

H. S. Meyer

The Northwestern Lutheran

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

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ADVERTISING or PREACHING?

"Come unto Me all ye that labor and are heavy laden, and I will give you rest." Mt. 11, 28.

GRANTED, that "it pays to advertise," is it the business of the church to advertise? Advertising the church at large is a major problem, according to one Lutheran layman. Before us is the copy of an address delivered before a meeting of Lutheran men by a Lutheran layman on the subject "Church Advertising."



Psychology — Advertising — Competition

The address states, "Before a manufacturer is ready to market his product, assuming quality is right, he must study many phases — competition, size of package, type of customer, right color appeal, price, etc. Then he approaches the problem of marketing and advertising. So also, the church, assuming that the sermons are based on true doctrine, must be sure that the minister makes a study of psychology and understands human nature, in order that his sermon will interest the people . . . Too many sermons fail to apply biblical truths to our every-day problems and too many parishioners depart from many churches Sunday noons without much hope, faith or confidence to help them meet the problems of the coming week. Through the depression years many ministers lost golden opportunities by failing to apply Bible texts to the time in which we were living. Christ was a great psychologist and gave scores of examples to His followers which were applicable to the time when He was upon this earth. In the horse and buggy days, when lodges were thriving in this country, the minister had to preach Christ Crucified to meet the problem of that day. At that time, in many towns the minister was the only one in many congregations who had a better than an eighth grade education and ninety percent of the confirmands

went to work at the age of fourteen. In 1943, a large majority of the parishioners have graduated from high school, and a fair percentage have college degrees. In this day and age of automobiles, radios, telephones, streamlined trains, aeroplanes that fly from New York to California in approximately twelve hours, and clipper ships that cross the ocean in less than a day, not to mention all the other Sunday competition, such as movies, golf clubs, municipal swimming pools, baseball, hockey games, well-edited Sunday papers, and magazines, plus long lists of popular fiction and non-fiction books, a minister of the Gospel to preach Christ Crucified amid all the above competition must be a real psychologist if he is going to make his sermons effective and interesting."

All A Part of the Plan!

The speaker continues, "Advertising the church at large is a major problem. — To show what can be done, I refer again to the recent rally held in Chicago. Businessmen with vision were determined to let every one know that the "Lutheran Hour" was opening its eleventh season. It took courage to rent a stadium seating 25,000, but contributions were easily solicited when the committee presented a well-planned campaign of advertising which assured success from the start. A case in point was the beautiful program, carrying no paid ads, which was prepared by an advertising agency and not by a lot of amateurs . . . At this time, I paid tribute to all the pastors in the Chicago area who gave 100% cooperation in urging members to attend. It was not necessary to spend an additional \$1,000 for newspaper ads to urge Lutherans to attend the rally, but here was a real opportunity to announce a Lutheran event to a combined newspaper circulation of 3,000,000 in Chicago with a message 'Come to the Lutheran Hour Rally — 20,000 free seats.' The statement, '20,000 free seats' was excellent psychology. The public always wants something for nothing; and, furthermore, it made non-Lutherans feel that they were welcome, and with 20,000 free seats, surely they too could be accommodated. The credit for the writing of the ad and the statement, '20,000 free seats' at the top of the ad goes to Clyde Bedell, advertising manager of The Fair, lecturer in advertising at North-

western University . . . With such a successful rally campaign, the newspapers gave much free publicity, and the rally received national publicity in an issue of *Time* magazine, which has more than a million subscribers. The article in *Time* did not just happen, but was part of the publicity plan."

Christ Said, "Preach!"

We shall not quote more from the address of this Lutheran layman. We catch his spirit from what has been said.

Now, though a large majority of the parishioners today have graduated from high school, and a fair percentage have college degrees, and although our generation can fly from New York to California in approximately twelve hours, the question arises, whether there is a fundamental difference between our day and the horse and buggy days if we look to human nature and the deep needs of men. The question arises, whether the knowledge of psychology, or the knowledge of the Gospel will make the sermon effective and interesting. The question arises, whether the Lord, the Head of the Church, has charged us to advertise the church or to preach the Gospel.

Is it your impression that Christ was a great psychologist? Of course He was. He is the allknowing Son of God, the searcher of men's hearts. But His name was called Jesus, because He should save His people from their sins.

How Advertise Sin?

In the precious words of our Savior in the text before us all our problems and troubles are gathered in this statement, "Ye labor and are heavy laden." In this connection we dare not speak of the ceaseless striving of men to attain wealth and honor here on earth. Neither do the words of the text imply that our Savior came to satisfy such ambitions of men. After the feeding of the thousands with the



(Continued on page 229)

Editorials

The Teacher Shortage One of the greatest problems which our synod is facing these days is to obtain sufficient teachers for its parochial schools. It has been a source of much embarrassment to those who are called upon for counsel in filling the vacancies that arise in our schools. We have scraped the bottom of the barrel, and those who are in a position to judge tell us that not much relief is in sight for several years.

Several of our Christian day schools were forced to close their doors this fall because it was impossible to obtain a teacher. A number of recently founded congregations, which planned to found a school in order to give their children the thorough Christian training which only the Christian day school can provide, have had to abandon their plans. It is a good sign that there is such a widespread desire to open Christian day schools. Without them our membership will not receive the indoctrination needed to keep our proper balance. More and more people are entering our membership by way of adult instruction, and we thank the Lord for this harvest of souls, but that ought to impress upon us all the more the need of more intensive indoctrination.

The public school, too, suffers under a shortage of teachers, since many of the teachers have gone into lines of work which pay better. Our own shortage of teachers is not due to this cause since practically none of our teachers have deserted this Christian calling on that account. It speaks well for our teachers that they have remained at their Christian post of duty in spite of the low salaries they are receiving when they could easily get more money by taking another job. Our congregations would do well to consider in these days of higher living costs whether they are acting according to the Biblical principle that the laborer is worthy of his hire.

If this problem of the teacher shortage is not to plague us in the future, steps should be taken now to recruit from among the confirmation classes such students for our normal school whom the Lord has given the proper gifts.

I. P. F.

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War-Time Money In an article in the *Rocky Mountain News* Jack Foster reports how an officer friend, who had recently returned from the battle front, after a lunch which he had had with him tossed the waiter a tip of five dollars. When he asked the officer whether that wasn't a bit generous, the latter replied in part: "What does money mean anyhow? When you're out in the jungles and all huddled together in foxholes to save your lives, money isn't worth a thing. Your values change. Your whole perspective is different. — Why I know kids out there who'd pay 500 bucks for a quart of milk and scrambled eggs and bacon. — Money isn't a fundamental."

There is no question that people look at money differently these days than just a few years ago. Then there were plenty of things on the counters but little money with which to buy them. Now there is plenty of money, but it is impossible to buy the desired articles. It is a time of easy money. Even the young boy has a part-time job and earns more money than is good for him. He is developing a habit of spending money recklessly, and it will be difficult to curb this habit when the flow of easy money dries up.

People today are earning wages such as they had not even dreamed of. Money does not mean so much anymore. Withholding taxes, fixed sums for war bonds, etc., are taken out of their checks, and there is very little grumbling about it. There is still a lot left, and much of it is squandered on inconsequential things. It would be a good time to save for a rainy day, but there is very little of that.

In a sense the church is sharing in this easy money. Deficits in church and synodical treasuries are largely a thing of the past, and the needs of the increased budgets are being met. Though we are giving far more in terms of dollars and cents, we are giving less in terms of sacrifice than in the days of the depression when, for instance, we liquidated the synodical debt.

It would be indefensible if we Christians squandered money for fleeting things and neglected the work of the Church. Our new missions will have to be supplied with buildings as soon as the war emergency is ended and materials are released. Our educational institutions are getting overcrowded, and new construction is a crying need.

We were aware of the need of new construction in some of our institutions for years but were hampered by a lack of money. We would be poor stewards of the material gifts which God has showered upon us in these days if we were unwilling to contribute some of this bounty to finance the needed major projects.

Jesus said, Luke 16, 10, 11: "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" St. Paul wrote, 1 Tim. 6, 17-19: "Charge them that are rich in this world that they be not highminded nor trust in uncertain riches but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the things to come, that they may lay hold on eternal life."

The Christian reveals his character also by the use which he makes of his money, remembering that also in this he is God's steward.

I. P. F.

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Blanks We speak of blank cartridges. They are loaded with powder, but no shot. They make noise and give off smoke, but accomplish nothing. We have blank checks and blanks of a similar nature, forms with names and amount and purposes not as yet filled in. They serve no purpose until the blank spaces are filled in.

Sorry to say, there are also blanks in church attendance, communion attendance, and contributions for church and Synod.

Christianity is an inward thing. "The Kingdom of God is within you!" Only the Lord knows those that are His, for He alone can read the hearts. He is therefore also the only final judge. There might be a very valid reason for a blank or again a completed record may not be the record of true spiritual life. However, until the great day of accounting, attendance at divine services and the Lord's table and contributions for the Lord's work is practically the only barometer of Christian activity available. This barometer may be misread, but it is more reliable than we often realize.

Church attendance: He that is of God heareth God's Word. Faith cometh by hearing. He that despises preaching and the Word despises the Father. Not all who are regular in church attendance are devout Christians, but a devout Christian will be a regular worshiper. We may read our Bibles at home, but those who read their Bibles will by the encouragement of the Bible "not forsake the assembling of themselves together." A Bible reader is a church attender.

Communion attendance: "This do in remembrance of me." Some may come to the Lord's Supper as a matter of form and custom, but those who do not come are despising His gracious invitation. The conclusion is justified that it is a matter of indifference to them if they remember or forget the Lord's death. Yet that death is our only hope for life.

Contributions: The Lord loveth a cheerful giver. We are laborers together with God. He gives that we may give. Some may not be in a position to give. The widow's mite is great in the eyes of the Lord. But the widow does give her mite.

L. H. K.

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Another Call It is not so very far now till the end of the year. Before the year is ended, however, we hope that many of our readers will renew their subscription to the *Northwestern Lutheran* and gain some new subscribers as well. The editors' plea is not selfish. It is not a personal gain for them if a host of new subscriptions would come in. But we do feel that it would be a gain to the new subscribers. They would become more intimate with the affairs of the synod of which they are members and better informed in the work God is doing through them. That ought to be inducement enough for any child of God.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXI

Of the Worship of the Saints

Of the Worship of the Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country. For both are kings. But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

II

TO call on any saint to make intercession for us would clearly violate the sole mediatorship of Jesus. Saints do not, like Jesus, stand between us and God. They are our brethren, who like us have been reconciled to God by the mediatorship of Jesus. In themselves they were sinners, but Jesus redeemed them. They had their life in Jesus, just as we have ours.

Do we then degrade the saints if we refuse to pray to them? Indeed not. Who would resent such prayer more

than the very saints themselves? They always refused special honors, emphasizing that they were in no way preaching themselves, but always and only Jesus Christ the Son of God.

How then do we honor the saints properly? Our Article mentions this *that we follow their faith and good works*, thereby indicating a twofold honor that we should accord them.

The first is this that we take them as examples of faith. What were the saints? Look at a Peter or a Paul. The one shamefully denied his Savior, and the other persecuted the Christians. Yet both were received into grace by God. Peter's denial was forgiven, and he was reinstated as a shepherd of the sheep and lambs of the Savior. And Paul was made an apostle who achieved more success for the Gospel than all others. If God's mercy is so great that these two men not only found forgiveness of their blood-red sins but were entrusted with the preaching of the Gospel, shall we hesitate to hope in the same grace? By their example we see how earnestly God

desires our salvation and how ready He is to forgive our sins. We see also how mighty and powerful is His mercy to save. If we thus use the saints to strengthen our own faith, then we use their memory properly and give them the honor that God wants us to give them.

The second honor is this that we take them as patterns for our good works. Our Article draws the attention of Emperor Charles V to the example of David. David was king, and as such it was his duty to protect his people. Israel in David's time was surrounded by enemies who not only threatened and molested them, but also plundered their possessions and endangered their lives. David had to engage in bloody warfare, exposing even his own life on numerous occasions, in the interest of his people. Yet, being anointed king by God Himself, he did not hesitate, but exercised his faith in good works according to the calling with which God had called him. Before he was made king he had done his good works at home in the employ of his father, according to the Fourth Commandment. But after he ascended the throne he did his good works, pleasant or unpleasant, in the capacity of a king, setting an example for every Christian ruler to imitate. The peace of the Christian countries in Europe at the time of the Reformation was threatened by the Turks, who in their raids had advanced as far as Vienna. Here was an opportunity for Emperor Charles to honor the memory of David by following in his footsteps and defending the countries over which God had set him as ruler.

We are not all kings and rulers. Yet God has given to every one of us a specific station in life, a specific calling. And he wants us to do our good works by being faithful in performing the duties which our calling imposes on us, whether we like them or not. That is the way in which the saints exercised themselves in good works. By following their example we accord them their due honor.

But not by praying to them.

This brings us to the close of the doctrinal part of the Augsburg Confession. Our fathers added the following conclusion:

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. — There is, however, disagreement on certain abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of the bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons

are not so severe as to demand the same rites everywhere, neither, at any time have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

This conclusion at the same time serves as a transition to the second part, in which some abuses will be reviewed which have been corrected.

The English translation is based on the Latin text of the Confession. The German text contains an additional thought concerning the articles of doctrine, which we do well to take to heart and ponder. It is briefly the following:

These articles are taught in our churches for a truly Christian instruction and consolation of troubled consciences, also for an advancement of the believers in sanctification. We teach these doctrines, fully aware that we would endanger our soul's salvation if we deviated in the least from the Word of God, and thus took His name in vain. Nor do we wish to pass on, or hand down, to our children a teaching that would adulterate the divine Word and Christian truth.

We thank God for the Confession of our fathers presented at Augsburg.

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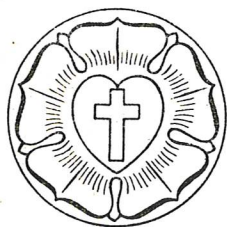
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GOD THROWS A BOMB

AT seven o'clock in the morning of June 30, 1908, a farmer in north-central Siberia suddenly saw in the north a fiery bluish body, larger than the sun, rolling across the sky. It fell in the wild country between the Yenisei and Lena rivers, and where it fell a column of light rose skyward. Although this light was fifty miles from farmer Semenow's house, the heat was so intense that he thought his clothes would catch fire.

The light disappeared and then there came a gigantic explosion. After that Semenow's mind was blank for a while, for an air wave had hurled him from his porch, knocking him senseless, and leveled his house.

In the direction of the mysterious light a drove of 1,500 reindeers had been grazing. A fraction before the air wave struck Semenow, it struck the reindeers belonging to a certain Luchtekan. They ceased to exist, vanishing so completely that of them only a few charred carcasses were ever found.

Fully 400 miles away on the Trans-Siberian railway the crew of a train saw a sudden blaze in the northeast and then felt the train rock so violently that they stopped it, fearing that it would be thrown from the track. At practically the same moment in the city of Irkutsk, more than 500 miles distant, a seismograph recorded the concussion of heavy bodies striking the earth.

The incident was soon forgotten, because farmer Semenow and herdsman Luchtekan and all others who had seen these phenomena close at hand were poor uninfluential people and the region was wild and inhabited only by a few tribesmen. Then, in 1927 Prof. L. A. Kulik headed an expedition which crossed the tundra and finally reached the remote spot where the fireball had fallen.

He found a shallow depression about two miles wide where the ground showed signs of having been pushed sideways, as when a stone is dropped into thick mud. Inside the large depression were 200 craters varying in diameter from a yard to fifty yards. The whole area had been densely forested, but Kulik found that within the depression every tree had not only been killed but completely destroyed. All around the depression for fifteen to twenty miles, the ground was covered with tens of thousands of fallen trees spread out in fan-like fashion from the center. Plainly in that center some vast terrific thing had struck. If instead of an almost uninhabited region of Siberia, New York City, or Los Angeles had been the target of what was believed to have been a comet, one of the major disasters of history would have occurred.

The Hopi Indians point to a tremendous crater in a Arizona desert, more than three-fourths of a mile wide, 500 feet deep — 1,390 feet if one disregards the detritus fallen in from the sides — there it seems a comet even bigger than the Siberian struck. According to a legend of the Hopi once upon a time the Great Spirit came down from his high seat with fire and thunder and entered the earth.

According to geologists this comet weighing more than a billion tons came from the North. Traveling probably forty miles a second, it slanted across Utah and struck the Arizona desert near where the town of Winslow now stands. The noise and the shock of its compact cannot be described and so terrific was its power that it bored its way through 2,400 feet of solid rock, grinding millions of tons of it to rock flour.

The above information taken from a recent issue of the *Saturday Evening Post* gives us

food for thought. What folly for man to think that God must have millions of years to change the surface of the earth? How reckless is man to think he has become like God and can run this world his own way? Let's not be fools! Listen to God's Word:

"This second epistle, beloved I write unto you . . . that ye be mindful of the words spoken before by the Holy Prophets, and of the commandments of us, the apostles of the Lord and Savior: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the waters and in the water. . . . But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be turned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. . . ." Read the entire third chapter of the second epistle of St. Peter.

G. W. F.

'DEAR APOSTLE, WE GENTILES ARE GRATEFUL TO YOU'

Editor *The Christian Century*:

Sir: It was Edward Wilson, one of that immortal company who died with Scott in the Antarctic, who wrote these words, when he had finished reading the Epistle to the Romans. He was a student of medicine at the time, but he knew that St. Paul had something to give him which cannot grow old, as his anatomy might have grown old, and he was grateful.

This penciled note of gratitude seems to me as admirable as it is rare. To Edward Wilson the writer of this letter has become a friend to whom he owes a debt which he cannot repay but he can acknowledge. It is perfectly in order that he should say "thank you" as a Gentile to this Jew who gave his life for the Gentiles. And in addressing him in this informal way he showed an insight into the rich humanity of St. Paul.

Acres of print have been dedicated to St. Paul, in which he seems to be only a very serious man always busy writing Epistles, in which he is discussing high themes. Edward Wilson saw within and beyond all that range

of his life. He was a man to hear upon the issues of life and death, but he was also a friend whose hand you could shake and to whom you could say, "Thank you."

Do you ever want to show your gratitude to the apostle? I certainly do, though it never occurred to me to write my thanks in my New Testament. The list of debts began in school-days where for an examination I read the Epistle to the Galatians. By that exercise I did at least begin to know some of the questions which are put to us in the Gospel and must be answered. I have never even been tempted to think of St. Paul as an archaic logic-chopper, nor could I ever be satisfied with a Gospel which did not explain the words, "The Son of God who loved me and gave Himself for me."

The idea that school boys should be limited to the Gospels and the Acts seems to me a serious mistake. A wise teacher may introduce St. Paul to youth not as an ancient writer but as a friend. He was a very great friend in his own time. What a list we have at the close of Romans! And you will not have forgotten that when he left Corinth the people with whom he lodged went with him. Not every landlord wants to pack up and go with

his departing tenant! Paul can still be a friend.

An old and learned friend of mine says that he has always to revise his judgment of a man's intellect when he hears him speak disparaging words about this apostle. I should add that I fume visibly in church if I hear a preacher patronize him and tell me that there are good things in his Epistles, bold and paradoxical as it may sound to say so. I comfort my soul by rehearsing the mighty deeds which have followed whenever the ferment which is in St. Paul's works enters into the spirit of some volcanic and dynamic spirit. I shall always hear his name with reverence. But I shall try to read him in such a way that at the end I shall wait for him and say as to a friend, "Thank you, great Apostle."

And if we linger upon the words "we Gentiles" that, too, is a timely reminder. We Gentiles owe a debt to the race of which came this Paul, which makes the wrongs done to it today most detestable. It is to repay blessing with cursing — news of life with sentence of death!

Ever yours sincerely,

QUINTUS QUIZ.

— *Christian Century*....

Siftings

BY THE EDITOR

Cremation has been much discussed during the last decade or two during which time cremation has become quite popular with certain people. People who prefer cremation to burial are usually actuated by unbelief. They deny the resurrection of the dead. This need not, however, always be the case. One can think of numerous reasons for cremation of the dead that would be beyond censure from a Christian point of view. The question of cremation was again a matter of discussion before the Church of England. The Church of England reaffirmed its stand that the doctrine of resurrection of the body did not preclude cremation and that such a practice was lawful and without theological significance. That is true, of course, assuming that there is no denial of the resurrection involved.

* * * *

The Pope Deplores the morals of Rome. That was the news that the headlines of, we presume, all first class newspapers of our country flashed to its readers some time ago. It is reported that the papal vicar, Saturday prepared a call to prayer and penitence for the people of Rome on the order of the Pope to save Rome from "moral ruin," brought about by wartime conditions. In a letter to his vicar the Pope said his "heart shuddered at the heap of moral ruins which is accumulating daily in the midst of the Christian family, driving those weak in the faith to the most deplorable religious thoughtlessness, with the neglect of the most sacred duties." The Vatican newspaper *Ossevatore Romano* said the pope had in mind widespread petty crime, black market operations and moral laxity. Be that as it may. We believe the pope. But is that the first and only epidemic of moral corruption that has hit Rome? It seems to us that Luther in his day did not find Rome a paragon of virtue and decried the moral or immoral condition of the Holy City.

* * * *

In A Surprise Election the United Lutheran Church meeting at Minneapolis a few weeks ago elected a new president. The new

president is Dr. Franklin C. Fry. He succeeds Dr. Frederick H. Knubel who had served as president of this body since its organization. Dr. Knubel has passed his seventy-fifth birthday. Four ballots were necessary to decide the election of the new president. We say the election was a surprise. We copy this phrase from the official organ of that body. It seems that the election of a new president was not in the minds of the men that finally did elect Dr. Fry. We hope Dr. Fry will lead in sound Lutheranism.

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The Archbishop Of Canterbury and primate of the Church of England died after a brief tenure of office. The primate, Dr. Temple, was enthroned as archbishop of Canterbury and primate of the Church of England on April 23, 1942. His father had once held that high position before him. He died very suddenly of a heart attack. It is said of the now dead archbishop that he knew America and that he reminded the British people that America was a different nation than Britain, not just a modification of the English nation. He gained this impression while touring the United States in 1935. It is well worth remembering this candid opinion of an honorable Englishman.

* * * *

Does America want A Catholic Queen? Under this heading the *Christian Century* brings the news that the Catholic Church is circulating an article in this country which has as its purpose to enthrone "Our Lady of Guadalupe" as "Queen of the Americas," from Hudson Bay to Cape Horn. "In building up to this," says the *Christian Century*, "all Roman Catholic bishops and archbishops of North and South America are invited to participate in a golden jubilee on October 12, marking the fiftieth anniversary of the coronation of the 'Miraculous' picture which is the chief treasure of the great church at Guadalupe, a suburb of Mexico City, and the most eminent object of Mexican devotion. Catholic legend relates that the Virgin appeared in

apparition to Juan Diego and that roses grew simultaneously on a hill flowering in December, in spite of the fact that the hill was so barren that roses would not grow there even in June. Also that as he carried the roses to the bishop in a blanket the imprint of the Virgin was visible on the blanket. This is to have occurred in 1531. This is the basis for the Catholic campaign to enthrone "Our Lady of Guadalupe" as "Queen of the Americas." If Rome decides to do a thing it is usually done. But — beware of Roman "saints" and "queens."

* * * *

What Is To Be Done About Palestine? That is the question that is uppermost in the minds of those who are interested in re-establishing the Jew. Hardly a week passes but that some literature on this subject comes to our desk. They are supposed to be among the Jews those who are making capital out of the dilemma of the Jew. Fake agencies are finding this a profitable field, taking advantage of the divisions within the Jewish community on the matter of rehabilitation of the Jews. Last week eight Jewish organizations issued a warning against making contributions to another Jewish organization which has advertised widely its efforts to aid the homeless Jews of Europe. It seems that quite a number of prominent clergymen of the country were caught and contributed to the "fund."

* * * *

Vespers That Know No Color Line have been arranged in St. Louis, by the Fellowship of Reconciliation, assisted by the Metropolitan Church Federation. The first of these vesper services was held on September 24, at the Third Baptist Church. Such vespers are to be held once a month hereafter. Negroes, Japanese and whites made up the congregation of 175.

Following the services each time there will be tea and a fellowship hour. After the first service 165 people remained for the tea. Seems to us that the showing was not so good.

ADVERTISING or PREACHING?

(Continued from page 225)

loaves and the fishes, men came to take Jesus and make Him a king, but He departed, refusing that crown. On another occasion when a family quarrel had arisen over an inheritance, and one of the company said to Jesus, Master, speak to my brother, that he divide the inheritance with me, Jesus answered him, Man, who made me a judge or a divider over you. Neither did Jesus come to satisfy the striving of men to discover, to invent, or to legislate. In the words of the text the Savior is not speaking to one class or group of men. He is speaking of a heavy burden that rests upon all of us, our common problem. — There is no need to look for it, we are facing it. There is the holy Law of God with its demands, its threats, and condemnation. No one can

evade that Law of God; no one can dissolve it. Jesus Himself did not come to destroy it. In the Sermon on the Mount He expounded it, He sharpened the teeth of each commandment. When the Lord God summons us to reckon with Him, He points to our sins and calls them scarlet and crimson. How flagrant our transgressions are if we remember that not so much as a jot or tittle of the Law shall pass away! Our sins are lawlessness, rebellion, enmity against God, and the wages of sin is death temporal and eternal. What problems that confront us are not swallowed up in the problem of sin; what difficulties confront us which cannot be traced back to our transgression and iniquity? — How will we advertise the fact of sin? Paul simply states, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance,

emulations, wrath, strife, seditions, heresies, envyings, murderers, drunkenness, revellings, and such like: of the which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

The Invitation of the Gospel

Now it is not a matter of psychology or a question of competition, type of customer, and the like, when our Savior invites men, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." — It is preaching, preaching the Gospel.

When we study the Evangelists we discover that they occupy between a quarter and a third of their entire inspired record with the narrative of the sufferings and death of Christ. They led the way in showing that the rest of our Lord's life, His teachings and His miracles,

formed a prelude and a preparation for His death on the cross. And St. Paul declares the Gospel, that Christ died for our sins, according to the Scriptures.

When, under what circumstances, may we take this preaching for granted? What has the type of customer to do with the message, "All have sinned, being justified freely by His grace, through the redemption that is in Christ Jesus?" What has the preaching of this message to do with marketing and advertising? The Lord simply invites men, sinners, to come to Him, and to trust in Him as their Savior. God invites us, "Come now, and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Is. 1, 18. He simply tells us, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am He that blotteth out thy transgressions for my own sake, and will not remember thy sins." Is. 43, 24-25. These are of course spiritual gifts and blessings which our Gospel offers, and if movies, well-edited Sunday papers, and the like, are mentioned as competition, let us remember that it is a materialistic age in which we are living, and only the Gospel of Christ can break that materialistic spirit in the individual man.

Read 1 Corinthians, Chapter 1

Then, too, in answer to the advertising of the church which has been suggested and practiced we must remember the words of St. Paul, "For Christ sent me to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. — We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Cor. 1.

A. P. V.

OBITUARY

TEACHER GEORGE C. MAAHS

George C. Maahs, who had been active in our Christian Day Schools for thirty-nine years was born November 29, 1877, in Gaylord, Minnesota. After his confirmation he enrolled as one of the first students at the newly founded Concordia College at St. Paul, Minnesota. He continued his studies at the teachers college at Addison, Illinois. In 1899 he was graduated and received his first call to Knoxville, Tennessee. For three years he taught in Knoxville and then one year in Mobile, Alabama. He then accepted a call to Merrill, Wisconsin, where he labored for five years. His next call took him to Minneapolis, Minnesota, where he had the distinct honor of being the first teacher in the Missouri Synod to organize a church by opening a mission school. From Minneapolis he was called to Trinity Lutheran School at St. Paul, Minnesota. Here he faithfully served the Lord for seventeen years. Thus he rounded out thirty-nine years of faithful service. He loved his work among the children entrusted to his care.

He was a real missionary among the young and was successful wherever he worked.

In 1899 he entered the holy state of matrimony with Martha Berger of St. Paul, Minnesota. This union was blessed with four children, one daughter and three sons. On June 4, 1938, he suffered the first stroke which forced him to resign from the teaching profession. In August, 1938, he came to California for his health, but returned to Minnesota the following year. In 1940 he again returned to California and since then made his home in Huntington Park. On Tuesday, October 3, he suffered another stroke from which he was not to recover. On Wednesday, October 11, at 6:06 he fell asleep in the Lord.

He is survived by his sorrowing wife, one daughter, three sons, one brother and two sisters. His pastor, Rev. R. G. Finke of Maywood conducted the last services preaching on Rom. 8, 29. His mortal remains were laid to rest in the Inglewood Memorial Park.

"Well done thou good and faithful servant."

R. G. FINKE.

ANNIVERSARIES

GOLDEN JUBILEE

ST. PAUL'S EV. LUTHERAN CONGREGATION

Henry, South Dakota

On September 3, 1944, St. Paul's Ev. Lutheran Congregation at Henry, South Dakota, celebrated her fiftieth anniversary in the forenoon service, in which Rev. E. G. Fritz, Fairfax, Minnesota, a former pastor of the congregation, delivered the sermon, based upon the first three verses of Psalm 87. In the afternoon service the annual Mission Festival was held, Pastor W. Sprengeler, Grover, South Dakota, being the guest speaker. His text was Mark 16, 15. The offerings in both services were for missions and totaled \$283.36. May St. Paul's begetten and nourished by the Word of God, penitently and confidently seek her future growth, health, and salvation solely in those self-same pure and saving doctrines!

B. R. HAHM.

GOLDEN WEDDING ANNIVERSARIES

MR. AND MRS. HERMAN MANTHE

On October 11, 1944, Mr. and Mrs. Herman Manthe, members of Zion's Ev. Lutheran Church of Town of Leeds, Col. Co., Wisconsin, were privileged by the grace of God to celebrate their golden wedding anniversary. The undersigned showed on the basis of Psalm 103 the reason for rejoicing and giving praises unto the Lord.

H. GEIGER.

MR. AND MRS. HENRY MEYER

On October 19 Henry Meyer and his wife Marie, née Selbrede, members of Christ Lutheran Church of West Salem, Wisconsin, were privileged to celebrate the fiftieth anniversary of their marriage. Pastor J. H. Paustian, who was present at their silver wedding, delivered an address in the German language. The undersigned spoke in English, basing his words on 1 Sam. 7, 12. An offering of \$5.00 was given for the support of aged and retired

servants of the Lord. May the Lord continue to bless the jubilee couple with His grace and protection.

W. PAUSTIAN.

* * * *

MR. AND MRS. JOHN HILLMANN, SR.

Mr. and Mrs. John Hillmann, Sr., members of the David Star Lutheran Church, Kirchnayn, Wisconsin, celebrated their golden wedding on Sunday, October 1, in the midst of their children and relatives. The undersigned preached on Psalm 84, 12f. The jubilee collection amounted to \$21.17. This was given for the Spiritual Welfare of our soldiers and sailors.

M. F. RISCHE.

* * * *

MR. AND MRS. CHARLES SCHLEI

Mr. Charles Sclei and his wife Lena, née Kirchner, celebrated their golden wedding anniversary on September 22. Both Mr. and Mrs. Schlei are life-long members of the First German Ev. Lutheran Church, Manitowoc, Wisconsin. They have been readers of the *Gemeinde-Blatt* the fifty years of their wedlock.

L. H. K.

TWENTY-FIFTH ANNIVERSARY

REV. M. C. SCHROEDER

Bay City, Michigan

On the evening of Friday, April 28, 1944, Bethel Congregation at Bay City, Michigan, together with the Northern Michigan District Pastoral Conference fittingly observed the twenty-fifth anniversary of the ordination of their pastor, the Rev. M. C. Schroeder.

The Rev. A. Maas of Ann Arbor, Michigan, preached the sermon, using as his text the words found in Luke 10, 20.

After the service all present were invited to the school auditorium to partake of an evening luncheon served by the ladies of the congregation. The Rev. E. Kasischke of Bay City served as master of ceremonies. Congratulatory addresses were here given and messages read. Hymns for the occasion were sung by the Bethel Choir. Gifts in recognition of Pastor Schroeder's faithful service were presented to him by the congregation and conference. The jubilarian voiced his appreciation, giving all glory to God for His many blessings.

The year Pastor Schroeder was graduated from the seminary he was ordained and installed as pastor of a congregation at Nichols, Wisconsin. His next field was at the Jackson Port and Bailey's Harbor parish in Wisconsin. In 1922 he accepted a call to Pardeeville, Wisconsin, where he remained until he came to Bay City fifteen years ago.

May the Lord continue with His grace and blessings upon Pastor Schroeder and family.

W. ARRAS.

ANNOUNCEMENTS

IMPORTANT NOTICE

The Committee on Hymnology and Liturgics, following the instructions of the last Delegate Synod, is planning to issue a report on the *new Liturgy and Agenda* by December 1, 1944. This report will be sent **only to those who request a copy**. In order to know how many copies to print, Concordia Publishing House must have this infor-

mation on or before November 15, 1944. All those who desire a copy of our report are therefore urgently requested to make application for it direct to Concordia Publishing House at once. A postal card will suffice.

Prof. W. G. Polack, Chairman, The Intersynodical Committee on Hymnology and Liturgics for the Synodical Conference of North America.

ANNOUNCEMENT

The pamphlet, **An Appraisal of Educational Principles in the Light of Scripture**, announced in the May issue of the Bulletin is off the press and ready for distribution. The charges quoted in the former announcement do not apply to Wisconsin Synod congregations. The only charge to our congregations is the postage. Address orders to:

F. W. Meyer,
2663 North Palmer Street,
Milwaukee 12, Wisconsin.

CALENDAR OF CONFERENCES

SOUTHWESTERN CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Southwestern Conference of the West Wisconsin District will meet at St. Jacobi's Church in Norwalk, Wisconsin, on December 5, 1944, at 9:30 A. M. The Rev. R. C. Hillemann, pastor.

Essays: Homiletical Treatise on the Gospel Lesson for the Sunday after Conference, December 5, L. Witte; Exegesis on 2 Tim. 1, G. Geiger; Attributes of the Bible, A. Winter; What Does Scripture Teach of the Antichrist, H. Schaller; Millennium, Pre-millennium, Post-millennium, O. Kuehl; Child Delinquency and Its Only Cure, Phil. Lehmann.

Confessional Service: R. C. Hillemann.
E. Toepel, Sec'y.

MANKATO CIRCUIT PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet in North Mankato, December 7, 9:30 A. M., St. Paul's Lutheran Church, R. Haase, pastor.

Confessional Address: A. Ackermann (E. Birkholz).
Exegesis: H. Schaller.
Practical Report: Brandes.
M. C. Birkholz, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President H. Kirchner of the Western Wisconsin District, the undersigned ordained and installed his son, Traugott Bradtke, as pastor of Christ Ev. Lutheran Church at Marshfield, Wisconsin, on October 15, 1944, the nineteenth Sunday after Trinity. Pastors Lloyd L. Lambert and J. G. Bradtke assisted.

Address: Rev. Traugott Bradtke, 302 S. Walnut Street, Marshfield, Wisconsin.
G. Bradtke.

* * * *

Authorized by President Arthur P. Voss of the Southeast Wisconsin District and assisted by Pastor H. Diehl and Pastor E. Scharf the undersigned installed the Rev. George A. Barthels as pastor of St. John's Ev. Lutheran Congregation of Burlington, Wisconsin, on Sunday, October 15, 1944.

Address: Rev. George A. Barthels, 495 Madison St., Burlington, Wisconsin.
A. A. Lorenz.

* * * *

Authorized by the President of the Western Wisconsin District, Pastor H. C. Kirchner, the undersigned installed Pastor W. J. Koepsell as pastor of St. Andrew's Ev. Lutheran Church at Goodrich, Wisconsin. Pastors G. O. Krause and R. Mueller assisted.

Address: Pastor W. J. Koepsell, Goodrich, Wisconsin.
W. E. Schulz.

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By authorization of Im. P. Frey, president of the Nebraska District, I installed Mr. Theo. Schmidt as teacher in St. Paul's Christian Day School at Plymouth, Nebraska, October 1, 1944.
Alwin T. Degner.

ACKNOWLEDGMENT AND THANKS

Two memorial wreaths have been donated to Dr. Martin Luther College Library. One in the amount of \$50.00 by Mrs. Louis Dahms, Nicollet, Minnesota, in memory of her late husband, Louis Dahms, the other in the amount of \$5.00 given by Albert Carlin, Adrian, Michigan, in memory of the late Ferdinand Buelke. Our sincere appreciation to the donors.
E. R. Blifernicht, Librarian.

CORRECTION

In the report of Memorial Wreaths received by me from Western Wisconsin District Congregations for the period of April, May, June, 1944, the following were omitted.

Memorial Wreath for Reverend J. Kiingmann (Rev. O. Kuhlow, Jefferson).....\$3.00
Memorial Wreath for Louis Grueneberg (Rev. O. Kuhlow, Jefferson)..... 2.00

CHANGE OF ADDRESS

Rev. Erwin Scharf, 19 W. Frederick St., Rhineland, Wisconsin.

MISSION FESTIVALS

Eighth Sunday after Trinity
St. Stephen's Church, Fountain Prairie, Wis.
Offering: \$180.87. Elmer G. A. Rimpler, pastor.

Ninth Sunday after Trinity
Mt. Olive Church, Lincoln, Nebraska.
Offering: \$72.68. L. Gruendemann, pastor.
St. Paul's Church, McNeely, South Dakota.
Offering: \$83.42. L. F. Groth, pastor.

Eleventh Sunday after Trinity
St. John's Church, Doylestown, Wisconsin.
Offering: \$251.00. Elmer G. A. Rimpler, pastor.

Twelfth Sunday after Trinity
Faith Church, Tacoma, Washington.
Offering: \$135.83. R. Jaech, pastor.
St. Peter's Church, Indian Creek, Wisconsin.
Offering: \$187.33. O. P. Kuehl, pastor.

Thirteenth Sunday after Trinity
Zion's Church, Colome, South Dakota.
Offering: \$194.00. L. F. Groth, pastor.
Immanuel Church, Greenville, Wisconsin.
Offering: \$322.25. L. Kaspar, pastor.
St. Paul's Church, Whitehall, Wisconsin.
Offering: \$150.66. H. W. Neubauer, pastor.

Fourteenth Sunday after Trinity
St. John's Church, Arcadia, Wisconsin.
Offering: \$116.69. H. W. Neubauer, pastor.
Immanuel's Church, Shirley, Wisconsin.
Offering: \$130.00. Carl M. Thurov, pastor.
Auburn-Brush Prairie Parish, Bloomer, Wis.
Offering: \$135.58. Robert J. Koch, pastor.
St. Matthew's Church, Freeland, Michigan.
Offering: \$147.00. A. Schwering, pastor.

Fifteenth Sunday after Trinity
St. Paul's Church, Pine Grove, Wisconsin.
Offering: \$71.70. Carl M. Thurov, pastor.
St. Matthew's Church, Mosquito Hill, Illinois.
Offering: \$64.00. Gerh. Fischer, pastor.
Peace Church, Isabel, South Dakota.
Offering: \$100.33. M. H. Hanke, pastor.
St. Paul's Church, Timber Lake, South Dakota.
Offering: \$42.00. M. H. Hanke, pastor.
First Lutheran Church, Windsor, North Dakota.
Offering: \$61.25. O. W. Heier, pastor.
Lutheran Church at Tawas City, Michigan.
Offering: \$360.87. J. J. Roekle, pastor.
St. Paul's Church, Plymouth, Nebraska.
Offering: \$376.33. Alwin T. Degner, pastor.
St. Paul's Church, Hustler, Wisconsin.
Offering: \$148.87. O. P. Kuehl, pastor.
St. John's Church, Bowdle, South Dakota.
Offering: \$602.31. P. G. Albrecht, pastor.

Sixteenth Sunday after Trinity
Trinity Church, Hutchinson, Minnesota.
Offering: \$250.75. P. R. Kuske, pastor.
St. Luke's Church, Leith, North Dakota.
Offering: \$100.00. O. Lemke, pastor.
Trinity Church, Bay City, Michigan.
Offering: \$548.50. Emil E. Kasischke, pastor.
St. Peter's Church, Mishicot, Wisconsin.
Offering: \$125.45. Ed. Zell, pastor.

Seventeenth Sunday after Trinity
St. Paul's Church, Batesland, South Dakota.
Offering: \$47.66. Donald Grummert, pastor.
Pilgrim Church, Minneapolis, Minnesota.
Offering: \$285.00. R. J. Palmer, pastor.
Immanuel Church, Town Clayton, Wisconsin.
Offering: \$75.05. L. Kaspar, pastor.
St. Peter's Church, Savanna, Illinois.
Offering: \$200.00. Gerh. Fischer, pastor.
Trinity Church, Fall River, Wisconsin.
Offering: \$197.00. Elmer G. A. Rimpler, pastor.
St. Lucas Church, Milwaukee, Wisconsin.
Offering: \$1,467.29. Ph. and H. Koehler, pastors.
St. John's Church, Oakwood, Wisconsin.
Offering: \$385.00. M. F. Plass, pastor.
Lutheran Church at Barre Mills, La Crosse County, Wisconsin.
Offering: \$737.63. J. H. Paustian, pastor.
St. Paul's Church, Arlington, Minnesota.
Offering: \$854.33. John G. Bradtke, pastor.
Immanuel Church, Farmington, Jefferson County, Wisconsin.
Offering: \$540.00. A. W. Paap, pastor.

Eighteenth Sunday after Trinity
Grace Church, Pickett, Wisconsin.
Offering: \$175.83. O. Siegler, pastor.
St. Peter's Church, Eldorado, Wisconsin.
Offering: \$123.88. W. A. Wajohn, pastor.
Trinity Church, Hulsburg, Wisconsin.
Offering: \$389.71. W. Reinemann, pastor.
Trinity Church, Long Valley, South Dakota.
Offering: \$19.13. Donald Grummert, pastor.
Immanuel Church, Elgin, North Dakota.
Offering: \$530.00. O. Lemke, pastor.
St. John's Church, Jefferson, Wisconsin.
Offering: \$2,100.00. O. Kuhlow, pastor.

Nineteenth Sunday after Trinity
Trinity Church, Theodore, South Dakota.
Offering: \$156.23. P. G. Albrecht, pastor.
Nathanael Church, Milwaukee, Wisconsin.
Offering: \$80.00. H. Lange, pastor.
Faith Church, Platte, South Dakota.
Offering: \$61.44. Ralph Unke, pastor.

Twentieth Sunday after Trinity
Zion's Church, Burt, North Dakota.
Offering: \$150.00. O. Lemke, pastor.

BOOK REVIEW

Songs in the Night. By Mrs. Gordon H. Smith. Print: Zondervan Publishing House, Grand Rapids, Michigan. Pages: 102. Price: \$1.00.

"This volume records the amazing experiences of Rev. and Mrs. Gordon H. Smith, missionaries to the savage tribes of French Indo-China. These experiences, though facts, read like fiction. The book is alive with action and adventure." We agree.
W. J. S.

Harvest of Hearts. By John Van De Water. Print: Zondervan Publishing House, Grand Rapids, Michigan. Pages: 62. Price: 75 cents.
This book records the mission experiences of a missionary in a large city of America. It is well told.
W. J. S.

Key to the Bible. By Theodore Huggenvik, Ph. D. Print: Augsburg Publishing House, Minneapolis 15, Minnesota. Pages: 220. Price: \$1.50.

The author does not outline the Bible in the usual way by giving a detailed account of the contents of each book by divisions, chapters, and verses; rather he gives the reader a brief history of each book, shows its main purpose and divides it into three or four larger heads. We do not like the author's definition of the Bible. He says, page 212, in answer to the question: "What then is the Bible? The Bible is a record of God's revelation." Why not: The Bible is God's Word. We like the author's way of dealing with the theme of the Bible — "The redemption through faith in Jesus Christ, the Savior of the World." This re-occurs so often that the reader or student can't miss the author's point.
W. J. S.

The Life of St. Paul. By W. Arndt, D. D., Ph. D. Print: The Concordia Publishing House, St. Louis, Missouri. Pages: 109. Price: 50 cents.

This is another volume of the Concordia Teachers Training Series. The book is very well written. It is intended for use in the Bible class. The eight chapters of this book present Paul's youth and education, Paul's conversion and early missionary activities, the three missionary journeys of the Apostle, his imprisonment and his death. We recommend the book for study.
W. J. S.

The Word Was Made Flesh. A Children's Christmas Eve Service arranged by Edgar Hoenecke. Second revised edition, 29 pages, attractive, heavy paper cover. Sample copies, 25 cents; 25 to 50, 15 cents each; 50 or more copies, 12 cents each. Order from the Plymouth Mail, Plymouth, Michigan.

This is not a program, but a Lutheran service for Christmas Eve, a service in which all assembled in the house of worship, including adults, take part. That to us is essential. The prophecies of the Old Testament and their fulfillment are presented in the words of Holy Writ and are received by the children in groups, responsively, if the text suggests this. No less than nineteen of the best and most familiar Christmas hymns and carols with their musical settings are included. This is a booklet for the church and the home. We recommend it.
A. P. V.

All My Heart Rejoices. A Christmas Eve Service for children prepared by Pastor Gervasius Fischer. Print: Concordia Publishing House, St. Louis, Missouri.

Here is a children's service that many have been waiting for. It is well arranged and adaptable to any condition. The songs have been well chosen from the well known favorites of the Church.

A slight error crept into the printing of the music for Psalm 95 on page 4. Tone VIII ends in "d" and not in "e" as given.

By all means get your order in for this service. W. J. S.

God So Loved the World. A Children's Christmas Service arranged by Pastor H. W. Gockel and E. J. Saleska. Print: Concordia Publishing House, St. Louis, Missouri.

This too, is a very good children's service. We are, indeed, fortunate to have a choice of such

good material for the Christmas Eve service. The hymns employed are also taken from the good, sound Christmas hymns. This program may be used with or without questions. For those who prefer questions, the questions are enclosed on a separate sheet. We wish this service a wide circulation. W. J. S.

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MUSIC FOR THE CHOIR

No. 911. Unfold, Ye Portals (S. A. T. B.) by Charles Francois Gounod. Publisher: Hall &

McCreary Company, Chicago. Brilliant — Good — Medium — (Acc. Diff.).

No. 1602. O Divine Redeemer (S. A. T. B.) by Charles Francois Gounod. Arr. by Noble Cain. Publishers: Hall & McCreary Company, Chicago. Difficult.

No. 1601. Mercy On Us, O Lord (S. A. T. B.) G. V. Lvovsky. Arr. by Noble Cain. Publisher, Hall & McCreary Company, Chicago. Not Suitable. W. J. S.

TREASURER'S STATEMENT

July 1, 1944 to September 30, 1944

Receipts

Cash Balance July 1, 1944.....	\$ 49,161.33
Budgetary Collections:	
General Administration	\$ 46,477.24
Educational Institutions	13,003.08
Home for the Aged	789.29
Spiritual Welfare Commission	11,401.91
For Other Missions	68,664.43
Indigent Students	813.35
General Support	2,340.01
School Supervision	189.50
To Retire Debt	2,567.41
Revenues	21,120.45
Total Budgetary Collections and Revenues	\$167,371.67
Non-Budgetary Receipts:	
From Debt Retirement Committee	1,000.00
Total Receipts	\$168,371.67

Disbursements

Budgetary Disbursements:	
General Administration	\$ 5,747.15
Theological Seminary	7,952.86
Northwestern College	17,876.36
Dr. Martin Luther College	16,845.59
Michigan Lutheran Seminary	9,462.11
Northwestern Lutheran Academy	3,158.19
Home for the Aged	2,758.43
Missions — General Administration	57.85
Indian Missions	9,281.58
Negro Missions	1,690.17
Home Missions	51,019.23
Poland Mission	1,857.00
Madison Student Mission	383.57
Spiritual Welfare Commission	22,213.36
Winnebago Lutheran Academy	450.00
General Support	7,431.00
School Supervision	746.79
Total Budgetary Disbursements	\$158,931.24
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages	142.56
Total Disbursements	\$159,073.80
Cash Balance September 30, 1944	\$ 58,459.20
Amount of U. S. Government Bonds now held for Budgetary Account	\$200,000.00

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For September, 1944

For Spiritual Welfare Commission

Pfc. Arthur W. Krause, Camp Pendleton, Oceanside, California	\$ 1.00
A. Friend, Nebraska	10.00
Prof. C. F. Foile, Watertown, Wisconsin	5.00
A. Friend, Milwaukee, Wisconsin	2.00
Mr. and Mrs. Wm. Heisel, Stambaugh, Michigan	2.00
Sgt. Lester E. Odell, San Francisco, California	2.00
Cpl. Arthur Annen, Daytona, Florida	2.00
Mr. and Mrs. Reinhold Rusch, Manitowoc, Wisconsin	2.00
Pfc. Arnold Foess, San Francisco, California	10.00
Ruth Hahn Kupperecht, St. Louis, Missouri	5.00
Mrs. Clara Underberg, Manitowoc, Wisconsin	5.00
Mr. Carl J. Greif, Mesa, Arizona	1.00
Mrs. John Kubehl, Markesan, Wisconsin	5.00
Zion, Hustisford, Wisconsin	10.00
T/3 Harry E. Bethke, New York, New York	5.00
E. W. Klug, S. K. 2/C, Los Angeles, California	2.00
Memorial Wreath in memory of Mrs. Herman Siffring by the following: L. J. Brandt and Family, Mr. and Mrs. Bill Peters, Mr. and Mrs. Charles Nuttleman and Family, Mr. and Mrs. Martin Koepke, Mr. and Mrs. Bill Nuttleman and Family, Mr. and Mrs. Rathje, Mr. and Mrs. John Martens, Mr. and Mrs. Werner Rathje, Mr. and Mrs. Herman Brandt, Mr. and Mrs. Joe Gecken, Mr. and Mrs. Henry Hoefl, Mr. and Mrs. Hugo Dittmar, R. F. Nuttleman, Mrs. Wm. Nuttleman, Mr. and Mrs. Ingward Rathje and	

Family, Mr. and Mrs. Carl Hinze, Mr. and Mrs. Werner Hinze and Family, Mr. and Mrs. Theo. Gleck and Family, Mr. Herman Rathje, Mr. and Mrs. Martin Hans, Mr. and Mrs. Erwin Hans, Mr. and Mrs. Arthur Brandt, Mr. and Mrs. Helmuth Linda and Family, Mrs. Emma Siffring, Mr. and Mrs. Herman Onnen and Family, Mr. and Mrs. Hans Rathje and Family, Mr. and Mrs. Fred Siffring and Family, Rev. and Mrs. Walter Siffring and Family, Mr. and Mrs. David Siffring and Family, Mr. and Mrs. Rud. Siffring and Family, Mr. and Mrs. Chris Siffring and Family, Mr. and Mrs. Armond Kath and Family, Mr. and Mrs. Clifford Schneider, Mr. and Mrs. Harold Siffring, S/Sgt. and Mrs. Robert Hutchinson, Pvt. Alfred Rathje, Gerold, Delores, and Kathryn Rathje, Mr. and Mrs. Reinhold Hinze and Family, Mr. and Mrs. Stuart Pinneo and St. John's Ladies' Aid	56.50
Pfc. Seronko, San Francisco, California	5.00
Mr. A. K. Schroeder, Brillion, Wisconsin	1.00
Memorial Wreath in memory of Carol Materna by the Ladies' Aid of Immanuel's Ev. Lutheran Church, Sault Ste. Marie, Michigan	3.00
Pfc. Oliver A. Seefeld, Sarasota, Florida	2.50
Miss Della Klingmann, Watertown, Wisconsin	2.00
Mr. Herbert H. Boldt, Manitowoc, Wisconsin	2.00
John W. Hillebrandt, Nye, Wisconsin	2.00
Lt. C. J. Haglund, San Francisco, California	5.00
Memorial Wreath by Immanuel Lutheran Church in memory of Cpl. Harley A. Worcheh, Globe, Wis... ..	55.72
William Hoffmann, Globe, Wisconsin	5.00
Cpl. Donald P. School, Mobile, Alabama	1.00
No Name, West Salem, Wisconsin	2.00
S/Sgt. Herbert C. Huebner, De Ridder, Louisiana	5.00
Pvt. Ade Danner, Camp Rucker, Alabama	1.00
Mr. Geo. C. Richert, Gresham, Nebraska	5.00
Memorial Wreath in memory of Pvt. Fred Falkner by the following: Mrs. Lange, \$1.00; Mr. Yecke, \$1.00; Mrs. Yecke, \$1.00; Mr. Stevenson, \$2.00; Mr. and Mrs. Niemann, \$1.00; Mrs. Stevenson, \$2.00; Mrs. Stuedemann, 50c; Mr. and Mrs. Butzlaff, \$1.00; Rev. and Mrs. Hallauer, \$1.00	11.00
Memorial Wreath in memory of Henry Meier by the following: Mr. and Mrs. Peter Leli, Mr. Wm. Paul, Mr. and Mrs. Roy Devert, Mrs. Sophia Tegtmeyer, Mr. and Mrs. Walter Rinne	11.00
Ladies' Aid of St. Matthew's Congregation, Dorcas Society of St. John's Congregation, St. John's Congregation, Weston, Wisconsin	78.75
Lt. (jg) R. H. Schroer, San Francisco, California	5.00
Mrs. Otto Sprenger, Sheboygan, Wisconsin	2.00
Herman Yochim, F. 1/C, Newport, Rhode Island	5.00
Miss Ruth E. Metzger, South Lyon, Michigan	20.00
No Name, Bangor, Wisconsin50
Rev. Carl Henning, Sebawaing, Michigan	1.00
Apache Indian Mission, Peridot, Arizona	5.00
Memorial Wreath in memory of Cpl. Henry M. Reschke by Ladies' Aid Society of St. Paul's Lutheran Church, Sodus, Michigan	10.00
Memorial Wreath in memory of Cpl. Henry M. Reschke, killed in action in France by the Young People's Society of St. Paul's Lutheran Church, Sodus, Michigan	17.00
Mr. and Mrs. Ado Riemer, R. 1, Valders, Wisconsin ..	1.00
Rev. and Mrs. E. C. Schroeder	2.00
Lt. H. L. Fuhlbrigge, A. N. C., San Francisco, California	20.00
Arthur W. Ahlman, A. R. M. 3/C, New York City, New York	2.00
Cpl. Otto C. Moesche, Keesler Field, Mississippi	5.00
Lt. Norman E. Schmeichel, Santa Rosa, California	3.00
Gerhardt Scheel, Globe, Wisconsin	10.00
	\$ 411.97

For Negro Mission

Mrs. Kuemmin	\$ 1.00	\$ 1.00
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For Indian Mission

N. N., South Milwaukee Wisconsin	\$ 2.00	\$ 2.00
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For Mission

N. N., Ann Arbor, Michigan	\$ 100.00	\$ 100.00
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For Church Extension

Memorial Wreath in memory of Mrs. Andrew Messer by Ladies' Aid of St. John's Congregation, Town of Trenton, Wisconsin	\$ 5.00	\$ 5.00
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C. J. NIEDFELDT, Treasurer.