

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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The Advent of Our Lord

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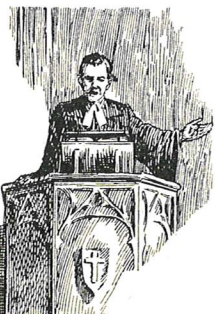
Lift up your heads, ye mighty gates
Behold, the King of Glory waits;
The King of Kings is drawing near,
The Savior of the world is here;
Life and salvation He doth bring,
Wherefore rejoice and gladly sing:
We praise Thee, Father, now,
Creator, wise art Thou!

O blest the land, the city blest
Where Christ the Ruler, is confessed
O happy hearts and happy homes,
To whom this King in triumph comes
The cloudless Sun of joy He is,
Who bringeth pure delight and bliss,
We praise Thee Spirit now,
Our Comforter art Thou!

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"PREPARED FOR THE LORD"

Text: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." — Luke 1:17.

TO make ready a people prepared to meet the Lord, to prepare a busy and pre-occupied nation for the message of salvation, to set every city and home in order, to the end that its residents will fling wide the portals of their hearts and receive the Lord Jesus Christ and experience the truth:

"O blest the land, the city blest,
Where Christ, the Ruler, is confessed.
O happy hearts and happy homes
To whom this King in triumph comes!
The cloudless Sun of joy He is,
Who bringeth pure delight and bliss:"

that is the office of Christ's heralds and ministers today, as it was the office of the forerunner of Jesus, John the Baptist. And what did you expect to see in the herald of Christ? A reed shaken with the wind — a man clothed in soft raiment — a prophet? "Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. And he shall go before him in the spirit and power of Elias."

His Messengers

Remember Elijah, the prophet in the days of Ahab and Jezebel, the man of God who appeared out of the wilderness? — Remember the days of Ahab and Jezebel? Israel hath forsaken the commandments of the Lord and followed Baalim. Four hundred and fifty and another four hundred prophets in Israel supported by Jezebel proclaimed in those days: "Baal is god." That was the fashionable religion of the day, a religion which destroyed everything that stood in the way of reason and the gratification of man's sinful flesh. How the spirit of Elijah was moved within him when he saw the nation wholly given to idolatry! He alone appeared not to have bowed his knee before Baal. Hear him challenge the people, "How long halt ye between two opinions, if the Lord be God, follow him; but if Baal, then follow him." Listen to his prayer on Mount Carmel before his altar: "Lord God of Abraham, Isaac, and of Israel let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all things at thy word. Hear me, O Lord, that this people may know that thou hast turned their heart back again." That was the spirit of Elijah. The Lord God answered with fire from heaven. And when the people saw it they fell on their faces, and said: "The Lord, He is God." That was the power of Elijah.

John the Baptist

In the years that followed, the people of God, it would seem, often sighed to God for another Elias. And the

Lord answered the prayer with the prophecy of Malachi: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." That prophecy was fulfilled in John the Baptist. Though the scene shifted from Carmel to Jordan in John's day, yet it was the same. Though John may not have faced Ahab, he had his Herod. Though there were no priests of Baal, there were Pharisees and Sadducees and a generation of people that followed these blind leaders of the blind. — Then went out to John all the region round about Jordan to hear him. But when John saw many of the Pharisees and the Sadducees he *welcomed* them and said unto them, "O generation of vipers, who hath warned *you* to flee from the wrath to come?" How these "flowers" of humanity withered before the words and the spirit of John! And with these finest garments of man's righteousness with which their leaders clothed themselves exposed as filthy rags and torn to shreds by John, the people came to confess *their* sins.

Prepare to Meet the Lord

John turned the "hearts of the fathers to the children, and the disobedient to the wisdom of the just." Those fathers who had grown stiff-necked and set in their old evil ways, walking in the path of self-righteousness and pride became as little children. Those self-satisfied men became helpless and dependent children. Their hearts turned to the children whom the prophet described as saying: "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Is. 61:10). And as the hearts of the fathers were turned to the children, so were the hearts of the children turned to their fathers. There are children of whom the Scriptures say: "They have corrupted themselves, their spot is not the spot of his children, they are a perverse and crooked generation." The chief perversity of these children is disobedience. They cast the words of their fathers to the winds. — But "do ye thus requite the Lord, O foolish people, and unwise? Remember the days of old, consider the years of many generations, ask thy father and he will show thee, thy elders and they will tell thee." These fathers and elders have seen the folly of sin and disobedience. They too were haughty and proud at one time, but they have learned to count all things, all wisdom, but loss for the excellency of the knowledge of Christ Jesus the Lord; and they will suffer the loss of all things, only to have and to hold Christ, "who of God is made unto us wisdom, and righteousness and sanctification, and redemption." — Ask thy father and he will tell thee.

The sin of pride and selfrighteousness, the sin of disobeying God's word and bowing before it will live on. "John is come indeed and they have done unto him as they listed." We too have *our* prophets. But often it is a case of "prophet and loss." The words of the prophets are addressed to the disobedient and stiff-necked. — Turn to the wisdom of the just, and say: "I will confess my transgressions unto the Lord. I acknowledged my sin unto thee, and mine iniquity have I not hid." This confession is necessary to meet the Lord. And your answer will not be fire, but this:

"Despair not, He is near you,
Yea, standing at the door,
Who best can help and cheer you: —
Behold, the King of kings is drawing near,
The Savior of the world is here:
Life and salvation He doth bring,
Wherefore rejoice and gladly sing:
Redeemer, come! I open wide
My heart to Thee; here Lord abide!
Let me Thy inner presence feel,
Thy grace and love in me reveal."

A. P. V.

THE CHURCH YEAR

The Plan of the Church Year

THE calendar tells us that the New Year is still more than a month away; for the New Year begins on January 1. Yet, in the church we have already heard much of a new year and today, December 3, the Church has actually entered upon her New Year. Thus it becomes evident that the Church has its own calendar independent of the secular calendar, and a New Year independent of the secular New Year. This, of course, is not a new thought nor news to the Lutheran Christian. He has learned of this arrangement in catechetical instructions and Bible classes and from the pulpit many times. That this arrangement is very profitable to the Church ought to be patent to every Christian.

Its History and Tradition

Just when and in what year the church calendar was established in its present form is very uncertain. It was not created in one breath and accepted as a complete whole in the well ordered and wisely designed form in which we have it today; rather it was the result of a gradual development throughout the centuries. Little by little each Sunday received its special character and name and took its place in the scheme of the church year.

The SUNDAY is the heart and center of all church festivals. It is THE day, that from the very beginning of the apostolic era, seems to have been favored before the other days of the week in the consciousness of the first Christian congregation as *the day of the Lord's resurrection*. Whether in Revelations 1:10 "The Lord's day"

was so called with that in the mind of the inspired writer, we are not ready to say, but that traces of observing Sunday as a day of public worship are to be found in Acts 20:7; 1 Cor. 16:2 cannot be denied. As early as the middle of the second century we find a volume of evidence that Sunday was the day on which the church gathered for public worship; and in 321 Constance definitely established Sunday as the legal day of rest throughout his dominion, forbidding all court hearings and maneuvers of the army. With this new arrangement a legalistic conception of Sunday was not foreign. Here again it was Luther who emphasized that Sunday is not holier than any other day of the week, but that the day receives its character from the Word of God — this sanctifies the day — this, and nothing more. In the Reform Churches the legalistic idea of the Sunday is still held.

The Development of the Church Year

Beginning with the celebration of SUNDAY as the day for public worship, the church year began to take shape in the course of the centuries. At first some of the now great festivals of the church were

fixed in the calendar; a little later a number of Sundays preceding and following these festivals were designated as introductory or preparatory Sundays, until finally the calendar was complete as we now have it.

The first great festival that gained popularity among the early Christians was Easter, and with it the whole Easter cycle. It is possible that already in Paul's time the church took cognizance of this great event in the

THE CHURCH YEAR

A DVENT tells us Christ is near,
CHRISTMAS tells us Christ is here.

In EPIPHANY we trace
All the glory of His grace.
Those three Sundays before LENT
Will prepare us to repent;
That in Lent we may begin
Earnestly to mourn our sin.
HOLY WEEK and EASTER then
Tell who died and rose again;
On that happy EASTER day
"Christ is 'risen again, we say.
Yes, and Christ ASCENDED, too,
To prepare a place for you.
So we give Him special praise
After those great forty days.
Then He sent His Holy Ghost
On the day of PENTECOST
With us ever to abide;
Well may we keep WHITSUNTIDE.
Last of all we humbly sing,
"Glory to our God and King;
Glory to the ONE IN THREE"
On the feast of TRINITY.

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Savior's life as seems to be indicated in 1 Corinthians 5:8, where Paul speaks of "keeping the feast." About the year 160, mention is made of the Easter festival—as the day of the Christian Passover, however. In 325 the Council of Nice designated the day on which Easter was to be commemorated henceforth, choosing the first Sunday after the spring full-moon. A little later Lent — the 40 days of preparation for Easter — was added beginning with Ash Wednesday and reaching its climax in Holy Week on Good Friday.

PENTECOST was the next festival that gradually gained favor in the early Church. This festival was celebrated in the third century to commemorate the outpouring of the Holy Ghost upon the disciples. The days between Easter and Pentecost were regarded as days of gladness and joy. As early as the fourth century Ascension Day received recognition by the Christians.

CHRISTMAS was the last of our great festivals to be celebrated generally by the early Christians; and the Christmas cycle did not get its place in the church calendar until the fourth century and even later. The festival of Epiphany had up to that time received wider attention. Advent and its preparation for Christmas had to wait until the eleventh century for its general observance in the church. So much for the history of the first half of the church year. Little is to be said about the last half of the church year — the Trinity Season — ranging in number from 1 to 27 Sundays, depending on Easter. If Easter is early there are, of course, more Sundays in the Trinity season; if Easter is late, there are fewer Sundays.

Recapitulation

So then, the Christian church year can be divided into two great divisions: 1. the so-called *festival half*, and 2. the *non-festival half*. The former comprising the Sundays from Advent to Pentecost and the latter those from Trinity Sunday to the end of the church year or four weeks before Christmas.

There are four great CYCLES each in turn moving toward a climax in one of the great FESTIVALS. Thus we have 1. *the Christmas cycle*; 2. *the Easter cycle*; 3. *the Pentecost cycle*; 4. *the Trinity cycle*.

Why This Division

The value of the church year, as it developed historically and as it came down to us through the centuries

was recognized by Luther in his day. It is true that many festivals of non-biblical character were added to the church year by the Roman Catholic Church as time went on; and thus mutilated Luther found it in his day. Yet Luther accepted the church year in the main and removed from it only such festivals which were unbiblical in character and retained the rest. The Reform Churches with their legalistic conception of the Scriptures became radical and simply disregarded the whole calendar of the church year. This left them floundering here and there and everywhere, each church and each minister was a law unto himself. Today many of the great festivals, especially Easter and Christmas, have again been introduced in these churches.

However, the value of a well arranged church calendar is intimately connected with the message of the Church. For these festivals not only suggest a fitting theme for that Sunday but really control the theme of the Sundays grouped about them. Thus the Advent-texts are so chosen that they prepare the Christian for the great Christmas festival; the same is true of the texts for the Sundays before Easter and Pentecost. Each cycle presents a well rounded and instructive part of GOD'S COUNSEL or GOD'S PLAN OF SALVATION.

The Cycles

THE CHRISTMAS CYCLE tells us of God's great gift to the world, "Unto you is born . . . a Savior which is Christ the Lord."

THE EASTER CYCLE — beginning with Ash Wednesday — shows us the Savior on His way to Jerusalem, His sufferings, death and climaxes in *His glorious resurrection*.

THE PENTECOST CYCLE — beginning with Rogate Sunday and extending on to Pentecost as its climax — presents the great work of the Holy Ghost, who founded His Church and who unites the believers into one grand communion.

THE TRINITY CYCLE brings the church year to a beautiful close, emphasizing, on each successive Sunday, God's great work in the hearts of His people.

Thus the whole church year presents a perfect unity of thought. During the first half of it our minds and hearts may dwell on the blessed *fact of our salvation* — how God wrought it through Jesus Christ for us; and in the last half of the Church Year we may hear of *God's*

work in us for our salvation and the perfecting of the saints.

The whole church year, therefore, is *Christ-centered*. All the great festivals revolve about Christ and His work of redemption and the last half no less, teaching us how we who have been saved by the bloody work of Christ and become children of God are to walk as it becometh the Gospel of Christ.

The Value of the Church Year

Such a definite well ordered church year can be of inestimable value to ministers and laymen alike. It safeguards both. It guards the minister against grave omissions in presenting the "*whole council of God*" for our salvation and against an indefinite and disorganized choice of texts for the church year, devoid of any suggestion of unity. There is one great danger for any minister who disregards the traditional church calendar to become subservient to his own subjectiveness — likes and dislikes — and to choose such texts that agree with his pet ideas

of the Christian's needs. This must of necessity or at least there is great danger that it may become a very small sphere, robbing the people of many truths that are important to their spiritual life. No conscientious minister will lightly shoulder such a responsibility. Hence he gladly welcomes the prescribed texts as a guide in his choice of texts for the year, if he cares to make his own choice.

The prearranged church year, giving to each Sunday its special characteristic and tone, also assures the congregation that it will not be fed in a hit and miss way after the likes and dislikes of an individual, but that it will hear the whole counsel of God and that every essential truth of God will be preached to them. In other words, they will be sure that every sermon will be edifying.

Let us, then, learn more and more to love the arrangement of the church year and let the knowledge of it deepen and intensify our desire to hear the Word of God regularly and devoutly to the salvation of our souls.

W. J. S.

Comments

"Do It Now!" In a large drygoods store cards were displayed in different places, with the three words, "Do it now!" What does the merchant mean, since he does not add any explanation? It is an admonition to the clerks and other employees to give their whole thought, effort and time to the work at hand; they should not neglect their duties by gossiping and idling. When they have served a customer, they should immediately clean the counter of the merchandise taken out for display, etc. The customer also is admonished to expedite the store's business by tending to his or her own, selecting, buying, and please, do it now, paying.

Over the inside of a sacristy door where the minister must see it every time when he went before the altar or on the pulpit, a saying was painted, like this: "Preach as if it were your last time, and as to such to whom it might be their last time!" The same thought as above: Do it now! Sinners are dying, Jesus died that they might be saved and obtain this salvation by faith; and He calls His followers to proclaim His grace. Every time, then, that I am speaking to my neighbor about salvation — and that does not mean only a minister — I may think it may be my last chance; and to many we knew it has been the last time, and what was the sum and substance of our last talk? Was it helpful, the one thing needful? The only thing which counts in the judgment of God, is the righteousness by the blood of Christ. Man, high or low, remains the same sinner, though there may be a variety of sinning; when he is perishing, he will cry for help, reach for the same means of help.

The world is dying, dead in sin; the Lord has saved us. He has enlightened us that we realize both the worldwide distress and the abundant grace of God. He calls us, you and me, to fill the little corner where he has put us, with the straight Gospel. Do it now!

— Fr. Soll.

* * * *

Down the Ladder The Apostle Paul writes to the Thessalonians: "For this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." It is a law of physics that Nature abhors a vacuum. Similarly, where you do not find the truth, there you find falsehood. Those who reject the Bible truth and Gospel of Jesus Christ gradually slip deeper into the quicksands of religious tommyrot.

Without the uplifting hand of the truth the highest intellects are doomed to moral and spiritual bankruptcy. That is God's design. It can be observed in all history. What mental giants the ancient Greeks were! And yet it led them only downward morally and spiritually. Paul points out to us the downward trend of such when he writes in the first chapter of Romans: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Therefore God also gave them up to uncleanness through the lusts of their own hearts.

The moral bankruptcy of our present generation is

apparent to all observers. What else can be expected when the almost universally accepted theory of evolution reduces man to the level of the brute?

For many years modernism with its denial of fundamental Bible truth has held sway in many pulpits and churches once Christian. Having thrown the Gospel overboard, people sought peace in modernistic preaching and failed to find it. Now they are looking elsewhere. It is but the natural consequence of rejection of the Gospel that many are now turning to philosophy and theosophy, which can hardly be called a religion but to which temples are being built and in which people are seeking to satisfy their craze for something new. People, especially in the larger cities of the West, are turning in that direction. That is a significant trend.

They are getting closer to the bottom. It is the destiny of those who receive not the truth that they should believe a lie.

I. P. F.

* * * *

Moral Re-Armament There is much talk of that in our day, especially since the outbreak of the war in Europe. The world situation is desperate. Neutral countries are in danger of becoming involved in a bloody war which threatens to destroy what is known as modern civilization.

The ills of the world have been diagnosed as flowing from the lack of morality and uprightness of men. If men were good, there would be no labor disputes, no quarrels, no wars. Everyone realizes that; but it remained for Buchman and his Oxford Group with their showmanship to make "moral re-armament" fashionable.

This slogan attracted 12,000 to Madison Square Garden in New York and 30,000 to the Hollywood Bowl. President Roosevelt, Henry Ford and the governors of nearly half of our states have been quoted as endorsing the movement. As some one has remarked, to be for moral re-armament is just as self-evident as to be against sin. It goes without saying that if all men were altogether unselfish and good the world would be cured of all its ills, including war.

But the question is how men are to be made good and unselfish. According to Buchmanism it would seem that people can pull themselves up to that level by their own bootstraps, which the teaching of the Bible as well as experience stamps as futile. If all men would turn to Jesus as their Savior from sin and damnation, there would be hope, but without accepting Him and His salvation there is none, for He said, "Without me ye can do nothing." The only real moral re-armament is that which flows from faith in Jesus Christ. Even that moral re-armament is far from perfect, but the best armament which any nation has consists in the faith and prayers of its Christian believers.

When Abraham prayed that Sodom be spared, God was willing to withhold His destroying hand if there were as low as ten righteous people in the city. Ezekiel quotes God as accounting for His destruction of Jerusalem in the words, "I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." That is not the ultimate aim of Christian mission work, but the fact remains that the true believers in a country are its best armament.

I. P. F.

FROM OUR APACHE INDIAN MISSION

By F. Uplegger

GATHERING AND FEEDING HIS FLOCK AT SAN CARLOS

ABOVE the entrance to the church of our Apache Indian Mission at San Carlos there is walled in its white tufa stone a block the front of which is wrought into the shape of a large open Bible. Engraved across the two pages is:

G O S P E L According to J O H N

III, 16 — For God so loved the World, that He gave His only begotten Son,	that whosoever believeth in Him, should not perish, but have Eternal Life.
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In the large front window is seen a stained glass picture of the Good Shepherd, presented to the Mission by Mr. Carl Reimann, Milwaukee.

When the Shepherd and Bishop of our souls was in the visible form of man walking about in the Holy Land

and directly gathering the sheep of His flock out of Israel, He said, "And other sheep I have, which are not of this fold; them also must I bring, and they shall hear My voice; and there shall be one fold, one shepherd."

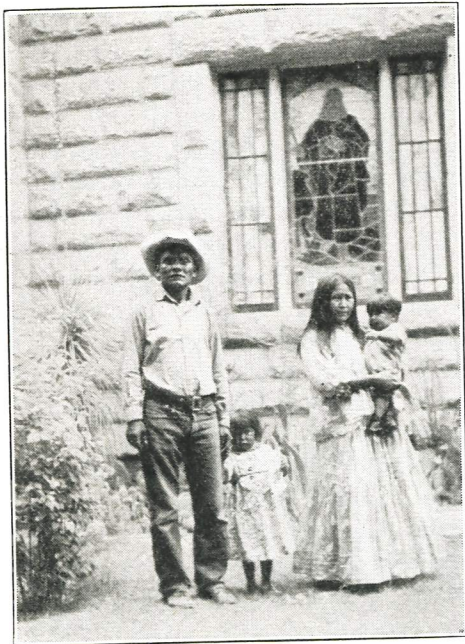
It is He that brings in His own, also out of the Apache Indian tribe. The missionaries of His church among them serve under Him in the gathering and the feeding.

San Carlos is the most populous district of this mission. The missionary here is assisted by his son as a co-worker.

The missionaries make their rounds at the Indian camps. There are a few the occupants of which were drawn over to the Roman Catholic church; a few determinedly and outspokenly adhere to the heathen religious cult. As a rule, however, the missionary notices that he is welcome to the camp people. They are addressed by him wherever it can be done, at the fireplace or under the

shade roof by the *kowah*, the hut, or in the hut; as individuals, as families, as groups; standing, squatting, sitting; in conversation, explanation of Bible pictures, Gospel talks. They are called, they are fed spiritual food right then and there: they are given a taste of — Psalm 23.

Relations established at the camps bring children under our instruction at the mission station. The four hundred pupils of the Government school are at liberty at certain periods once a week to attend religious instruction, in the Lutheran church or in the Roman Catholic or not at all. About 300 come to our chapel in three divisions: primary grades for a period on Thursday forenoon, middle grades early in the afternoon, the higher grades later in the afternoon.



An Apache Christian Family in Front of our Mission Church at San Carlos, on Whitsunday, 1939, When the Youngest Member, Little Agatha, had been Baptized

(The parents themselves chose the name Agatha, not knowing that it is the Greek for their family name: Goode)

The Lord knows how many of the many that are called are also chosen. But there are indications of faith. Also here there are brothers and sisters of the mind of Nicodemus. Some come and let it be seen that they are for Christ also before death and darkness approaches them and awakens what is strongest in their souls.

There they come, the beginners, the first and second graders, an interesting crowd of little Indian boys and girls, — often tryingly interesting. Nudging, pushing, butting, kicking, jumping out of line, often bringing in evidence a nature quite different from that of lambs. In the school from which they come they do not learn to fear a rod of woe, nor do they there become acquainted with the staff of the Shepherd. Now they are herded

into the church, into the seats, the beginners into the front seats.

All improper noise ebbs away into the calm which the instructor strives to preserve.

Little Sammy stands there as a chief among braves and darts keen glances at his unheedful neighbors. Another shakes off a comrade's hand to his rear. Little Lizzie nudges little Lettie, etc, etc. And now it seems that the 270 hands of the 135 little descendants of the formerly very fierce Apache are folded: at least, all is quiet for prayer.

The beginners know of English only a very little: in religion they must first be instructed in their native tongue. For their benefit, especially, we sing a song in Apache. Words and melody appeal and cause almost all to join in the singing.

A marble may roll over the floor, or a ball. Human nature easily glides into carelessness, playfulness, teasing, tricks, strife. The instructor of the motley crowd must be ever watchful and remain *nant-ami* indeed ("the one who holds his head high and looks about": the chief). All's well if, when, as long as he can hold the attention of the frisky-natured, bronco-like young Indians to the Bible picture chart and its story and lesson.

Not a whisper is heard at the closing prayer. At the door the missionary hands to each eager hand a copy of the lesson picture. Outside, some go their way quietly, some give themselves to gamboling like the lambs or the — real kids.

The missionary may heave a sigh of relief. In his soul may also be a feeling of gratefulness: there are evidences that the children of the wildland have learned to know the Shepherd.

In our first afternoon period of Thursday, the taking care of the second division, sixty to seventy third and fourth graders of varying ages, as high as sixteen years, is easier. The hymn book can be used and the Bible story can also be read by them, after it has been told, also more of the catechism can be applied. But they have entered a transition age in which childlike directness as it pressed forward in the younger division is often repressed by tribal and other group consciousness. Instead of spontaneously responding to questions, the Indian easily envelops himself with reticence in consideration of what others in his group would say if he would condescend to stand on the same level with the white man.

In the last period we usually have some eighty girls and boys of up to the tenth grade. Of the larger boys there some more would come were they not detained by manual training of other such work during that period. With the boys we see much of the natural boyish development toward the real cowboy age. The temporary aspirations with football, baseball, basket ball may be strong and hard to dismiss even for our period. On the other side of the aisle, modest-minded lassies sit with those that strongly imitate white ladies in dress, hair

fashion, painted charm. They develop early. When the schoolyear has come to an end, one or another may follow previous examples and at once enter matrimony.

The natural interests of these warmblooded young people can be temporarily overcome, yea the attention of all of them be held for a full period. Often the missionary also is put to the test: he must remember that he too still is in school, the great school of patience. Else he might turn a trouble-causer out of the church. It still is the time of compassion with the poor sinner. But "when the Son of man shall come in His glory . . . He shall separate them one from another, as a shepherd divideth his sheep from the goats."

What fearful mistakes the under-shepherd could make if judging according to outward appearance! See: The other day came Bobbie with whom the missionary had so much trouble and who was not again admitted to school. Now he asked for a Bible and more Christian literature, though he now earns money and can buy what the Indian trader offers also of soul-poisoning literature, with very alluring pictures! But, said he, he was very much alone away up in the hills, watching the division fence on the cattle range; and he did not forget that God is near.

Sunday morning: No, there are not so many in church as there are in the Government school auditorium when, on Saturday nights, the picture show offers Hollywood products. There are not so many in church as there are of those that want the day reserved for gambling and drinking or mere visiting. But of those girls and boys that live near enough that they need not be taken to school by bus, twenty or more come here to church. There are some mothers with a flock of little ones with whom it is often a burdensome way. As one of the first there comes alone, supporting her bent frame with a stick, and sometimes feeling her way with it, because of her weak eyes, the old lady who a year and a half ago in a drinking bout was almost killed by an intoxicated fellow tribeswoman, and whose heart the Lord opened when she in the hospital learned to pay attention to His Word. There is the wife and the daughter of the high priest of the heathen cult. The young woman's husband sits on the other side of the aisle. There sits tall, broadshouldered Wallace, always quiet, short spoken, as if he had been wont to go with Isaac but to meditate in the field at eventide. There

is Jim, the former rough-neck who, since he once learned to bend his neck before Christ and to understand what His grace means, comes regularly. There may be, of a Sunday morning, altogether eighty out of the Apache tribe, young and old, who have followed the call to "This Man, Him of whom they said, — receiveth sinners and eateth with them."

After church: Those at the hospital usually are already waiting for the missionary: school children with eye trouble or other trouble; a football player with a broken collar bone; a cowboy with a broken leg; a man with a bullet wound in his chest; another with a bandaged head minus some teeth; a paralytic; a young mother in confinement; a mother watching the breathing of her sick child; an old woman with a wound in the back of her head; such and other cases.

Standing before a group in a ward or at the bedside of an individual, the missionary speaks of the Lord who "shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead them that are with young"; who laid down His life for His sheep; who restored the singer's soul and saved him also from the fear in the valley of the shadow of death.

His flock here, too, looks forward to the celebration of His birth as man when shepherds watched their flocks by night. Others, still dwelling in the land of the shadow of death, will be given joy when His light shines upon them. Will His servants here again receive from the mission friends tokens of love wherewith they can do something as when "He anointeth my head with oil" and "my cup runneth over"?

The San Carlos missionary also thinks of the needs of our other stations: Peridot-San Carlos (Rev. H. E. Rosin); Bylas (Rev. E. Sprengeler); Whiteriver (Rev. E. E. Guenther); East Fork-Whiteriver (Rev. P. Behn); Lower Cibecue (Mr. R. Riess); Upper Cibecue (Rev. A. Niemann).

We wish we could buy Bible histories, also song books and other literature for all our pupils. We must select it according to their reading abilities. Soul food is held out with picture books especially to such as cannot read. So in the camps; so in the hospital.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," says the Good Shepherd.

GOLDEN WEDDING ANNIVERSARIES

On November 6 Mr. and Mrs. Wm. H. Keckefoth, members of St. Matthew's Lutheran Church, Winona, Minn., observed the golden anniversary of their wedding day, with a church service, followed by a reception for relatives and friends. Text: Ps. 103:1.

* * * *

On October 15 Mr. and Mrs. Gustav Pinski, members of St. Peter's Church, Union, Minnesota, were privileged

to celebrate their golden wedding anniversary in the presence of their children, grandchildren, relatives and friends. The undersigned delivered an address based on Ps. 34:9.

R. Jeske.

* * * *

On November 2 Mr. and Mrs. Herman Lemke, members of St. Peter's Church, Fond du Lac, observed their golden wedding anniversary.

G. E. Bergmann.

IN HIM SHALL THE GENTILES TRUST

Epistle Lesson Hymn for Second Sunday in Advent

Rom. 15:4-13

REJOICE, ye Gentile nations,
With chosen Israel.
Let heart-born jubilation
Adore Immanuel.
The shadows all have vanished;
Fulfillment now has come.
God's glorious Light has banished
The night of dismal gloom.

The bars are rent asunder;
Naught shall henceforth divide.
O all-transcendent wonder!
The door is open wide.
How blest the proclamation:
Jehovah's love so true
Hath wrought free, full salvation
For Gentile and for Jew!

O Love past understanding,
How deep and wide art thou!
In magnitude expanding,
That Gentile knees might bow

In holy awe before Thee,
Thou Hope of Israel,
And give Thee praise and glory,
Who doest all things well.

O long-expected Savior,
Sweet Root of Jesse, Thou!
With love's unbounded favor
Thy Church Thou dost endow.
Saved, ransomed, cleansed, forgiven,
Through Thy atoning blood,
With all the hosts of Heaven
Thy glorious grace we laud.

Thy Holy Word remaineth
A faithful witness true;
Its truth our hearts sustaineth
With comfort ever new.
O grant us through Thy Spirit
Hope, patience, faith, and love,
Till through Thy blood-bought merit
We reach our Home above! — Anna Hoppe.

NEWS BRIEFS



From Libertyville, Illinois, comes the news that our brethren there have found it necessary to enlarge the seating capacity of their church. This was done by building a balcony. Pastor W. Lehmann is the minister. We are glad to hear of it that the Word of God is not preached in vain.

Professors Dudley Rohda and F. E. Blume we are told will be ready to assume their duties at Northwestern College, Watertown, Wis., sometime in December.

As we go to press we have been informed of the death of three venerable servants of the Church. In Milwaukee Pastors H. Knuth and H. Ebert passed away. Pastor Knuth died on November 17 and Pastor Ebert on November 20. Pastor Knuth was buried on November 21, and Pastor Ebert's funeral was held November 24. Pastor Robert Wolff died in Cambridge, Wis. Obituaries will appear later.

Why not consider a year's subscription to the *Northwestern Lutheran* as a possible Christmas gift to some member of your family, to a friend or relative. Think about it, will you?

Pastor R. Gensmer, for a number of years tutor at Northwestern College, is now minister of the newly organized congregation in Findley, Ohio.

Another tutor who served in that capacity at Northwestern College, John Raabe, accepted a call to the Nebraska district and was installed some time ago. His present address is Shickley, Nebraska.

T. Adacheck, a member of the last year's graduating class, has accepted a position as assistant to Pastor Fr. Soll, Yakima, Wash.

Pastor George Barthels, who had been assisting in Two Rivers, Wis., is now pastor of Zion's and St. Peter's congregations, at Allenton, Wis. He has succeeded Pastor G. Redlin who accepted a call to Crete, Ill., as successor to Dr. Wentz.

Marcus Schwartz, a graduate of the Seminary of the class of 1939, has accepted the position as tutor at Northwestern College. He entered upon his new duties on November 4. We wish him success.

Armin Roekle, also a member of the last year's graduating class of the Seminary, is assisting Pastor L. Koeninger in Manitowoc.

W. J. S.

NEWS FROM POLAND

NEWS from Poland has come through at last. One letter just received, written by Pastor A. Lerle, brings information concerning himself and his congregation at Wola Mlocka. Another letter from the pen of A. Napp, student of theology at Berlin-Zehlendorf, contains reports he himself had received from Lodz, Poland. A third letter, a personal letter, written at Zwickau, Germany, is replete with quotations from postcards and letters the writer in turn had received from members of our church in Lodz.

From these letters we learn that Rev. G. Maliszewski, pastor of our St. Paul's Church in the city of Lodz is safe and well and conducting divine services regularly. Rev. A. Lerle informs us that he is afflicted with a severe ailment of the eyes, which greatly impairs his sight. He

nevertheless is conducting church services at his station without any interruption. His congregation, he informs us, has not suffered any extensive loss because of the war. A number of the members of his congregation were carried off. God graciously freed them from the hands of their captors, however, and granted them a safe return to their homes and loved ones. The place of worship, rented by our St. Peter's Church at Lodz, pastor H. Mueller, was destroyed. My apartment at Lodz escaped without damage and so my library, furniture, and personal belongings should be intact.

Further news, news in regard to our pastors and their mission stations, has not been received as yet. God be praised for the comforting and reassuring news thus far received from Poland.

W. Bodamer.

INSTALLATION OF DR. PAUL PETERS

Once again it became apparent to all who attended the installation of Dr. Paul Peters in the Seminary chapel that such ceremonies ought to be performed in a more spacious auditorium. Every chair and every available place was taken with many standing in the hall. And again it became evident that our people take a lively interest in the affairs of our institutions.

At 2:30 in the afternoon on Sunday, November 19, Dr. Paul Peters was inducted into his office as professor of theology by the general president, Pastor John Brenner. The sermon was based on the words of Paul's farewell to the Elder of Ephesus recorded in Acts 20:18-32. The sermon was delivered in the speaker's usual forceful, vigorous manner and with the usual ability of bringing forth from the text those very thoughts that so evidently fit the occasion. We hope to be able to give our readers a résumé of the sermon in a later issue of the *Northwestern Lutheran*. President Brenner also read the installa-

tion service.

Following the installation Dr. Peters took the pulpit and addressed the congregation basing his words on 2 Corinthians 3:5, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." This text, Dr. Peters said, was suggested to him by a wall motto which he found hanging on the wall of his study, formerly used by the sainted Professor Zich.

During the service the congregation sang the usual hymns and the student-choir render two anthems. Professor John Meyer, president of the faculty, had charge of the liturgical part of the service.

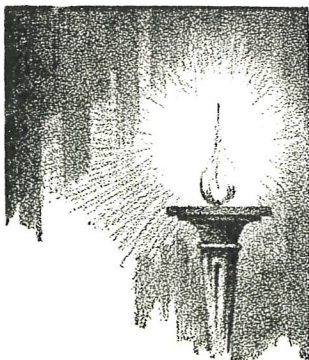
We are grateful to the Lord that once again the faculty at our Seminary is at full strength and that the important work done there may be carried on without serious handicaps. The Lord grant Dr. Peters the wisdom and patience so necessary for his work.

W. J. S.

CHURCH ANNIVERSARIES

DIAMOND JUBILEE

Hopkins, Mich.



"Ebenezer—Hitherto hath the Lord Helped" was the keynote of St. Paul's (Hopkins, Mich) celebration as it on the fifteenth Sunday after Trinity, October 15, was privileged by the mercy of God to celebrate its Diamond Jubilee and return its praise and thanks unto the merciful God for the innumerable blessings He had so abundantly

showered upon it in preserving unto it His holy Word in all its purity and the holy sacraments according to

Christ's institution for seventy-five years. In the morning service on Jubilee Sunday Pastor Karl F. Krauss, President of the Michigan District, delivered the anniversary message while in the afternoon Pastor John Nicolai, Adrian, a child of the congregation, proclaimed the Word of God to the assembled festive congregation. On Tuesday evening, October 17, a service especially for the ladies resp. Ladies' Aid was held, in which the Rev. David Metzger, of Remus, a former pastor, was the guest preacher. In the concluding anniversary service on Thursday evening the Rev. Carl G. Leyrer, St. Louis, also a former pastor, addressed in particular the youth of the congregation and admonished it as the future congregation to faithfulness and loyalty to its Savior and His church. In all services the church appropriately decorated in keeping with the occasion, was more than filled to capacity.

St. Paul's Congregation was organized Ascension Day, May 5, 1864, by Pastor Jacob Furrer, services originally having been conducted in the various homes of the members and for a number of years in the local public school. The others pastors, who served the congregation during the seventy-five years of its existence were: J. Baumann, 1869-1873; Christian Metzger, 1873-1875; Albert Schoenberg, 1875-1881; J. Wuerthner, 1881-1889; H. Tessmer, 1889-1891; C. Binhammer, 1895-1902; Carl G. Leyrer, 1903-1920; R. Ruediger, 1920-1921; David Metzger, 1922-1927; E. Friebe, 1928-1939; and since 1939, E. T. Lochner.

In 1865 the parsonage was built, which was completely remodeled and modernized in 1911. In 1879 the first church was built, which was struck by lightning and burned to the ground July 13, 1893. The following November the present enlarged church was dedicated to the service of the Triune God. In 1920 the large Stuckstede bell was mounted in its belfry, and in 1929 the two-manual Felgemaker pipe organ was installed. In 1893 the school was built and in 1933 the parish house was acquired and dedicated.

In view of the approaching festival the congregation decorated its entire property, installed opalescent windows and new doors. The Ladies' Aid and the Y. P. S. sponsored the purchase of a new beautiful white and gold high altar with a Hofman Christ-statue and Da Vinci's Last Supper plaque, which with new draperies was dedicated on the Jubilee Sunday.

Even as the Lord during the past seventy-five years so signally favored and blessed the congregation so may He in future continue to abide with St. Paul's Congregation and preserve unto it the Word and Sacraments and unity of faith and love among its members to His honor and the salvation of many immortal, precious-redeemed souls.

"Help us in future, God of grace,
Help us on each occasion
Help us in each and ev'ry place,
Help us through Jesus' passion;
Help us in life and death, O God,
Help us through Jesus dying blood,
Help us as Thou hast helped us!"

E. T. Lochner.

FIFTIETH ANNIVERSARY

New Parsonage, Saginaw, Mich.

On September 24 St. John's Church of Saginaw, Mich., was privileged to celebrate the fiftieth anniversary of its founding. Three services were held. The speakers in these services were: Pastor William Bodamer, who was the first pastor to serve the congregation; Pastor Emil Wenk, its second pastor, and Director O. J. R. Hoenecke.

The congregation has been served by six pastors since its founding: W. Bodamer, 1890-1891; E. Wenk, 1891-1896; W. Schoenow, 1896-1899; M. Bode, 1899-1909; W. Kramer, 1909-1916, and O. Frey since 1916. At present the congregation numbers 92 voting members; 370 communicant members, and about 500 souls. The church records show the following number of ministerial acts were preformed in these fifty years: baptisms, 1850; confirmations, 656; weddings, 456; funerals, 404.

In connection with the anniversary a new parsonage, just completed, was dedicated. The house is an English style bungalow, of frame construction, spacious, containing eight rooms besides the bath room and lavatory, and embodies many desirable features of a modern home.

St. John's is thankful for God's grace and mercy experienced in the fifty years of its existence, and its prayer is: May He continue to bestow His blessings upon it and its members.

O. Frey.

TWENTY-FIFTH CHURCH ANNIVERSARY

On September 10 the members and friends of St. John's Congregation at Poplar Creek, Wis., assembled in order to celebrate the twenty-fifth anniversary of their church dedication. Two former pastors, the Rev. O. Hoffmann and the Rev. Wm. Baumann preached the sermons. They exhorted the congregation to thank God for blessings received in the past and to pray Him to abide with the congregation in the future. The collection of \$23.23 was set aside as an offering for missions.

H. A. Pankow.

WISCONSIN STATE TEACHERS' CONFERENCE

The Sixty-eighth annual Wisconsin State Teachers' Conference was held this year at St. Marcus Lutheran School, Milwaukee, on Thursday and Friday, November 2 and 3.

The Thursday morning sessions were opened with an inspirational address by Pastor A. F. Halboth of St. Matthew's Church in Milwau-

kee. He appropriately recalled how Luther during the days of the Reformation already recognized the need of Christian education and wrote and labored diligently toward this end. He admonished the members of the conference to be steadfast and immovable in following Luther's path, as it is stated in 1 Cor. 15:58.

Following the inspirational address Prof. M. Franzmann of Northwestern College, Watertown, delivered his essay, "Educational Ideals." In his paper he described the Christian ideal of education as "the formation of a whole man in Christ, for a life of worship and ministry." He said man must be prepared by his Christian education



to deal with three relationships — God, man, and the universe.

Wm. Hellerman of Neenah then read a paper, "Dangers of Moralizing in the Training of Children." This timely paper pointed out the dangers of moralizing and warned against its use especially in forms where it is not easily recognized.

During the noon hour which followed and also on Friday noon Mr. P. Kolander entertained the conference with humor after the meals.

The Thursday afternoon sessions were devoted to the topics "How the Work in Arithmetic Should Progress from Grade to Grade." This topic was treated theoretically by colleague E. Krause and practically with the second grade by Miss Frieda Strassen, with the fourth grade by Mr. A. Fehlauer, and with the seventh grade by Mr. A. Trettin. Following these lessons Prof. Martin Albrecht of Fond du Lac conducted a practical demonstration in choir conducting during which two songs were rehearsed for the evening services.

Thursday evening the conference services were held. Prof. F. Brenner of the Theological Seminary in Thiensville delivered a sermon based on the story of Jesus blessing the little children. The conference has asked that he permit his sermon to be published in our periodicals for the benefit of all our colleagues and friends.

Prof. H. Klatt of Dr. Martin Luther College at New Ulm, Minn., opened the Friday morning sessions with a paper on "Social Sciences." In his paper he made an earnest plea that the teachers in our schools should not follow the child-centered and child-dominated procedure in teaching these subjects which is being advocated by so many modern educators but adhere to the sound principles of education based on the truth that man is by nature a sinful being as taught in Scripture.

The executive school secretary, Mr. F. W. Meyer, then addressed the conference on various items of importance connected with the work of his office.

The remainder of the morning sessions was devoted to business.

In the afternoon sessions Prof. J. Meyer of the Theological Seminary in Thiensville continued his "Commentary on the New Bible History" which he has been carrying on for several conferences. His lecture at this conference covered the life of Isaac. His enlightening remarks on the life and character of Isaac gave the members of the conference food for thought and a more intense interest in the study of Scripture.

Colleague W. L. Roerig of Menomonie continued the program by reading an essay, "Value of Christian Parent-Teacher Associations." Following his essay the business meeting was continued.

Prof. Schweppe, president of Dr. Martin Luther College of New Ulm, Minn., was then given the floor to lead a round table discussion on the topic "The Future of our Schools." He pointed out that if our fathers worked hard in the past for the maintenance of our schools we shall have to work twice as hard because our love is no longer as strong as theirs and because we have no longer the mature Christian material of the past to work with. He pointed out the need for re-dedication to our work and the need for the building of schools which bear indelibly the stamp and character of Christ. With this discussion the conference was brought to a close.

The conference enjoyed the hospitality of St. Marcus Congregation and wishes to express its thanks to all those who worked so hard to make its sessions there a success.

The conference accepted an invitation to meet next year as guests of St. Matthew's Lutheran Church of Milwaukee, of which Rev. A. F. Halboth is pastor.

May the Lord grant His divine blessing to the deliberations of the shepherds of His lambs. May all that was said and done at these meetings redound to His glory and to the welfare of His kingdom. R. C. Jacobs, Sec'y.

OBITUARY

† PASTOR ROBERT FREDERICK F. WOLFF †

Pastor Robt. Frederick Ferd. Wolff was born February 3, 1874, in Milwaukee, Wis., and fell asleep, after six weeks of intense suffering in the parsonage at Cambridge, Wis., early Sunday morning, November 12, 1939. He was a son of John Wolff and his wife Friederike, née Buck.

He attended St. Marcus Parochial School in Milwaukee and was confirmed in 1887 by the late Pastor Reinh. Reinsch. At the age of twenty-one he entered Northwestern College, Watertown, Wis. At the end of the Junior year he entered the Ev. Lutheran Theological Seminary at Wauwatosa, Wis.

While still a senior at the seminary he was sent to Slades Corners, Wis., to supply the pulpit of St. John's

Church there. Due to the shortage of pastors prevailing at that time, he was soon given a permanent call and was ordained to the Gospel ministry by the late Pastor C. Jaeger of Racine on January 25, 1903. In June of the same year he was graduated from the seminary.

After a pastorate of nearly 23 years in Slades Corners he accepted a call to St. James Church in Cambridge. For the past twelve years he also served St. John's Church at Cold Springs. He served in the Gospel ministry for nearly thirty-seven years.

On September 9, 1903, he was married to Miss Alma Krueger of Milwaukee, who bore him seven sons and one daughter. Three sons and the daughter preceded their father into eternity. He is survived by his wife and four sons; Arthur, Orlando, Eldred, Gerhard. Among the

immediate mourners are also one daughter-in-law, two grandchildren, and two sisters.

On the morning of November 15 a funeral service was held in Cambridge. Pastor A. M. W. Wahl preached in the German language, and Pastor H. C. Nitz in the English. President Herb. Kirchner read the obituary and addressed the congregation in the name of the Western Wisconsin District. In the afternoon another service was held in St. John's Church, Slades Corners, where the local pastor, the Rev. Edm. Sponholz, preached the sermon. Interment took place in St. John's parish cemetery. Pastor Wahl officiated at the grave. H. C. Nitz.

† PASTOR FREDERICK GREVE †

Pastor F. Greve, who faithfully served the Lord in the holy ministry as pastor of the church at Kewaskum, Wis., for thirty-nine years, was called to his eternal home November 1, at the age of 78 years, 10 month and 8 days. Pastor Greve, the son of Frederick and Lena Greve, was born on the 24th day of December, 1860, at Schneverdingen, Hanover, Germany. His early education he received in the schools of Hansahlin, Germany. At the age of seventeen he migrated to America and entered North-

western College at Watertown, Wisconsin. Completing the course of studies there in five years he matriculated at the Theological Seminary of the Wisconsin Synod, which at that time was located at Milwaukee. After finishing this course he, in August, 1884, accepted the call of the church at Kewaskum, Wis. On January 11, 1885, he was ordained and installed as pastor of that congregation by the Rev. A. Graebner. Pastor F. Greve served this congregation as pastor and as teacher in the parish school until 1923, when he felt that he was no longer able to serve a large congregation in the manner he should like to, and therefore asked the congregation to grant him a release.

The same year accompanied by his wife Ida, née Baedke, whom he had married September 3, 1885, and his two children, Florence and Arnold, he came to Jordan, Minn., to spend the remaining years allotted to him. His life-companion departed this life in December, 1925.

He is survived by a daughter, a son, seven grandchildren, a brother, and a sister.

Services were held November 4 at St. Paul's Lutheran Church of Jordan of which he was a member.

L. F. Brandes.

ANNOUNCEMENTS

NOTICE

Rev. K. E. Patzer, formerly pastor of our Trinity Church at Andrespol, Poland, was compelled to flee from Poland in May of this year. Owing to conditions then prevailing in Poland his own life and that of the members of his family were in jeopardy. Further blessed work in his field also had become an impossibility. He sought a haven of refuge in Berlin, Germany.

Due to these facts he resigned his pastorate at Andrespol, Poland, and in so doing severed all official connection with our Ev. Luth. Free Church in Poland.

All letters sent out over his name and received by many pastors here in this country were written without the knowledge of our Director for Poland Mission, Pastor Wm. Bodamer, and of our Executive for Poland Mission.

Alfred F. Maas,
Executive Secretary for Poland Mission.

Temporary address of the Director of Poland Mission:

Rev. Wm. Bodamer,
c-o Rev. G. Schmelzer,
Sebawaing, Michigan.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets December 5 at Elroy, Wis., with Pastor G. Zunker. The session will open with divine services at 9:30 A. M. in which Pastor Phil. Lehmann (A. Looch) will deliver the sermon.

Papers: Exegesis: 1 Tim. 2 — G. Zunker; 1 Tim. 3 — H. Schwartz. Isagogics: Philipians — Phil. Lehmann; Colossians — F. Gilbert. Reading of Sermon — W. Paustian (H. Schaller). Paper of Own Choice — Alvin Berg.

L. M. Bleichwehl, Sec'y.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference meets at New Ulm, Minnesota, December 6, 1939, at 9:30 A. M.

Papers: Verbal Inspiration, Prof. K. Schweppe; Exegesis: 1 Tim. 4, 6ff., Prof. E. R. Bliefenicht; Confessional Address: Rev. H. Sprenger. A. Martens, Sec'y.

MINNESOTA DISTRICT MISSION BOARD

A regular meeting of the Minnesota District Mission Board will be held on Friday, December 15, at the West Hotel, Minneapolis, Minnesota, beginning at 10:30 A. M.

O. P. Medenwald, Sec'y.

INSTALLATIONS

Authorized by President Karl F. Krauss, the undersigned, with the assistance of Prof. A. Schultz and the Pastors E. Wenk and W. Voss, on the 23rd Sunday after Trinity installed Pastor Roland H. Hoenecke in the Chesaning-Brady Parish (Michigan). May the Lord bless fold and Shepherd!

Address: Pastor Roland H. Hoenecke, 231 Commercial Street, Chesaning, Michigan. Otto J. R. Hoenecke.

Authorized by President Herbert Kirchner, the undersigned installed Rev. Carleton Toppe as pastor of Zion Church at Town of Auburn, Wis., and St. Mark's Church at Brush Prairie, Wis., on November 12. May the Lord bless his service to the salvation of many.

Address: Rev. Carleton Toppe, R. R. 1, Bloomer, Wis. John Henning, Jr.

Authorized by President H. Kirchner, the Rev. O. Kuehl installed Pastor W. Krueger, Sunday, November 5, at Friesland, Ohio, and the undersigned at Dalton, Ohio, Sunday, November 12. T. W. Redlin.

On the 23rd Sunday after Trinity the undersigned authorized by President W. T. Meier installed Pastor Herbert Lau as pastor of the Ev. Luth. St. Paul's Church at Roscoe, South Dakota.

Address: Rev. Herbert Lau, Roscoe, South Dakota. J. P. Scherf

Rev. J. J. Wendland was installed as pastor of St. Paul's Lutheran Church, Valley City, North Dakota, on the 20th Sunday after Trinity (October 22) by the undersigned upon authorization of President W. T. Meier of the Dakota-Montana District.

Address: Rev. J. J. Wendland, 1007 3rd Street, West, Valley City, North Dakota. J. B. Erhart.

ACKNOWLEDGMENT AND THANKS

The Home for the Aged at Belle Plaine, Minnesota, wishes to express its sincere thanks to the following donors for gifts received since February 11, 1939:

Memorial Wreath in memory of Paul Kunkel from Ladies' Aid, St. John's, Rapidan, Minn.; Memorial Wreath in memory of John Bandow from friends, St. Paul, Minn.; Memorial Wreath in memory of Marie F. Meyer from friends, New Ulm, Minn.; Memorial Wreath in memory of Henry Stender from friends, Winona, Minn.; Memorial Wreath in memory of Friedrich and Rosina Neubert from Mr. and Mrs. R. F. Neubert, Mankato, Minn.; Chr. Wenderoth and Fred Lindhorst, Belle Plaine, Minn.; Mrs. E. Holz, St. Paul, Minn.; The Ladies' Aid, Emanuel,

Groves, So. Dak.; Elsie C. Gundlach, St. Paul, Minn.; St. John's Church, Rapidan, Minn.; Joint Ladies' Aid meeting, Jordan, Minn.; Mrs. Ed. Ziebell, Winona; Miss Katherine Weibeler, Belle Plaine, Minn.; St. Stephen's Mission Aid, Beaver Dam, Wis.; Mr. and Mrs. C. W. Quandt, Red Wing, Minn.; Mrs. Fred Dahlke, Mrs. Holz, Mrs. Frank Otto, Mrs. Emilie Gosewich, Belle Plaine, Minn.; Miss Ida Thoemke, Winona, Minn.; The Ladies' Aid, St. Paul's, Jordan, Minn.; Rev. and Mrs. Sell, St. James, Minn.; Linda Moegenburg, Algoma, Wis.; Mrs. Mary Meyer, Truman, Minn.; Mrs. Helena Bess, Fountain City, Wis.; The Ladies' Aid, Gibbon, Minn.

L. F. Brandes, Supt.

Jordan, Minnesota, November 11, 1939.

MUSIC BOOK REVIEWS

Choir Music. Publishers: Hall and McCreary Company, Educational Publishers, 434 S. Wabash Avenue, Chicago, Illinois.

For Ladies' Choir

Our Master Hath A Garden. By Arthur Olof Anderson. Folksong.

Ave Maria. Arr. by Arthur Olof Anderson. No!

O Sons and Daughters. Traditional French. Arr. by Kenneth E. Runkel. The words and music are good. Suitable for Easter. Price 12 cents.

To Me, O Lord, Turn Thy Face. Rabio (1700). Arr. by Walter Wismar. Words and music are good. Suitable for General Use. Price 12 cents.

Forget Me Not. Johann S. Bach. Arr. by Edwin A. Kraft. The arrangement is good. Recommended. Price 10 cents.

Christmas Folk Song. No!

For Mixed Choir

Tenebrae in E Flat. Michael Haydn. Edited by George F. Strickling. Words and Music are good. Suitable for Lent 12 cents.

My Soul Doth Magnify the Lord. By Ina L. Strom. Words are too spread out in solo form.

From Heav'n Above. Arr. by Johann S. Bach. Ed. by Walter Buszin. Christmas number. Very Good. Price 10 cents.

Joseph Faithful. By Theodore F. Ganschow. No!

O God, I Call Upon Thy Name. Ludwig Senfl. Arr. by Matthew M. Lundquist. Good but difficult. Price 12 cents.

Praise Ye the Lord, the Almighty. Stralsund Gesangbuch. Arr. by W. B. Olds. Built on choral for children and mixed voices. Usable. Price 15 cents.

Hail, the King of Israel. Ernest Lubin. Good! Price 12 cents.

Give Heed, Lord, to My Crying. Mendelssohn-Stein. No!

Roll, Jordan, Roll. Arr. by Noble Cain. A Negro Spiritual. No!

Now Thank We All Our God. Cruger-Mendelssohn. Ed. by Walter Buszin. Very good! Medium difficult. Price 10 cents.

Sun of My Soul. Kenneth E. Runkel. Too sentimental!

In Dulci Jubilo. Old German Carol. Arr. by W. B. Olds. A good composition. Price 15 cents.

Let All the People Praise the Lord. Gallus Dressler. Arr. by Matthew N. Landquist. This is the old type of church music. Very good but difficult. Price 12 cents.

Reported by W. J. S.

Select Organ Music. By Walter Sassmannshausen. Published by the author at 5220 Pensacola Avenue, Chicago, Illinois.

The folder contains 5 organ numbers suitable for Voluntaries, Preludes and Recitals; they are especially appropriate for Advent and Christmas. The author needs no introduction to our organists. The music is typically Lutheran Church music in its majestic and yet beautiful harmonizations. Especially appealing is his "Andante Religioso" — based on the chorale, "Valet will ich dir geben" or "Wei soll ich dich

empfangen." Equally good is "Adoration" based on "O Jesus Christ dein Kripplein ist."

Reported by W. J. S.

Eighteen Chorale Improvisation for the Organ. By Martin Schumacher, Sheboygan, Wisconsin. Published by Concordia Publishing House, St. Louis, Mo.

These eighteen numbers are Preludes, Postludes and Voluntaries based on well known Advent and Christmas hymns. The composer is an accomplished organist and for that reason some of the numbers offered may prove a bit difficult; generally, however, they are easy to medium difficult. Outstanding is the trio based on, "From Heaven Above to Earth I Come," and "Fughetta" based on "Praise God the Lord ye Sons of Men." Generally the numbers can be recommended.

Reported by W. J. S.

BOOK REVIEWS

When Christ Was Born. A Christmas Service. By W. M. Czamanske, Sheboygan, Wis. Single copy 5 cents; 100 copies \$4.00.

The above is a well arranged Liturgy and Service adaptable to any number or group of children. The author knows hymns and here has chosen the old Lutheran Christmas Carols. The questions are good and well selected. The program consists of five parts: 1. The Christmas Audience. 2. The Christmas Preacher. 3. The Christmas Choir. 4. The Christmas Offering. 5. The Christmas Doxology. We can highly recommend this new program as well as the many others by this author.

W. J. S.

New Testament History. Price 25c. Concordia Publishing House, St. Louis, Mo.

Instructors Guide. Price \$1.00. Concordia Publishing House, St. Louis, Mo.

Test Sheets. Price 10c. Concordia Publishing House, St. Louis, Mo.

"The Concordia Teachers Training Series," no doubt, is designed to raise the standard of the Sunday School in the Missouri Synod. If this is to be accomplished the beginning must be made just where the Missouri Synod has begun — with the teaching personnel of the Sunday School, for here lies one of its weaknesses. Those who intend to teach others must themselves be well grounded in the scriptural truths if they would be able to teach others. If the above course is used conscientiously much good can come of it.

W. J. S.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio and Other States for the Year 1938. Price \$1.00. Print, Concordia Publishing House, St. Louis, Missouri. This book offers the usual statistics of the Missouri Synod.

W. J. S.

Lutheran World Convention held at Paris in October 13-20, 1935. Issued by the Executive Committee. Berlin, 1939. Pages 174.

The above book contains the lectures, essays and sermons delivered at the convention of Lutherans at Paris in 1935. The lectures are printed in the language in which they were spoken.

W. J. S.

MISSION FESTIVALS

St. John's Church, Newville, Wis.
Offering: \$127.35. — Walter E. Zank, pastor.
Immanuel Church, Town Deerfield, Wis.
Offering: \$138.00; Ladies' Aid, \$25.00; Total, \$163.00. —
Walter E. Zank, pastor.

Sixth Sunday after Trinity

St. John's Church, Poplar Creek, Wis.
Offering: \$87.78. — H. A. Pankow, pastor.

Tenth Sunday after Trinity

St. John's Church, Iron Creek, Wis.
Offering: \$68.59. — H. A. Pankow, pastor.

Fourteenth Sunday after Trinity

Trinity Church, Hoskins, Nebr.
Offering: \$189.01. — R. F. Bittorf, pastor.

Fifteenth Sunday after Trinity

Grace Church, Muskegon Heights, Mich.
Offering: \$52.00. — Arnold Hoenecke, pastor.

Sixteenth Sunday after Trinity

Immanuel Church, Town Mecan, Marquette Co., Wis.
Offering: \$120.04. — Wm. J. Hartwig, pastor.
Frieden's Church, Wautoma, Wis.
Offering: \$113.29. — W. W. Gieschen, pastor.
St. Paul's Church, Brownsville, Wis.
Offering: \$126.03. — Ph. Martin, pastor.
St. Luke's Church, Knowles, Wis.
Offering: \$27.59. — Ph. Martin, pastor.
St. John's Church, Sleepy Eye, Minn.
Offering: \$606.87. — Wm. C. Albrecht, pastor.
Grace Church, Pickett, Wis.
Offering: \$85.83. — I. G. Uetzmann, pastor.
St. John's Church, Kendall, Wis.
Offering: \$152.62. — L. A. Witte, pastor.

Seventeenth Sunday after Trinity

St. John's Church, Juneau, Wis.
Offering: \$325.00. — M. J. Nommensen, pastor.
Immanuel's Church, Oshkosh, Wis.
Offering: \$33.00. — I. G. Uetzmann, pastor.
St. John's Church, Firth, Nebr.
Offering: \$56.37. — E. F. Hy. Lehmann, pastor.
St. Paul's Church, Town Monroe, Mich.
Offering: \$88.50. — G. Ehnis, pastor.
St. Stephen's Church, Beaver Dam, Wis.
Offering: \$583.55. — L. C. Kirst, pastor.
St. Paul's Church, White Bluffs, Wash.
Offering: \$32.50. — L. C. Krug, pastor.
Immanuel Church, Dorset Ridge, Wis.
Offering: \$40.66. — L. A. Witte, pastor.
Trinity Church, Watertown, Wis.
Offering: \$352.95. — Kurt A. Timmel, pastor.

Eighteenth Sunday after Trinity

St. Paul's Church, Hyde, Mich.
Offering: \$37.87. — L. G. Lehmann, pastor.
St. Luke's Church, Vassar, Mich.
Offering: \$31.36. — A. W. Voges, pastor.
Hope Church, Detroit, Mich.
Offering: \$124.06. — G. L. Press, pastor.

Nineteenth Sunday after Trinity

St. John's Church, Root Creek, Wis.
Offering: \$158.87. — Wm. C. Mahnke, pastor.
St. Marcus Church, Milwaukee, Wis.
Offering: \$754.47. — E. Ph. Dornfeld, pastor.
St. Paul's Church, Cudahy, Wis.
Offering: \$119.85. — G. Hoenecke, pastor.

Twentieth Sunday after Trinity

St. John's Church, Lomira, Wis.
Offering: \$64.87. — Rud. Pietz, pastor.
Eiphany Church, Racine, Wis.
Offering: \$66.31. — Edwin Jaster, pastor.
St. John's Church, Montello, Wis.
Offering: \$198.40; Ladies' Aid, \$25.00; total, \$223.40. —
Wm. J. Hartwig, pastor.
St. Paul's Church, Leavenworth, Wash.
Offering: \$42.55. — R. E. Jaech, pastor.

Twenty-first Sunday after Trinity

Deer Trail Mission, Deer Trail, Colo.
Offering: \$4.89. — W. H. Siffring, pastor.
St. Peter's Church, Balaton, Minn.
Offering: \$206.15. — H. C. Sprenger, pastor.
Mt. Olive Church, Detroit, Mich.
Offering: \$62.66. — Kenneth W. Vertz, pastor.
St. John's Church, Mansfield, Wash.
Offering: \$44.50. — R. E. Jaech, pastor.

CORRECTION

In the last issue of the Northwestern Lutheran it was erroneously reported that Pastor Edgar Hoenecke is the chairman of the Sunday School Committee. However, the chairman is Pastor Gerold Hoenecke, Cudahy, Wisconsin.

CONDENSED TREASURER'S STATEMENT FOR OCTOBER 31, 1939

Cash on hand July 1, 1939.....	\$ 39.40
Receipts from Districts	93,903.96
Revenues	16,618.38
Extraordinary Receipts:	
Previously reported	\$ 151.49
H. Mueller for Missions	10.00
B. Mayerhoff for Missions	10.75
N. N. for Missions	3.50
	175.74
Total	\$110,737.48
Disbursements	126,842.77
Deficit	\$ 16,105.29

Budget Debt

Debt July 1, 1939	\$198,393.75
Received from D. R. C.	\$ 2,400.00
Collections for Debts	488.54
Minnesota Sale of Lot	504.20
Total	\$ 3,392.74
Debts paid plus \$100 for Inmates	
Deposits	10,278.72
	10,278.72
Available for Debts	\$188,115.03
New Loans made	23,554.70
Budget Debt on October 30, 1939	\$211,669.73

Church Extension Division

Debt on July 1, 1939	\$122,405.29
Cash balance June 30, 1939	\$ 35.41
Repayments	2,053.35
Interest	624.65
Collections	278.55
Total	\$ 2,991.96
Church Extension Debt paid	2,865.00
	2,865.00
Available for Debts	\$ 126.96
Church Extension Debt on October 31, 1939	\$119,540.29

Total Debt

Budget Debt	\$196,319.73
Church Extension Debt	119,540.29
	\$315,860.02
Inmates Deposits	15,350.00
Total Debt October 31, 1939	\$331,210.02

Chapel Money

Balance on September 30, 1939	\$ 12.62
Receipts for October	78.00
Available for Chapels	\$ 90.62

THEO. H. BUUCK, Treasurer.

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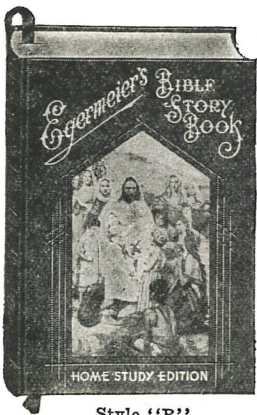
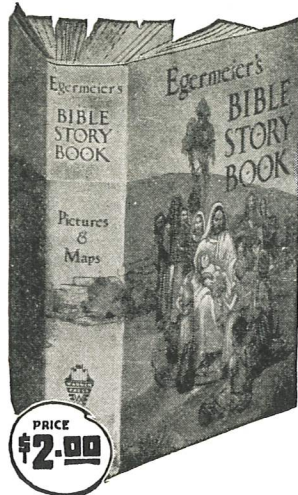
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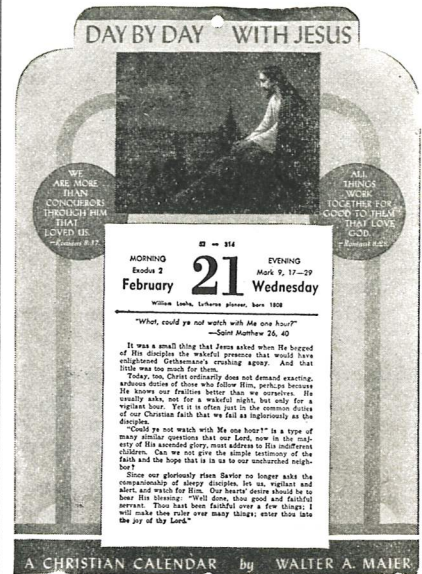
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