as we read in Romans 1:25, "Changing the truth of God into a lie."

These attempts will not disconcert the believer in the least. He knows from the Word of God that these attempts will ever be made. Satan started it in Paradise and it will not change until the devil is finally bound forever with chains in the pit of darkness.

In the meantime the Christian will run with patience the race that is set before him, believing God and His Word and trusting the accurateness and the truthfulness of the Scriptures. W. J. S.

* * * *

Resisting the Government Much space has been given in the secular as well as in the church papers to eight theological students of Union seminary who refused to register for the selective service in the army and navy of our land. Much that has been said was said in defense or in condemnation of their action. We are surprised to read in many of the church papers that because these boys followed the dictates of their conscience their action is not reprehensible. We must admit that we do not quite understand their position. One church paper, *The Living Church*, goes so far as to say, "We think the eight students were mistaken in their course, but we honor them for their loyalty to their convictions. Of such stuff, martyrs are made."

What are the facts in the case? This is not a case of men refusing to bear arms for their country, eventually killing some fellow man in a conflict, but this is the case of men refusing to *register*, that is, to state their age, occupation, etc. — certainly with the view to call these men into military service of the country if they are able and desirable men — but, nevertheless, here *registration* alone comes into consideration. They knew, for they were told by the judge, if by no one else, that because they are theological students they would be exempt from military duties; they were also reminded of the fact that due consideration would be given to all "conscientious objectors," but these boys not only refused to change their minds on the matter but also refused the privilege of defense council. Before imposing sentence the judge called upon each of the students to speak for himself if he had

anything to say and each one arose and in his own words condemned the draft as a recognition of the moral correctness of war. This, they said, they would be doing by registering. Much was made of the sincerity and the high quality of the minds and characters of these boys.

Yet, what is it all about? Who cares about all that? In this matter not conscience but Scripture is the guide of a Christian. No matter how much he hates war; no matter how much he believes that the draft will be followed by war, it is and was their plain and solemn duty to obey the government that has the rule over them. Of this we read Romans 13:1, 2. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*" God's ordinance is here clearly stated: He wants all men, especially Christian men, to *obey* the government; He demands that they do not *resist* their rulers.

Now here is where conscience is to begin its work — at the Word of God! This binds the conscience of the Christian. Where God has spoken the conscience has lost its freedom. Read verse 5, "wherefore ye must needs be subject (to the government) not only for wrath, but also *for conscience sake.*" Here Paul establishes the Word of God above conscience. That Word is the final authority and conscience must yield to it. We hope that these misguided young men will come to the knowledge of their sin and repent. W. J. S.

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Why? Why should it be necessary for the Church to ever make special appeals for funds? In view of the tremendous sacrifice of our Lord, Jesus Christ — His labors and His sufferings and His death and His glorious resurrection — in view of all this the Church ought to be composed of people whose love toward Christ is so compelling that she would never want for ample means to carry on that work that He gave His Church to do: *Preach the Gospel.*" This work is never a burden but a pleasure to those who are called to inherit the Kingdom.

We know it is the devil and our flesh that impede us. But "For this cause the Son of God was made manifest that He should destroy the works of the devil."

W. J. S.

AN ADVENT MESSAGE

By Pastor George N. Luetke, Toledo, Ohio

WE must as God's children and firm believers in the Christ, who is our Lord and King, constantly be on our guard. When these noisy days, which precede the Christmas season, come around, and the birthday of our most gracious and glorious Lord is celebrated, then we dare not and must not class Christ the Lord with the birthdays and the busts of the world's great men! The world's great men come and go. Their names are now on their tombstones, eaten away by the tooth of time, and others have their names and titles written into monuments that tower to the sky, or they lie in mausoleums that impress the human eyes! Their names are embalmed in the pages of history. They are no more! "the place thereof shall know them no more."

Christ: Sum and Substance

Not so our dear and near Christ. Jesus Christ is the Lord, our Prophet and Priest and King. He has no beginning and no end. He is the Great One — The "I am that I Am," which means "Jesus Christ the same, yesterday, today and forever." Speaking about Jesus and to Jesus God the Father said most emphatically and very plainly: "Thou art My Son, this day have I begotten Thee." And God's Day is eternity, which is the Home of God. Jesus Christ is ever with us and His Church even unto the end of all ages.

At Christmas time some 1940 years ago this great Son of God came to earth and tented among us and we and they behold His glory. He is full of grace and glory and truth. Then after the resurrection from the dead He took our flesh and blood glorified and transfigured to heaven, from which place and point He rules and reigns over all things and from thence He shall return to judge the living and the dead in His blessed Second Coming or Advent.

In the Old Testament, which is commonly called the times before Christ, the times of the prophets, our Savior often appeared as a traveler, then like a soldier, then like a priest, and again at other times like a King or like an angel of God, the angel of God's face, the angel of the covenant. The Lord our Savior can be found on the pages of every book in the Old Testament. Faith recognized Him immediately by His voice and behavior. So we can truthfully write and preach publicly Jesus Christ of Christmas, now coming, was yesterday the Lamb of God, offered to you and me and everybody else on this globe as the Savior from sin, and tomorrow will be the Lamb upon the Throne, the great white throne, judging the universe and before "Whom all knees shall bow."

Let Us See Christ

Let us therefore in the few days left before Christmas see Christ! These weeks, in which there is so much world pressing about us and on us and with us, where we

hear so many advertising voices and hear so much distracting noise, a time where like butterflies we flit from trinket to toy and from party to program, a time in which our eyes gloat and float on man-made gifts, let us be careful and cautious that we do not like the cold and ungodly world sell Christ in Christmas for money and amusement. For Christmas without Christ our Savior is then only a "tale told by an idiot, full of sound and fury, signifying nothing." — With Christ the Savior in Christmas in church and home, it will be "Glory to God in the Highest, on earth peace and goodwill toward men." Therefore in this sacred and serious Advent season let us recognize Christ as Our Commander and Captain of Salvation. In the Book of Joshua, the chapter is five and the verses run from 13-15, we read, "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked and behold, there stood a Man over against him with His sword drawn in His hand. And Joshua went unto him and said unto him: "Art Thou for us, or for our enemies?" And He said: Nay! But as the Captain of the Lord's hosts am I now come! And Joshua fell on his face to the earth and did worship, and said unto Him: What saith My Lord unto His servants? And the Captain of the Lord's hosts said unto Joshua: Loose thy shoes from off thy foot, for the place whereon thou standest is holy ground."

"The Captain of the Lord Hosts"

Now here is an Advent lesson for you and for me. The army of the Israelites under the able leadership of Joshua had crossed the waters of the river Jordan without a bridge! God had divided the waters with His Almighty arm. There they were on the other side, camped in front of the walled and fortified city of Jericho, the city of palms and pagans! No retreat was possible to the rear, because of the deep, swirling waters of fast-flowing Jordan. The advance was impossible, because of the walled and fortified city of Jericho in front of them. The courage of Joshua is shaken and his heart is shivering greatly. Doubt and fear fill heart and mind. In some lonely place we can vision this great general alone, thinking things over and planning the siege of the terrible city right in front of him. Pensively absorbed in thought he lifts his cupped hands from his face and takes one more look at the walls and the fierce forts! His difficulty! And behold! There stood a man over against him with his sword drawn in his hand. He jumps to his feet, faces the man full of trembling and calls out loudly, — friend or foe? — Which? — Art thou for us or against us? — Whose side are you on? — The man with the drawn sword quickly answers: Nay! But as the captain of God's armies I am now come. I am not on your side, you are on mine! All is well!

Who was this? — Who is it? — It was Jesus Christ

our Lord, the Christ before Christmas! God, who in many parts and in many ways spake in times past unto the fathers by the prophets speaks here in the part and the way of a fighting soldier. In the burning bush the same Christ spoke with Moses and Moses heard Him say, when he inquired for His Name: "I am that I Am. That is My Name." Jehovah! Christ the Lord of God's Armies! To Abraham Christ came as a traveler from the dusty road and lunched with that great Patriarch, yes, He walked and talked with Him on the road to Sodom and Gomorrha. With Jacob this same Christ wrestled in the dead of night until the day dawned brightly over Jabok's babbling brook. Where was Christ before Christmas? — We have the answer.

In the Old Testament times making Himself visible under various forms and figures, so that Isaiah at one time wrote: "In the year that King Uzziah died, I saw the Lord also, the Lord sitting upon a Throne, high and lifted up!" And at Christmastime years ago he came born of the blessed and highly favored virgin Mary, the mother of our Lord and appeared in our flesh and blood. He grew up and was baptized and preached our Gospel and healed and suffered, bled and died on the cross! He rose again from the dead and is now sitting at the right hand of God from whence He shall come again the second time like lightning in dazzling glory surrounded with millions of angels to raise the dead and judge the earth, and this is our Advent Faith and Hope!

He Fights for You

This is our Captain and Commander of Salvation. Are we like Joshua in doubt or fear? — Are we like him wondering how this wild and wicked world, confused and confounded, is going to end? — Are we planning the tearing down of the strongholds of sin and every high thing that exalteth itself against the knowledge of God? — Are you fighting with your back against the wall? Are you at the end of your resources? — Is there a river behind you and a walled city before you? Are your hands covering your face with sorrow and suffering? Do you feel the tears of repentance trickling warm down your cheeks? — Is your heart and head aching? Look up! There stands Jesus your Lord with sword drawn, ready to fight for you and me. Trust in His victory that overcomes the world. Come over to His side, where there is no defeat and only victory. Ask ye who is this? Jesus Christ it is, Of Zebaoth Lord, There is none other God. He holds the field forever. Let us see in those tangled and twisted days Jesus standing with drawn sword ready to smite our enemy and to fight for His friends. He is standing in this Advent season at the door. Open the door. Pray. Redeemer, come! I open wide!

What did Joshua do? — He did two things. He dropped to the ground and asked a question. He worshipped the Lord. Took the position of the servant to the Master. Let us imitate the great general. We kneel before the Christ, confessing our sins and accepting His

pardon and power, and peace. Joshua on his knees could say, "if God be for us, who can be against us?" His face beamed success and all the wrinkles of a soldier's face were ironed out and like a good soldier he asks of His chief: "What saith my Lord to His servant?" "What are your commands? What must I do?"

Advent Is Holy Ground

Let us crown Him Lord of All. Let us reverently worship Him in sermon and song. Let us sing as never before: "O Jesus King most wonderful, Thou Conqueror renowned; Thou Sweetness most ineffable; In Whom all Joys are found. — May every heart confess thy Name, And ever Thee adore, And seeking Thee itself inflame, To seek the more and more." What did the Captain command? "Loose thy shoes off from thy feet, for the ground whereon thou standest is holy ground." — All ground where Christ stands is holy ground. It was custom in those parts of the world to take off the sandals or slippers before they entered in to the temple or palace of the king. In Persia and Turkey it is still the custom. We in our country lift our hats or take them off and hold them in our hands. It is a token of respect and an act of reverence and submission. To take off the shoe is then a confession of sin and uncleanness. It is a confession that we are sinners before the Lord, dust and ashes. He alone can wash us clean. Take off your shoes in Advent and come into the temple.

Advent is holy ground. It is the beautiful white way to Christ's birthday, and the Cross and the Second Coming. Advent is the broad approach to the golden bridge, which is suspended between heaven and earth, anchored at one end in the gracious heart of God and at the other end in the bleeding heart of the Christ on the cross. Let us walk by faith over this bridge. Let us pause and prepare. Let us take off the dirty shoe and return as the prodigal and receive "the best robe, and a ring on your hand and shoes on your feet." Let us stand in this Advent, it may be the last, He is coming, let us stand with hatless head, with empty hands, and repentant hearts, with folded hands, trusting souls, and singing lips and with eyes filled with radiant joys over the Savior born for you and for me. — Come, let us stand in His blessed presence and sing:

Silent Night! Holy Night!
All is calm. All is bright.
'Round yon virgin and mother and child,
Holy infant so tender and mild!
Look now! For glad and golden hours,
Come swiftly on the wing:
O Rest besides the weary road
And — Hear the angels sin. —

Geo. N. Luetke.

— "Blessed is that servant, whom his Lord when he cometh shall find so doing." Matthew 24:46.

CHRIST'S SECOND ADVENT

"WHEN THE SON OF MAN SHALL APPEAR
IN HIS GLORY"

THE mind and the thoughts of a Christian are always focussed on the day of the second appearing of the Son of God. How could it be otherwise. The Scriptures would have it so. The Lord Jesus Himself during His earthly ministry never failed to call the attention of his disciples to that great day when after His humiliation and suffering and death He would again appear in the clouds of heaven in great glory. Of this return in glory the Savior reminded the members of the Jewish high court in answer to the high priest's question: "Art thou the Christ?" "hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Many are His warnings to be prepared and ready for the day of His re-appearing. "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh." Matthew 24:44. "Watch ye therefore: for ye know not when the master of the house cometh at even, or at midnight, or at the cockcrowing, or in the morning." Mark 13:35. "And ye yourselves like unto men that wait for their Lord, when he will return from the wedding." Luke 12:36. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. These quotations are enough to show that the Lord was much concerned to focus the mind of His followers on that great day of His re-appearing. They were never to forget that. That knowledge was to be a sobering influence to them at all times.

The Holy Writers Speak Much of It

Nor did the apostles neglect to speak much and often of this important day, *this day of the Lord*. Again and again, each one of them in turn reminded his readers of the great day, urging them to walk circumspectly in view of it. In 1 Corinthians 1:7 Paul speaks of the "*coming of our Lord Jesus Christ*." In the fourth chapter, verse 5, he tells them, "Therefore judge nothing before the time, *until the Lord come*." In 1 Thess. 5:23 he speaks of their blameless lives in view of "*the coming of our Lord Jesus Christ*." He exhorts Timothy 1 Tim. 6:14, "Keep this commandment without spot, unrebukable, until the *appearing of our Lord Jesus Christ*." To the Philippians Paul writes, 3:20, "For our conversation is in heaven: *from whence also we look for the Savior, the Lord Jesus Christ*." Peter in his epistles speaks of the "*appearing of the chief Shepherd*." John in his first Epistle 2:28 says, "And now little children abide in Him; that when *He shall appear* we may have confidence, and not be ashamed before Him *at His coming*."

That is the burden of the appeal of all the Lord's apostles — the appearing of the Lord on the last day.

On this day they would center all our attention and hopes, "*When the Son of man shall appear in His glory*."

Judgment

The purpose of Christ's coming in glory is twofold as every Christian well knows. The one purpose is to *judge the world* — all men. "We must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according that he hath done, whether it be good or bad." 2 Cor. 5:10.

This is the day of dread and terror for all those who during their life on earth despised the grace of God and denied the Savior and spurned His salvation. Oh, it is true that they do not exhibit any of this fear and terror while in this world. The unbeliever is always sure of himself; he never seems to be in doubt about himself and his future after this life. Carefree and careless he is willing to let the future take care of itself believing that when it comes he will be well taken care of. While the Christian oftentimes trembles in view of the judgment the unbeliever knows of no such experiences. Even in the judgment he is unruffled. Even there he will dare to question. "When saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?"

And yet, it will be a terrible awakening for the unbeliever. He had banked on his works to see him through; he relied on them to save him and give him a grand standing in the judgment; but how badly he miscalculated the Lord reveals saying, "Verily, I say unto you, Inasmuch as ye did it not to one of the *least of these*, ye did it not to me." Who "the least of these" are the judge has already explained; they are "My brethren," that is, my believers. All the works of the unbelievers were done apart from Christ and with no thought of Christ. They were all selfish, with a selfish motive and for selfish gain. That does not count here. Whatever in life was not Christ centered has no value whatever. The unbeliever and his works are rejected because they lack faith, without which it is impossible to please God.

The works of the believer, however, stand the test of the judgment. Not just *because* they were works — yes, good works — but because their works had the one abiding element — they were Christ centered — they were done unto "*my brethren*," they were done for Christ's sake and in Christ's name. That makes the difference. The believer did not build his hope of eternal life on his works! So little did he think of them that now in the judgment, as Christ enumerates them, he is not even able to recall having done them. Those works were simply the natural result of his faith; they were *faith at work* — faith in Christ.

The sentence pronounced upon the unbelievers is terrible: "Depart from me ye cursed into everlasting fire

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INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

By Pastor Gervasius Fischer, Peshtigo, Wisconsin

V. THE ELEMENT OF WORSHIP IN THE PUBLIC DIVINE SERVICE

A Definition

THE word "worship" is here used in its proper sense of "prayer." Often the entire public divine service is designated as worship. The term, however, does not do justice to the Lutheran conception of the divine service. It has been pointed out previously that the public divine service has as its purpose edification and confession. Of course, by confessing Christ and by being edified by means of Word and Sacrament the Christian is worshipping God, that is he is enjoying a personal fellowship with His heavenly Father.

Yet it seems wise to be as precise in the use of our terms in English as we are in German, where we distinguish between worship (*Anbetung*) and the divine service (*Gottesdienst*). Worship is commonly understood as meaning an act of the Christian, while the word "divine service" denotes primarily an act of God. So worship is a part of the public divine service which contains the two elements: that God comes to the congregation in Word and Sacrament, and as a fruit of the divinely given faith the congregation worships God. So even in the act of worship the Christian gives all glory to God and excludes every trace of self-righteousness.

Purpose of Our Hymnal

Our new Hymnal is intended especially for *public worship*. To such worship our blessed Lord refers in His conversation with the Samaritan woman at Jacob's well. In reply to her statement: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship," Jesus told her that the day was at hand when neither in the mountain nor in Jerusalem men shall worship the Father, and continues: "God is a spirit: and they that worship Him must worship Him in spirit and in truth" (John 4).

What Is True Worship?

True worship is first of all worshipping the Father. Before sinful man can truly worship, the relationship of sonship must first have been established. Only those who accept the Son of God as only Savior, have been given the authority to be called the sons of God (John 1). We are the children of God through faith in Christ Jesus (Gal. 3). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 6).

Our worship is to be "in spirit." Jesus is saying this in contrast to the outward ceremonials in connection with the Temple worship. The New Testament worship will differ from that of the old Testament in that it will no longer be veiled in divinely instituted forms and ceremonials, for when Christ has appeared and fulfilled the Law, all these ceremonials disappear even as a shadow

disappears when the body steps into sight (Col. 2:17). Even in the Old Testament true faith in the promised Messiah was essential for true worship and the mere outward performance of the ceremonials in the Temple, even though they were instituted by God, or an imitation of these on Mount Gerezim by the Samaritans, was not true, genuine worship. So also in the New Testament the repeating of certain words and the use of certain ceremonies does not constitute true worship. True worship must be "in spirit."

Our Spirit Moved by the Holy Spirit

True worship then centers in the worshipper's own spirit, moved, or course, by God's Holy Spirit, "for as many as are led by the Spirit of God, they are the Sons of God" (Rom. 8). We would say, all worship in the true sense of the word is one of the soul. It must be sincere. But sincerity in worship is not enough. Man may put his very soul into his worship and yet he may be a false, self-deceived worshipper. Therefore Jesus adds: "and in truth."

The word "in spirit" refers to something that is within the worshipper, while "in truth" refers to its objective counterpart, that is something upon which this sincerity is built, namely God's Word. Our prayer then is motivated by true faith in the true Word. Omit one or the other and you have false worship. Omit the spirit and you have formalism and mere outward observance of rituals, as was largely the case in the Old Testament. Omit the Truth, and our whole worship is a practice of superstition.

Public — Private Prayer

Public prayer differs from private prayer in that it must be common prayer, worship of the congregation. In such worship every member of the congregation is to join intelligently, sometimes by voice, always in spirit. For that reason the Lutheran Church has held that formal prayers, printed prayers, which have been carefully prepared by men, who have a full grasp of the needs of the congregation under given circumstances, in a language most suited for common worship, are best for public divine services. It is in this way that the liturgies came into being and it is for this reason that the Lutheran Church adapted the liturgies of the ancient Church to its needs, deleting them of errors and correcting all misleading statements. However, it never condemned extemporaneous prayers as unscriptural, in fact considered them necessary in times of special need.

Why Forms?

The Lutheran Church was not satisfied in merely adopting forms, but knew that it was necessary for the people fully to understand the forms used and the doctrines contained in such forms. So it formerly used its schools in teaching children not only the parts of the

liturgies which recur every Sunday, but also insisted that the children know the Gospels, and in some instances the collects. It was customary in some countries that on Fridays the entire service for the coming Sunday was studied. This commendable practice is again being revived by some congregations.

The preparation for common worship was also applied to the hymns. It was not the thought of the Reformers that the congregation sing many new and unknown hymns at services, but hymns which had been learned by the congregation. In the early decades of Lutheran congregational singing it was even considered a sign of pride for any one to sing out of a book "like a schoolmaster." Our Christian day schools still devote considerable time to the study of hymns. This plan of preparing children for public worship so that it become a worship "in spirit and in truth" should somehow be extended to include the entire congregation.

As an aid in making the forms of public worship their own, the members are instructed by the rubrics of the new Hymnal to use Sunday's collects daily until the following Saturday when the collect for the next day is to be prayed. The Introit, the Epistle, the Gospel, the Offertory, and other parts which change from week to week, and are known as Propers, are to be read previous to the service, so that each member of the congregation can join wholeheartedly in public worship. In order to enable the congregation to make these Propers the expression of their own hearts they are all comparatively brief.

Luther and the German Mass

That the worship of the congregation might be "in spirit and in truth" Luther and the Reformers soon found it necessary to have the congregation worship in the language of the people. For that reason Luther prepared "deutsche Messe" (German Mass), that is, the Communion Service in the German language. He did not consider the Latin language unsuited for worship. In fact it was his hope that the Lutheran Church would retain the Latin Mass with its beautiful Gregorian music by having it used at least in the Lutheran schools of higher learning. When, however, the people did not understand the Latin, it could not be possible for them to worship in truth and spirit by means of language foreign to them.

It is often argued that formal prayers, that is printed prayers, are empty, and only extemporaneous prayers coming directly from the heart of the minister can be sincere. Such argument is unfounded. We have heard "free prayers" which were irreverent, eccentric, even untruthful. Formal prayers guard the congregation against such abuses. Neither is the charge true that formal prayers are empty. An outline sketch is an empty form; the artist "fills it in." Even so the liturgy is an empty form, but the Christian who worships in spirit and in truth fills it in with his heart.

I believe, especially in our day and in our Lutheran Church, it is needful that we become more conscious of the element of worship in our public divine service.

The Day Spring From On High Hath Visited Us

(Continued from page 386)

The Day Spring from on High hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. There is a night of darkness in which all of us find ourselves if we are without God and without Christ in the world. Satan, the Prince of Darkness, then rules in our lives, the works of darkness prevail.

The end of that night is the outer darkness of everlasting death. — But the Day Spring from on High hath given us light. The grace of God hath appeared in Christ, teaching us that denying all ungodliness, we should live righteously and soberly in this present world. The night is far spent, the day is at hand, let us therefore cast off

the works of darkness, and let us put on the armor of light. Rom. 13:12.

Peace

And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. For the Day Spring from on High hath visited us to guide our feet into the way of peace. This is the peace of God. We have no peace. We are troubled, perplexed. Being justified by faith we have peace with God through our Lord Jesus Christ. This Zacharias calls the knowledge of salvation. With this knowledge you and I will join all the faithful in singing and saying, "Blessed be the Lord God of Israel, for he hath visited and redeemed His people."
A. P. V.

Christ's Second Advent

(Continued from page 391)

prepared for the devil and his angels." Terrible! "Everlasting fire!" "Prepared for the devil and his angels!" They despised Christ.

Joyous Salvation

There is joy, unspeakable joy in that judgment for the believer. Christ had foretold the significance of that great day, "when the Son of man shall come in His glory" for His believers. Luke 21:28 He said to them, "when these things begin to come to pass, then look up, and lift

up your heads; for *your redemption draweth nigh.*" This, of course, is said of the final, full redemption of the believer. While on this earth, while yet in the body, the believer is subject to all the experiences of life under sin. He must experience temptation, sufferings, tribulations, hardships and heartaches. But on that day "when the Lord shall come in His glory" the door of their prison house will be opened and they will walk out to breathe the air of heavenly, eternal freedom. They will be with Christ forever. Here is hope and joy and strength! W. J. S.

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.

III

WHO is affected by original sin?

"All men begotten in the natural way are born with sin."

Thus our Confession.

Thus the Scriptures. Witness the following passages.

If they sin against thee (for *there is no man that sinneth not*) and thou be angry with them etc. 1 Kgs. 8:46. This is a part of Solomon's prayer at the dedication of the temple he had built. It was generally accepted in Israel that the Gentiles were sinners, but Solomon, speaking here of the chosen people of God, makes the confession that "there is no man that sinneth not."

The Psalmist complains: The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. *They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one*, Ps. 14, 2. 3. Psalm 53 repeats the complaint in almost exactly the same words.

In one of the Penitential Psalms (143, 2) David explains his petition that the Lord should not enter into judgment with him, His servant, with the remark: For in thy sight shall no man living be justified.

Turning to the New Testament we find that Paul in an elaborate argument demonstrates that both Jews and Gentiles are under sin (Rom. 1 and 2). Then he quotes extensively from Ps. 14, and others (Rom. 3:10-18), and states: There is no difference: For *all have sinned*, and come short of the glory of God (v. 22. 23).

The Scripture hath concluded *all under sin*, that the promise by faith of Jesus Christ might be given to them that believe (Gal. 3:22).

This means that every man, every human being, man, woman, and child, will have to join David in his confession: Behold, I was shapen in iniquity, and in sin did my mother conceive me (Ps. 51:5). No matter how "religious" a man may be, no matter how sincere in his efforts to do right and to serve God, he is doomed to failure because even his very best efforts are born out of a corrupt heart, they are in themselves sinful. That which is born

of flesh is flesh (Jh. 3:6), and, as a church father said, the virtues of the Gentiles are but glittering vices.

This is true of all that are born "in the natural way." Thus there is one person who was born without original sin. That is our Savior Jesus Christ. He was not "begotten in the natural way." He was a true man, He was a partaker of flesh and blood (Heb. 2:14). He had a perfect human nature consisting of body and soul, subject to all the limitations of the human nature, but He was born not of blood, nor of the will of the flesh, nor of the will of man, but of God (Jh. 1:13). He was conceived by the Holy Ghost, as we confess in the Second Article of the Apostolic Creed.

He was, from His birth, the Holy One. In all His most severe temptations He remained free from every taint of sin (Heb. 4:15); and when He challenged His enemies to convince Him of sin, they were eloquently silent (Jh. 8:46).

All men, only Jesus excepted, are born in sin. Roman Catholics would except also Mary, the mother of Jesus. On the eighth of December they celebrate a special festival, the Feast of the Immaculate Conception.

Says the Catholic Encyclopedia, Vol. VII, p. 674ff.: "Mary was preserved exempt from all stain of original sin at the first moment of her animation, and sanctifying grace was given to her before sin could have taken effect in her soul. The formal active essence of original sin was not *removed* from her soul, as it is removed from others by baptism; it was *excluded*, it was never in her soul." (By "animation" they understand that forty days after physical conception the soul enters the newly formed body, and this they consider the true conception. Of course, they have no Biblical ground for any part of this assumption.)

Catholics hold the doctrine of the immaculate conception of Mary in spite of the fact that they have to admit the lack of any Scripture." They, nevertheless, try to produce a semblance of proof by putting a forced interpretation on some passages (notably Gen. 3:15, and Luk. 1:28. — Also the Song of Solomon, chapt. 4:7, is applied to Mary).

Yet, proof or no proof, Pope Pius IX on December 8, 1854, in the constitution "Ineffabilis Deus," proclaimed as a doctrine to be firmly believed by every Catholic that Mary "in the first instant of her conception, by a singular privilege and grace, granted by God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin."

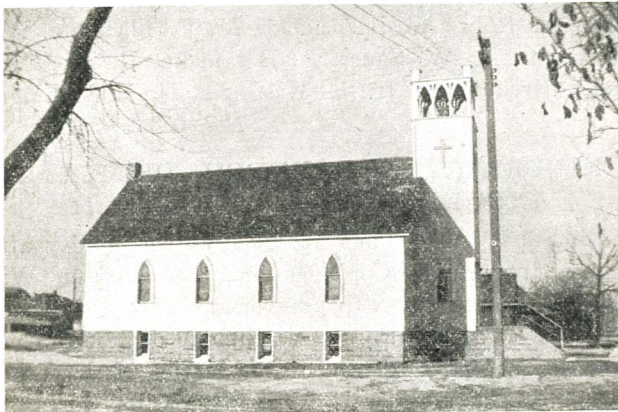
If that had been the case, if Mary had been free from all trace of sin, she would not have stood in need of a Savior. Yet from the bottom of her heart she rejoiced in the salvation the Lord had prepared also for her: My soul doth magnify the Lord, and my spirit hath rejoiced in God *my Savior* (Lk. 2:46. 47).

"All men begotten in the natural way are born with sin."

Therefore with David all must pray: Create in me a clean heart, O God; and renew a right spirit within me (Ps. 51:10). And with Mary we rejoice that Jesus came to be our Savior.

THE LORD'S ZION AT VALENTINE, NEBR. CHURCH DEDICATION

AUGUST 25 was a day of great rejoicing and thankfulness for the 120 souls and 80 communicants of Zion's Lutheran Congregation in the town of Valentine, Nebraska. On that day they were privileged to dedicate their new house of worship to the Triune God. Mission endeavors in this town of 2,200 inhabitants date back to the year 1915 when several Lutheran families in the vicinity were served by pastors living in Mission, So. Dak., 35 miles to the north. This service was given bi-weekly but irregularly until the year 1928, with the exception of the year 1919, when Pastor Hugo Hoenecke served the town as resident pastor. From 1928 to 1933 no services



were held in Valentine or in the vicinity. In April of 1933 Pastor H. Hackbarth of Mission, So. Dak., began to hold bi-weekly services in the Adventist Church. Because prospects looked promising the Mission Board of the Nebraska District decided to place a missionary at Calvary's Lutheran Congregation, twenty miles to the north, from where he was to serve the town of Valentine with regular weekly services. Candidate Hugo Fritze was called and accepted. Through the grace of God alone a steady growth was experienced. The church building soon proved inadequate and as early as 1935 the members longed for their own house of worship. In the year 1937 the church building of the disbanded Bethlehem congregation, six miles north of Stanton Nebraska, was bought. Nothing could be done until the spring of 1940 due to the lack of the necessary funds. With the help of a loan from the Church Extension Fund the congregation was able to buy suitable lots dismantle the church and move it by truck to Valentine. It was then decided to add ten feet to the length of the dismantled church and

add a tower 8x8 feet. The length of the new church proper is 24x46 feet and will seat about 175 people. The labor costs were limited to two carpenters since the rest of the labor was supplied by the members.

The three speakers on the day of dedication were: President John Witt of Norfolk, Nebraska; Pastor H. Hackbarth of Stanton, Nebraska, and Pastor Martin Dorn of Ainsworth, Nebraska. All three spoke of the praise and thankfulness which we owe to God for His gifts of grace. The Church proper as well as the basement was filled to capacity for the services. The neighboring congregations were well represented. May our gracious Lord continue to bless this growing mission. Hugo Fritze.

WISCONSIN STATE TEACHERS' CONFERENCE

THE Wisconsin State Teachers' Conference was privileged to hold its annual sessions this year on Thursday and Friday, November 7 and 8, as guests of St. Matthew's Church of Milwaukee. The church and school, newly redecorated and rebuilt this fall for the celebration of the congregation's seventy-fifth anniversary, afforded the conference ideal quarters for meetings.

The conference was opened on Thursday morning with services in the church. At these opening services Rev. G. Naumann of Milwaukee preached an inspirational address on the topic "The Building of Spiritual Houses for the Indwelling of God."

Following the opening services the sessions were moved to the school auditorium. During the course of the morning two very profitable papers were read. The first paper, "The Importance of Justification and Its Relation to Sanctification," was read by Prof. Heinrich Vogel of the Winnebago Lutheran Academy at Fond du Lac. The second paper, "To What Extent are Teachers Responsible for the Failure of Pupils in the Classroom," was the work of Mr. Kurt Oswald of Weyauwega.

On Thursday afternoon the local faculty presented the topic "The Progress in History from Grade to Grade." This subject was carried out in a theoretical paper by Mr. F. Hagedorn and then practically demonstrated in lessons with grades four, six, and eight by the principal of St. Matthew's School, Mr. M. Timmermann, Mr. F. Hagedorn, and Mr. G. Gilbert respectively. In this work recent developments in visual education were demonstrated. The school is fortunate in that it possesses a sound movie camera. A film depicting early colonial life in a New England home was shown to the children, and then the value of such visual aids was shown in the lessons which followed. This innovation in the teaching of history proved very interesting. Ballots were distributed for the election of officers. On Friday the results read in the business meeting showed the following elections: president, Mr. W. H. A. Manthey; vice-president, Mr. Wm. Hellermann; secretary, Mr. R. C. Jacobs; assistant secretary, Mr. Martin Roehler; and treasurer,

Mr. A. Koester. Following the afternoon sessions Prof. Martin Albrecht conducted a demonstration in choir directing.

Thursday night conference services were held in which Dr. Alfred Sauer of Burlington preached the sermon. He based his words on the parable of the talents. This sermon provoked deep introspection on the part of all the teachers to see what talents God had blessed them with and what use they had put them to, to the glory of God. At these services a large jubilee chorus of a hundred voices or more sang several numbers which they had rehearsed for the anniversary celebration of the congregation.

Since Prof. E. R. Bliefernicht of New Ulm was unable to appear on the program because of his recent illness, Prof. Sauer of New Ulm appeared as his substitute. His topic was, "The Teacher as Spiritual Adviser." The second speaker on Friday morning was our executive school secretary, Mr. F. Meyer of Milwaukee. He addressed the conference on general topics of importance for the improvement of our Christian day schools. The remainder of the morning was devoted to a business meeting.

Following the noon recess Prof. J. Meyer of Thiensville continued his series of lectures on the New Bible History. He left the Old Testament where he had finished with the story of Isaac last year and went to the New Testament, choosing as the subject of his lecture the man who stood at the threshold of the New Testament preparing the way for Christ, John the Baptist. Mr. H. Gurgel of Wonewoc followed next on the program with his paper, "Time Economy in the Classroom." Whatever business remained yet was taken care of. To close the two days of conference sessions with words of encouragement and to leave all the teachers with food for thought for many days to come Pastor H. Shiley of Waukesha spoke on the topic, "The Position of Our Christian Day Schools in the Modern World."

As the members of the conference left again for their homes the general opinion heard among them was that the conference was a most agreeable one. Not only were they stimulated to greater professional growth and more intensive study for their work, but the wholesome communion with each other and the renewing of old friendships refreshed them all in mind and body. The conference wishes to express its thanks to Rev. A. F. Halboth, the faculty of the local school, the ladies societies who served delicious meals for dinner and supper both days, and to all the members of the St. Matthew's Church for their hospitality. May the conference held in their midst redound to the greater glory of God and to the furthering of the cause of true Christian education.

R. C. Jacobs, Secretary.

HIS GRACE ENDURETH

FIFTIETH ANNIVERSARY

Minnesota City, Minnesota



On the twenty-fourth Sunday after Trinity, November 3, the members and friends of the First Ev. Luth. Church at Minnesota City, Minn., gathered at two services to give thanks to God for His grace and enduring mercy and guidance over a period of fifty years. The Rev. Arthur Hanke was the guest preacher.

This congregation was established through the efforts of the Rev. Philip von Rohr, the former President of the Joint Synod of Wisconsin. Until 1937 it was served by pastors of the neighboring churches. In 1937 it was brought under the supervision and control of the Minnesota District Mission Board. It was at the time also combined with a preaching station at Pickwick to form the Minnesota City - Pickwick Parish.

The following pastors have served the congregation: Philip von Rohr, Ad. Baebenroth, M. J. Hillemann, Wm. Franzmann, A. W. Sauer, A. Bergmann, R. Ave-Lalle-mant, Alfred Sauer, Jr., H. Kesting. H. H. Kesting.

ANNIVERSARY OF CHURCH DEDICATION AND DEDICATION OF ORGAN

On Sunday, November 10, twenty-fifth Sunday after Trinity, Immanuel's Congregation, Black Creek, Wis., celebrated the twenty-fifth anniversary of the dedication of their church and also on this Sunday dedicated a new organ, an Everett Orgatron, to the service of the Triune God. Rev. August Herzfeldt, former pastor, was guest-preacher on this day. "Unto Thee, O God, do we give thanks."
John Masch.

ANNIVERSARY SERVICE

Teacher J. W. Wirth

On the evening of October 20 St. John's Church of St. Paul, Minn., celebrated the twenty-fifth anniversary of teacher J. W. Wirth in a special service in which the Rev. J. Plocher preached an appropriate sermon. The celebration was continued in the church basement with various congratulatory addresses and the presentation of a purse as a token of esteem. Refreshments were served by the Men's Club. May the Lord continue to bless the jubilarian.
P. Denninger.

SIXTIETH WEDDING ANNIVERSARY

On November 3 Mr. and Mrs. Carl Faber, members of St. Peter's Church near Allenton, Wis., celebrated their sixtieth wedding anniversary. A large gathering of relatives assembled with them to return thanks to God for his

many blessings. The undersigned gave a brief address based on Ps. 33:20-22. Geo. A. Barthels.

FORTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Fred Mangels, members of St. John's Church, Dempster, So. Dak., were privileged to celebrate their fortieth wedding anniversary on Saturday, November 16, in the presence of their children and fellow Christians. The undersigned delivered an address based on Psalm 71:7-9. A thank offering was presented to the debt retirement fund by Mr. and Mrs. Mangels.

May the Lord continue to bless His servants.
A. Sippert.

THIRTIETH WEDDING ANNIVERSARY

On November 10 the Lord permitted Mr. and Mrs. Wm. Pamperin, members of Zion Church near Allenton, Wis., to observe their thirtieth wedding anniversary in the company of many relatives and friends. Their pastor based his brief address on Psalm 26:8. Geo. Barthels.

GOLDEN WEDDING

Mr. and Mrs. G. E. Grap, life-long members of Immanuel Lutheran Church at Globe, Wis., were privileged to celebrate the fiftieth anniversary of their wedding day on November 23, 1940. A special service was conducted in church in the presence of many relatives and friends. The undersigned based his address on Psalm 116:12-14.

May He who has been the unseen yet ever-present Guest in their home continue to bless them in the future.
Ad. Schumann.

* * * *

On the evening of Thursday, November 14, in the company of a large group of relatives and friends, Mr. and Mrs. Helmuth Heuer of St. John's Lutheran Church in Mazeppa Township in Grant Co., So. Dak., celebrated their golden wedding anniversary. The attendants at the wedding fifty years ago were present at the anniversary celebration.

The undersigned delivered a short address.
Charles E. Found.

* * * *

On the evening of October 27 in the company of their children, grand- and great-grand children and relatives and friends Mr. and Mrs. Wm. H. Peters of Friedens Church, Abrams, Wis., celebrated their golden wedding anniversary. The undersigned gave a brief address based on 1 Sam. 7:12. Paul C. Eggert.

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.

INSTALLATIONS

Authorized by President Karl Krauss, the undersigned installed Pastor Carl J. Kionka as pastor of St. John's Ev. Lutheran Church in Dowagiac, Michigan, on the Twenty-seventh Sunday after Trinity. O Lord, grant that the shepherd lead faithfully and that the flock follow faithfully, to the salvation of both. The Pastors H. H. Hoenecke, L. Meyer, W. Westendorf, A. Fischer, and N. Engel assisted.

Address: Rev Carl J. Kionka, 106 No. Mill, Dowagiac, Michigan.
Werner H. Franzmann.

* * * *

Authorized by President H. Kirchner of the Western Wisconsin District, the undersigned installed the Rev. Richard W. Mueller as pastor of Immanuel's Ev. Lutheran Congregation, Medford, Wis., on Thursday evening, November 14, 1940. The Pastors A. H. Laesch and Wm. Baumann assisted.

Address: Pastor Richard W. Mueller, 395 E. Broadway, Medford, Wis.
G. O. Krause.

* * * *

Authorized by President W. T. Meier the undersigned installed Pastor B. Borgschatz in the Ev. Luth. congregation at Akaska, South Dakota, on November 24, 1940.

Address: Pastor B. Borgschatz, Akaska, South Dakota.
Herbert Lau.

* * * *

On December 1, 1940, the undersigned, authorized by President W. T. Meier, installed Pastor B. Borgschatz in the Ev. Luth. congregation at Tolstoy, South Dakota.

Address: Pastor B. Borgschatz, Akaska, South Dakota.
Herbert Lau.

CHANGE OF ADDRESS

Rev. A. Sippert, Carrington, North Dakota.

CALENDAR OF CONFERENCES

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will meet January 21 and 22, 1941, at Messiah Church (Rev. Huth).

Service with Communion, Tuesday evening at 7:45.

Preacher: Pastor Phil. Koehler (Pastor A. Lengling).

Essays: Rev. R. Huth, Galatians 6, 6-10; Rev. W. Sauer, Our Common Service; Prof. J. Meyer, Eschatology (A. L. C.); Rev. P. Burkholz, The Family Altar.

Note: Opening session at 9:30 A. M. on Tuesday!
A. H. Schroeder, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastor Conference will meet on January 14 and 15 at St. John's Ev. Lutheran Church, Minneapolis, Minn., Paul C. Dowidat, pastor. The sessions will begin on Tuesday morning at 9:30 with a divine service, at which the Sacrament of the Altar will be administered, and will close at noon on Wednesday.

Confessional Address: A. E. Frey (G. A. Ernst).

Essays: Meyer, "God's Great Amen"; Pieper, "Galatians", an exegetical paper; Ernst, "Holy Communion"; Haase, "Present State of Relationship between the Lutheran Synods of America."

Each member is requested to provide for his own lodging and meals. Such who have no place for lodging should notify Pastor Dowidat in due time.

P. R. Kurth, Sec'y

MINNESOTA DISTRICT MISSION BOARD MEETING

A regular meeting of the Minnesota District Mission Board will be held on Friday, December 13, at 10:30 A. M. in Pastor C. Bolle's church in St. Paul, Minn.
R. Schierenbeck, Sec'y.

DONATION FOR THE SEMINARY

Exactly a month ago we reported gifts received by the Seminary kitchen and our "Linoleum Fund" between September 23, the first day any were brought in this year, and October 23. Today we are glad to report again that considerable donations have continued to pour in also during the month ending November 23.

For the "Linoleum Fund" we previously acknowledged the receipt of \$152.25. Since then another \$64.85 have been received, bringing the total up to \$217.10.

Here follows an alphabetical list of the pastors from whose churches gifts were received during the past month, the individual sums being added in parentheses.

Fr. Brandt (\$8.10), R. Buerger (\$4.50), P. Burkholz (\$15.75), E. Hillmer, R. Lederer, Ph. Martin (\$1.00), P. Oehlert (\$27.00), R. Otto, G. Pieper (\$5.25), P. Pieper, M. Rische, W. Sauer, Wm. Sauer, N. Schlavensky, E. Sponholz, K. Toepel. — Besides there is the local, temporarily vacant Calvary Church (\$3.25) and a pastor whose name our stewardess did not get.

Many thanks to all the kind donors. Joh. P. Meyer.

BOOK REVIEW

Treasury of David, by C. H. Spurgeon, condensed by David Otis Fuller, D. D. Two volumes, 350 pages each. Price \$6.95. Zondervan Publishing House, Grand Rapids, Michigan.

"Over four thousand separate quotations (over seventeen hundred from Mr. Spurgeon alone) have been condensed into two volumes, taken from the writings of seven hundred and twenty different writers whose names to this day shine brighter than ever, their luster and brilliance undimmed by the passing of time," are presented in these two volumes. No violence has been done to the exhaustive "Treasury of David" in this condensed edition. Whoever is financially unable to have the exhaustive edition will do well to acquire this condensed edition by Dr. Fuller.
W. J. S.

Broken Ties by Charles Elmo Robinson. A novel. Pages 212. Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

The story of two young people who were robbed of their Christian faith during their college days and turned to a new religion and atheism. After graduation, passing through a series of experiences both young people realize the shallowness of the new religion and once more are lead to embrace the religion of their youth. A good book, though we certainly cannot agree with all the views expressed by the author on religious matters.
W. J. S.

Christ in the Pentateuch by Josiah Blake Tidwell, D. D., LL. D. Professor of the Bible, Baylor University, Waco, Texas. Pages 364. Price \$2.75. Zondervan Publishing House.

It is not often that one has an opportunity to read a book that is of such interest as the above. It is not exegetical but rather a running story and the spiritual meaning of all that is recorded in the books of Moses. If the reader is unable to agree with the author often — as he will not — it matters little for this beautiful book has been written by a man — a learned man — who nevertheless is a very humble and sincere Christian and is always willing to say, "Speak, Lord, for thy servant heareth." It is a delight to read "Christ in the Pentateuch." Whoever orders this volume will never regret it.
W. J. S.

At Jesus' Feet by Ed. W. Schramm. Pages 700. Price \$1.50. Print, The Lutheran Book Concern, Columbus, Ohio.

This is a book of devotion for every day of the year written in simple words and prepared especially with children in mind. This book has been on the market for quite a number of years and is well and favorably known throughout the Lutheran church.

This volume comes from the **second revised edition** just off the press. We believe the book deserves a second edition and will find ready purchasers.
W. J. S.

Day By Day With Jesus by Walter A. Maier. Ernst Kaufman, Inc., Chicago, Illinois.

A Christian devotional calendar for 1941 to be used for daily family worship. W. J. S.

NORTH WISCONSIN DISTRICT

July, August, September, 1940

Reverend	Budgetary	Non-Budgetary
Behm, E. G., St. Paul, Forest	\$ 117.24	\$
Behm, E. G., St. John, Forest	35.40	11.62
Bergfeld, Fred, Bethany, Bruce's Crossing	50.06	
Bergmann, P. G., Trinity, Menasha	175.68	
Boettcher, Imm. P., Grace, Sugar Bush .....	.....
Boettcher, Imm. P., Christus, Maple Creek .....	.....
Boettcher I. P., Immanuel, Maple Creek .....	.....
Brandt, F. M. and Sauer, T. J., St. Paul, Appleton	514.00	3.00
Braun, M. A., Parochie, Centerville .....	.....
Brenner, Theo., St. Peter, Freedom	190.29	
Croll, Melvin W., St. John, Florence .....	.....
Dowidat, John, St. Luke, Oakfield .....	.....
Eckert, Harold H., St. John, Reedsville	429.12	
Eggert, Paul C., Friedens, Abrams	38.50	
Eggert, Paul C., St. Paul, Brookside .....	.....
Eggert, Paul C., St. John, Little Suamico .....	.....
Engel, A. L., Church of Our Savior, Lena	16.28	
Fischer, G. W., St. John, Grover	74.39	
Fleischer, M. A., Zion, Ripon	16.61	
Fuhlbrigge, W. G. Trinity, Coleman	181.41	15.44
Fuhlbrigge, W. G., St. Matthew, Beaver	44.11	
Gentz, A. A., Trinity, Marinette	3.00	
Geyer, K., Zion, Peshtigo	2.00	
Gieschen, Paul J., Zion, Rhinelander	297.85	
Gieschen, Walter A., St. Paul, Green Bay	243.92	
Gieschen, W. W., Friedens, Wautoma	41.25	
Gladosch, Br., Zion, Morrison	215.38	
Gose, Roy B., Zion, Jacksonport	208.00	
Grunwald, Harold, Zion, Louis Corners .....	.....
Haase, W. G., St. John, Two Rivers	158.82	
Habermann, A., Friedens, Hartland	64.78	
Habermann, A., St. Paul, Angelica .....	.....
Hartwig, Wm. J., St. John, Montello	3.00	
Hartwig, Wm. J., Immanuel, Mecan	125.57	
Henning, Carl J., Grace, Crivitz	75.55	
Henning, Carl J., St. John, Athelstane	5.93	
Henning, Otto C., St. John, Sewastopol .....	.....
Hensel, M., St. Peter, Weyauwega	137.59	
Hinnenthal, E., Emanuel, Forestville	143.29	
Hinnenthal, Kurt, St. John, Sandy Bay	25.00	
Hoffmann, Th., St. Paul, Gladstone, Mich.	20.89	
Hoffmann, Th., Martini, Rap. River, Mich.	25.50	
Hopp, H., Holy Cross, Daggett, Mich.	5.50	
Hopp, H., St. Mark, Carbondale, Mich. ....	.....
Hoyer, O., St. Paul, Winneconne	39.61	
Hoyer, O., Zion, Town Omro	17.13	
Johnson, S., St. Matthew, Appleton	87.62	
Kahrs, H. A., Grace, Powers-Spald, Mich. ....	.....
Kahrs, H. A., Trinity, Herm'sville, Mich. ....	.....
Kaniess, G., St. Luke, Kewaskum	105.84	
Kaspar, L., Immanuel, Greenville	216.09	
Kaspar, L., Immanuel, Clayton	52.57	
Kionka, Ed. H., St. John, Newton	206.86	
Kionka, Ed. H., St. Paul, Newton	10.50	
Kleinmans, H. O., Martin Luther, Oshkosh .....	.....
Kleinmans, H. O., Trinity, Mears Corners	30.06	
Kleinke, W., St. John, Gibson	144.39	
Kleinke, W., St. John, Two Creeks	28.78	
Kobs, Geo., St. John, Markesan .....	.....
Koeninger, L., Erste Ev. Luth., Manitow.	665.00	
Koepsell, W., St. Paul, Crandon .....	.....
Koepsell, W., Friedens, Argonne .....	.....
Koepsell, W., First English, Hiles .....	.....
Krubsack, J., Christ, Eagle River	79.15	
Krubsack, J., Three Lakes	16.25	
Kuether, H. A., St. Paul, Sheboygan Falls	171.75	
Kuether, W. A., Immanuel, Kewaunee .....	.....
Kuether, W. A., St. Peter, Carlton .....	.....
Lawrenz, Carl, St. Paul, No. Fond du Lac	31.00	22.00
Lederer, R., Erste Ev. Luth., Green Bay	50.00	
Lehman, L. G., St. Paul, Bark River, Mich.	16.93	
Lemke, H. J., St. Peter, Manistique, Mich. ....	.....
Lemke, H. J., Grace, Germfask, Mich. ....	.....
Lutz, W. F., Salem, Escanaba, Mich. ....	.....
Masch, John, Immanuel, Black Creek	72.10	
Oehlert, Paul Th., Trinity, Kaukauna	201.13	

Pankow, E. P., Friedens, Green Lake, Wis.	.....
Pankow, W. E., Immanuel, New London	18.40	
Pieper, G., St. Peter, Fond du Lac	500.12	
Pless, W. O., Redeemer, Fond du Lac	43.67	
Pussehl, H. E., Grace, Monico	13.38	
Pussehl, H. E., St. John, Enterprise	22.20	
Raetz, F. W., Trinity, Wabeno	.....
Raetz, F. W., Laona	.....
Redlin, E., Trinity, Ellington	239.25	
Redlin, E., St. Paul, Stephenville	3.00	
Redlin, T. W., Zion, Kingston	98.00	
Redlin, T. W., St. John, Salemville	39.10	
Reier, F. A., Immanuel, Waupaca	82.62	
Reim, Edmund, Trinity, Neenah	456.82	
Reuschel, J., St. John, Dundas	26.35	
Roepke, W., Trinity, Marquette, Mich.	9.29	
Roepke, W., St. Paul, Green Garden, Mich.	96.83	
Rupp, E. D., Immanuel, St. Ste. Marie	.....
Sauer, M. F., Trinity, Brillion	191.20	
Schaefer, Gerh. A., St. Peter, Collins	350.26	
Schink, W. F., St. Peter, Haven	8.00	
Schlavensky, Norman, Immanuel, Eaton	.....
Schlavensky, Norman, Christ, Fontenoy	.....
Schlueter, E. B., Grace, Oshkosh	169.03	
Schneider, A. E., St. John, E. Bloomfield	178.60	3.25
Schroeder, E. C., Trinity, Liberty	.....
Schroeder, Fred., Trinity, Red Granite	8.00	
Schroeder, Frederick, St. Paul, Berlin	.....
Schulz, C. P., Immanuel, Mosel	.....
Schulz, J., Zion, Van Dyne	102.50	
Schumann, F., St. Peter, Sawyer	37.89	
Siegler, V. J., Salem, Nasewaupee	152.47	
Sommer, Orvin A., Friedens, Waucusta	5.00	
Strohschein, Walter, Trinity, Dundee	.....
Strohschein, W., Immanuel, Campbellsport	.....
Struck, Gerhard, St. John, Maribel	181.25	1.00
Thurow, Theo., Christ, Menominee, Mich.	.....
Tiefel, Geo., St. Peter, Stambaugh, Mich.	.....
Tiefel, Geo., Zion, Crystal Falls, Mich.	.....
Toepel, K. F., St. Paul, Algoma	312.00	
Uetzmann, F. C., St. John, Wrightstown	.....
Uetzmann, I. G., Grace, Pickett	.....
Uetzmann, I. G., Immanuel, Oshkosh	.....
Uetzmann, Th., Immanuel, Manitowoc	.....
Valleskey, Wilmer, St. Paul, Greenleaf	.....
Valleskey, Wilmer, Bartholomew, Kasson	11.50	
Voigt, A. W., Immanuel, Shirley	122.00	
Voigt, A. W., St. Paul, Pine Grove	18.20	
Wadzinski, Wm., St. Paul, Manchester	118.08	
Wadzinski, Wm., St. Paul, Marquette, Wis.	24.07	
Warnke, Harold, St. John, Princeton	35.84	
Werner, A., St. John, Center	167.15	
Weyland, F. C., St. Peter, Winchester	7.31	
Weyland, F. C., Zion, Readfield	.....
Weyland, F. C., St. John, Caledonia	4.87	
Wichmann, W. F., Mt. Calvary, Kimberly	115.57	
Wicke, Harold, Bethlehem, Hortonville	244.68	19.50
Wojahn, W. A., St. Paul, Eldorado	69.77	
Wojahn, W. A., St. Peter, Eldorado	70.00	
Zell, Ed., St. Peter, Mishicot	75.00	
Zell, Ed., Rockwood	19.77	
Zell, Ed., Jambo Creek	.....
Ziesemer, R., Mt. Olive, Appleton	381.46	
Zink, W., St. Paul, Dale	317.70	
Totals	\$11,076.87	\$ 75.81

Memorial Wreaths

In Memory of	Through Reverend	Amount
Abendroth Memorial	Har. H. Eckert, Reedsville	..\$ 5.00
Mrs. John Arndt	F. M. Brandt, Appleton	5.00
Henry Beimborn	A. W. Voigt, De Pere	1.00
Herman Dill	Hy. Hopp, Daggett, Mich.	5.50
Thomas John Dordel	E. Reim, Neenah	5.00
Mrs. Otto Erdmann	Edmund Reim, Neenah	.50
Wm. Fitzlaff, Sr.	Th. Hoffmann, Glastone	1.00
Wm. Fitzlaff, Sr.	K. F. Geyer, Peshtigo	2.00
Mrs. Sophia Greve	Wilmer Valleskey, Greenleaf	11.50
Mrs. Edw. Gruett	M. F. Sauer, Brillion	19.00
Mrs. Sophia Gruett	W. G. Haase, Two Rivers	3.00
Lois Jean Hoffmann	Th. Hoffmann, Glastone	1.00
Fred Ihlenfeldt	K. E. Hinnenthal, Sandy Bay	2.00
Arthur Knuth	Gerhard Struck, Maribel	10.00

Louis Krueger	W. G. Fuhlbrigge, Coleman	2.00
Ruth Neumann's moth.	P. J. Gieschen, Rhinelander	2.00
Herman Pahl	Wm. J. Hartwig, Montello	3.00
Carl Pergande	Hy. E. Pussehl, Monico	1.00
Margaret Peth	A. A. Gentz, Marinette	3.00
Emil Ruhe	W. G. Fuhlbrigge, Coleman	3.00
Mrs. Car. Schwanke	E. Benj. Schlueter, Oshkosh	5.00
Frank Vnuck	Theo. Hoffmann, Gladstone	3.00
Irmg. Dor. Waack	E. H. Kionka, Manitowoc	3.00
Anna Waedel	F. M. Brandt, Appleton	3.00
Henry Wendt	Gerhard Struck, Maribel	6.75
Fred Wendtland	E. Benj. Schlueter, Oshkosh	2.00

HERBERT VOECKS, Treas.

Appleton, Wis., October 3, 1940.

CONDENSED TREASURER'S STATEMENT

October 1, 1940

Cash on hand July 1, 1940	.....	\$ 66.94
Receipts from Districts	.....	100,644.65
Revenues	.....	19,016.23
Extraordinary Receipts:		
Previously reported	65.10	
Herman Mueller for Missions	10.00	
Mr. Mayerhoff for Missions	15.45	
E. Riess for Missions	3.00	
		93.55
Total	.....	\$119,821.37
Disbursements	.....	130,872.81
Deficit	.....	*\$ 11,051.44

Budget Debt

Debt on July 1, 1940	.....	\$184,535.18
Receipts from D. R. C.	.....	none
Collections for Debt	.....	1,046.61
		1,046.61
Note paid to bank	\$3,000.00	
Individual Note paid	1,000.00	
Accounts Payable (June)	3,691.67	
	7,691.67	7,691.67
Available for Debts	.....	none
Inmates Deposits	.....	297.00
Loan made to pay July	.....	18,000.00

Total Budget Debt on Oct. 31, 1940 \$195,140.51

Church Extension Debt

Debt on July 1, 1940	.....	\$ 84,484.83
Cash balance June 30, 1940	.....	10.61
Jubilee Collection	.....	7,575.00
Repayments	.....	1,417.58
Interest	.....	203.65
Collections	.....	533.83
Total	.....	\$9,740.67
Church Extension Debt Paid	.....	\$ 9,300.00
Available for Debt	.....	\$ 440.67
Annuity from Mrs. Schifflegger	.....	\$ 75,184.83
		2,000.00

Church Extension Debt on Oct. 31, 1940 \$ 77,184.83

Total Debt

Budget Debt	.....	\$163,943.42
Church Extension Debt	.....	77,184.83
Unpaid loans from Bank	.....	15,000.00
Inmates Deposits	.....	16,197.09
Accounts Payable	.....	none
Total Debt October 31, 1940	.....	\$272,325.34

Chapel Money

Balance September 30, 1940	.....	\$ 1,980.55
Receipts for October	159.00
Total Available for Chapels	\$ 2,139.55

THEO. H. BUUCK, Treasurer.

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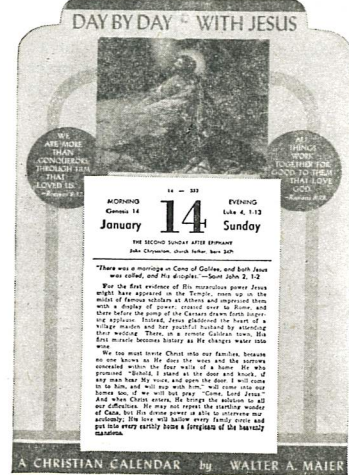
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1941
DAY BY DAY WITH
JESUS CALENDAR

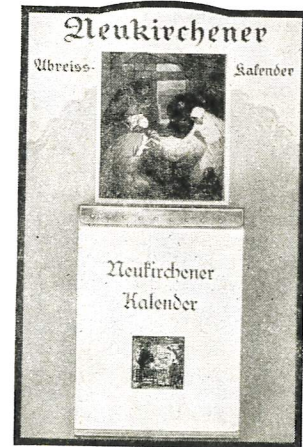
For Family and Private
Devotions

Prepared by
Dr. Walter A. Maier



Price: 70c, boxed

1941
Neufirchener
Abreiß-Kalender



Die Rückwand des Kalenders ist mit einem schönen biblischen Bild in Farben verziert. Der Kalender-Block enthält für jeden Tag im Jahr ein Blatt, worauf ein passender Bibelvers mit einer erbaulichen Andacht gedruckt ist.

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MANGER

The dimensions of the platform and stable are: 11 inches long, 6 3/4 inches wide, and 8 1/2 inches high.

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