

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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"A sower went out to sow his seed:
and as he sowed, some fell on good
ground, and sprang up, and bare fruit
an hundredfold."

Luke 8, 5, 8.



FRIENDS AND FRIENDSHIP

Read John 1:40-47

WHO of us has not learned to cherish a tried friend and true? Friendship — hearts of the same quality and mould — is one of God's most precious gifts. "There is a friend that sticketh closer than a brother." Prov. 18:24. And remember the first part of that verse which is usually not quoted, "A man that hath friends must show himself friendly." — "Thine own friend and thy father's friend forsake not." Prov. 27:10. — The portion of Holy Writ which shall guide us in this meditation renewed old acquaintances and friendships. Look to these men again and heed the "heartly counsel" which they give regarding friends and friendships.

Friends of Christ

The first and chief attraction in each of the men in this circle of friends is his love for Christ, the Savior. We know, of course, that it is true of them as it is of us all, "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit." John 15:16. But these men did not *scorn* the friendship of the Savior. They loved Him who first loved them. Because of this you and I will give them the hand of friendship.

Andrew

The first in this circle of friends is Andrew. He had been a disciple of John the Baptist. But when John pointed to Christ and said, "Behold the Lamb of God," Andrew followed Jesus. Jesus turned and said, "What seek ye?" And he answering said, "Master, where dwelleth Thou?" He saith, "Come and see." And he came and saw where He dwelt, and abode with Him that day. — A man with a definite purpose and aim in life is a desirable friend. Andrew's aim and purpose was to seek and find the Christ of God. With Paul he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:7,8. And Andrew proved his friendship. We read of him, "He first findeth his brother Simon, and saith unto him, 'We have found the Messiah.' And he brought him unto Jesus." Let all, and especially the young people among us, remember Andrew, and choose such people as our friends. Too many friends — do they deserve the name — would draw us away from Christ and the place where He dwells, the church. Their friendship often means the loss of Christ's friendship. Can we afford that loss, though we gain the friendship of men? — And, "Can two walk together, except they be agreed?" Amos 3:3. Can there be a genuine friendship and mutual understanding if friends are not one in Christ? — Have these thoughts entered our minds in

choosing our friends? — What are you doing to bring your acquaintances to the Lord?

Simon Peter

The second in this circle of friends is Simon. When Jesus beheld him, He said, "Thou art Simon, the son of Jona. Thou shalt be called Cephas, which is by interpretation, A stone." — Surely, he will be a reliable friend. — Christ knows the man and what is in the man. Soon Peter revealed it. He confessed, "We have known and believed that Thou art the Christ, the Son of the living God." And Christ repeated his name and said, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." Matt. 16. Peter, this distinguishes him, is a man of faith. His faith rests and builds on Christ. He would sing and say, "Now I have found the sure foundation, where evermore my anchor grounds — where else but in my Savior's wounds!" — Friendship with Peter is sanctified by the bond of faith. We hear it from Peter's words, "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained *like precious faith with us* through the righteousness of God and our Savior Jesus Christ." 2 Peter 1, 1. More precious than any friendship, more sacred than a flesh and blood relationship is the bond of faith which unites believers with Christ and the brethren. Keep the unity of the Spirit in the bond of peace!

Philip

the third in this group of friends, has a Greek name. Little is said of him in this text, but we read, "When Jesus would go forth into Galilee and findeth Philip, He saith unto him, 'Follow me.'" The man does not seem to hesitate. And "He findeth Nathanael, and saith unto him: 'We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.'" Philip was not only ready to acknowledge Jesus as the Messiah, but like Andrew he displayed the same eagerness to tell his friends of Christ. — Later, according to the gospel record, certain Greeks, who had come up to Jerusalem to worship at the feast of the Passover, expressed to Philip their desire to see Jesus. Philip seems to have hesitated to introduce these men to Christ. He came to tell Andrew, and both made known the request to the Lord. Jesus answered, "The hour is come that the Son of Man should be glorified." John 12. Christ sees the strangers and foreigners added to the



circle of His friends. — Strangers need our friendship. We must not be exclusive. — But is Philip to be criticized for consulting Andrew? — It was the brotherly thing to do. Will we make new friends, and forget the old? Our brethren, tried and true, must ever be treated with brotherly consideration.

Nathanael

is the last in this circle of friends. When Philip told him of Jesus of Nazareth, the frankness of Nathanael was revealed, "Can there any good thing come out of Nazareth?" Philip simply answered, "Come and see." With

the same open mind and heart Nathanael followed. Jesus saw the man and said, "Behold an Israelite, indeed, in whom is no guile." — Upright, free from guile, from deception and dishonesty. This was Nathanael in his relation to Christ, and he would be the same to his friends and brethren. Let him be our pattern. — And may we cherish such friends! May the spiritual beauty and help which our Christian friends and brethren possess and tender always endear them to us. Look to this circle of friends again and heed the "heartly counsel" they give on friendship!

A. P. V.

THE CHRISTIAN'S CIVIL DUTIES

WE are often told that this is a Christian country. We are reminded that on our silver dollars we find the words, "In God we trust." Some one has aptly stated that it would be more in keeping with the facts if the words read, "In this god we trust." Any one who says that ours is a Christian country must have a different conception of Christianity than the Bible has. The great majority of people in our country do not belong to any church, and among those who do many belong to church organizations from which the last vestiges of the Gospel have long ago disappeared. And how many of those who belong to truly Christian churches are only nominal members, only God knows.

Nor is ours a Christian country in the sense that the framers of our constitution and the leaders in establishing the American nation were Christians. Many among them were freethinkers and not Bible Christians, which, however, does not in any way detract from the merits and value of what they wrought. Conscious or unconscious of the guiding providence of God, it remains a fact that God accomplished great things through them. The abolition of religious tyranny was one of their major objectives. Every one was to be free to worship according to the dictates of his own conscience.

Separation of Church and State

It is characteristic of a certain type of religious fanatic that to him the state is there to enforce certain religious views. That was the conviction of Calvin, who, when he had gained control of political power in Geneva, Switzerland, established a church-state and punished people for holding divergent religious views, even putting to death a man who would not accept the doctrine of the Holy Trinity. No one in our country at the present time would think of going to such extremes, and yet a similar tendency is seen in those churches and religious organizations which want to enlist the police power of the state to enforce their views on prohibition, Sunday observance, etc. It is in line with their mistaken notion that the kingdom of God must be outwardly established here on earth.

There is absolutely no reason why the church and state should overlap or clash. Each has its own peculiar sphere with boundaries which are sharply defined in the Bible. The civil government is there to punish and hold in check the evildoer, so that the law-abiding citizen may be protected in his life and property. The Church is there to lead the sinner to repentance, to direct him to Jesus as his all-sufficient Savior and to equip him for a life of good works. The weapon of the government is the sword, force; the weapon of the Church is the Word, the Gospel. There is no reason why the two should overlap or clash. It is possible to be a loyal citizen of the state and a faithful member of the Church? Jesus pointed that out when he said, "Render unto Caesar the things which are Caesar's and unto God the things which are God's."

A common delusion in our day and country is the belief that the only form of government compatible with Christianity is democracy. We hear and read a lot of ideology these days, and the Church is told that its duty is to preserve a democratic form of government. Most of us, no doubt all of us, prefer our American form of government and would not exchange it for any other, but the Church as such has no concern with that. You search the New Testament in vain for instructions that the Church should espouse, much less insist on, a particular form of government.

Dual Citizenship

The Christian has a dual citizenship. He is, so to speak, a citizen of two countries. In ordinary life that does not work. Before a foreigner is permitted to become a citizen of the United States he must solemnly renounce his allegiance to his former government. And rightly so. But the two citizenships of the Christian do not clash. He does not have to give up the one to hold the other. He can have both without becoming disloyal in either of them.

The Apostle writes, "Our conversation (citizenship) is in heaven." The Christian is a citizen of the kingdom of God. He is a stranger and pilgrim here on earth,

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journeying heavenward. He looks for a city which hath foundations, whose builder and maker is God. His chief aim and object is to enter the eternal mansions which Jesus has prepared. At the same time he is a temporary citizen of the earthly country in which he dwells and as such has certain duties and responsibilities as long as he lives here on earth.

The classic Bible passage in regard to the duties and responsibilities of this citizenship in an earthly commonwealth is found in Romans 13, where we read in part: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Just substitute the word "government" for the word "power" in the above quotation, and you will have the meaning in modern and plain language.

In times of war hysteria, and occasions when there is a tendency toward mob rule, Christians are sometimes denounced as disloyal and unpatriotic citizens, as though loyal Christianity made them unfit for proper citizenship. From time to time, too, there have been hysterical attempts to abolish Christian day schools on the grounds of a whipped-up feeling that a Christian day school education prevents the children from becoming loyal and patriotic citizens.

But far from sabotaging such citizenship, Christianity promotes and strengthens it. The Christian religion teaches men to obey the higher powers, to be obedient to the government. The true Christian obeys the laws of the land not only when there is danger of getting caught and being punished, but for conscience' sake, because God wants him to do it. The Christian realizes that to disobey the laws of the land is to disobey the laws of God. God has, as it were, incorporated the statutes of the state in his own law code. The only exception is when the laws of the state conflict with the Word of God, and in such cases — and for practical purposes for us today they are non-existent — the Christian obeys God rather than men. In requesting disobedience to God from us, the government would step out of its God-appointed sphere. If anything can produce loyal, law-abiding citizens, it is the Christian teaching which is rooted and grounded in the Bible.

Trying Circumstances

Our submission to the government is not to hinge on whether we like those in power or not. As the Bible exhorted the servant to be subject not only to the gentle master but also to the froward, the mean, so also Christian citizens. We are to be subject to the powers that be, according to Romans 13, to the prevailing, the facto government, whether we like its style or not. Paul wrote those words to the Roman Christians when a tyrannical government was in power. The Roman Emperor had driven his friends Aquila and Priscilla from Rome, but we do not hear from him any words inciting to rebellion but only exhortations to submit to the government as an ordinance of God. So we may find much to criticize in our government, national, state and local, but it is our government, set over us by God.

There are times when the citizen is called to war service by his government. War is a dreadful thing. The government can ask no greater sacrifice of its citizens than war service. Some religious fanatics say that no government has a right to wage war under any circumstances, that it is sheer murder. But Scripture says of the ruler, "He beareth not the sword in vain." We often hear, too, that the government has a right only to wage a just war, which, of course, is true. But is every citizen going to decide for himself whether it is a just war before he responds? That would open the door to endless confusion. That is the responsibility of the government, and it could be only under the most extreme circumstances that the Christian citizen could take a stand against his government on that ground. Christianity does not produce draft-evaders. "Let every soul be subject unto the higher powers."

Nor does Christianity produce tax-dodgers. "For this cause pay ye tribute also, for they are God's ministers (servants) attending continually upon this very thing." By many it is considered smart to beat the government out of taxes. Such a person is regarded as clever. Who knows how many false income tax returns are made every year? Nor does the wide-spread complaint that the government is gouging the tax-payer, that every imaginable form of taxation has been introduced justify the Christian citizen to cheat on his tax returns.

Active Participation

Under our American form of government we citizens are not passive subjects who have nothing to say but have

a right to take an active part in shaping its policies. We have a right to vote. That is at the same time a duty and a responsibility. In the exercise of this privilege and duty the dual nature of the Christian's citizenship comes into play. He is exercising not a function of the kingdom of God but of the state. His Christianity has, as it were, nothing to do with his way of voting, for the cause of Christ can not be advanced at the ballot box.

The Christian can not go to the Bible, to his pastor, to the minutes of a congregational or synodical meeting to discover how he should vote. Two Christians may be on opposite sides of a political issue and still maintain their proper status as Christians. Here no one can say, "Thus saith the Lord." Here we can only use our reason, our common sense. The problems which face the voter are so difficult and the issues which confront him are so complicated that he is often in doubt how to vote, but his religion offers him no help, except that he asks divine blessing also upon this action as upon everything he does.

The services of the Christian citizens are at times enlisted also in other ways, for jury duty, for instance. Many a person tries to evade that duty because it may mean loss of time and business, but the Christian who has the welfare of his state at heart will dutifully render that service to the best of his ability, careful not to be

turned aside from justice by sentimental pleas of lawyers but to view the facts in the light of the law.

Likewise he is occasionally asked to serve on civic committees, which are not official in their nature but which ostensibly have been called into being to promote the public welfare. If the Christian feels that he can thus advance the public good, there is no reason why he should not place his talents at the disposal of such causes. However, let him realize that he is not acting in his capacity as Christian but as a citizen.

For the same reason the Christian citizen may seek public welfare. If God has given him such talents, why shouldn't he use them? Sometimes people in misguided zeal think that men of their own religious faith should be put into public office in greater numbers. That is beclouding the line of demarcation between religion and politics. I may vote for a Lutheran for a certain political position. However, I would not vote for him just because he is a Lutheran but because I consider him best qualified to administer the office. Let us always be careful not to confuse our Christianity with our citizenship.

As Christians we can best serve our country by being sincere Christians, by doing the will of God, advancing the cause of our Savior and by offering up prayers and supplications at the throne of grace for all who are in authority.

I. P. F.

OBITUARY

† PROFESSOR FREDERIC BRENNER †

THE Lord has again chastened us and humbled us deeply — the Church, the Joint Synod of Wisconsin, the Seminary — all of us, by the sudden death of Professor Frederic Brenner of our Seminary. Verily, God is a hidden God and His ways are passed finding out Yet His judgments are right and "all His works are done in truth."

Within the short space of six months the Lord has twice laid His hand heavily upon our Synod and our Seminary — once in the death of Professor August Zich and now by taking Professor Brenner from among us. And this latter blow is the more severe and inscrutable, because Professor Brenner was a relatively young man with many years of blessed service in the Kingdom still before him as men reckon time. Why did God so deal with us? It is well worth our while to ponder this question very seriously!

Professor Frederic Brenner was one of the quiet and yet stalwart saints of God. He was of a retiring, humble nature. He was one of those who ever bemoaned his weaknesses, his utter insufficiency to hold the high position in which the Lord his God saw fit to place him. And yet those of us who knew him more intimately could appreciate his sterling character and his real greatness. He

stood head and shoulder above the average in knowledge and spirit. In Professor Brenner God gave His Church — a man — a man so great that he expected every other Christian to be a man — an honest, Christian man. He simply, humbly believed in this ultimate achievement of the Holy Ghost through the Word of God. That Word meant *everything* to him — it was joy, comfort, strength and power. And he loved it — its inscrutable depths, its sublime heights, its regenerating power, able "*to make all grow up into Him in all things, which is the head, even Christ.*"

He knew the Gospel of Christ and had himself taken deep, long draughts from that well of living water. In the pulpit he had few equals. A preacher of rare ability, he was always forceful and eloquent. He knew how to present the great truths of the blessed Gospel in such a clear, simple, humble way that it warmed the hearts of all who were privileged to hear him.

His work at the Seminary was done in that same spirit of sincere humility. He made no great show of his knowledge. His one great aim was to establish Christ in the hearts of his students and fill them with a reverent awe toward the Word of God, to bow humbly before its mysteries and rejoice in its saving power. His students

will cherish the memory of his oft repeated admonition, "Thus says the Scripture." That was always final with him. He attempted no long fruitless and oft confusing speculations. His humble soul could not endure them. For him it was either "written" or it was "not written" and that settled matters for him and he was satisfied with this result. May God keep alive among us that great God-pleasing spirit.

Professor Frederic L. Brenner was born July 9, 1885, at Ixonia, Wisconsin. He was the son of Pastor Philip Brenner and Louise, née Eberhardt. With his parents he moved to Reedsville, Wisconsin, and there attended the Christian day school. After his confirmation he entered our Northwestern College at Watertown, from which he was graduated with high honors in 1905. In the fall of that year he entered our Seminary and finished the course in 1908. His first call in the ministry took him to Grafton, Nebraska. In the spring of 1916 he accepted a call to Colome, South Dakota, and in 1919 he was called to Hoskins, Nebraska.

In 1929 he entered upon his duties at our Theological Seminary at Thiensville. The Lord called his faithful servant home, very suddenly and unexpectedly, on January 15, 1940. He attained the age of 54 years, 6 months

and 6 days. Those left to mourn his early death are: two brothers, Pastor Theophil Brenner of Freedom, Wisconsin, and Edgar Brenner of Tomahawk, Wisconsin; two sisters, Mrs. Anna Radloff of Green Bay, Wisconsin, and Miss Frieda Brenner of Juneau, Wisconsin, besides a host of near relatives and friends.



Professor Frederic L. Brenner

Funeral services were conducted in St. John's Church in Milwaukee on Thursday, January 18, and were in charge of Pastor S. Westendorf of Calvary Church, Thiensville, of which the deceased was a member and organizer. Professor M. Lehninger, a life-long friend of the departed, assisted. Pastor S. Westendorf spoke in the English language on Isaiah 25:8 and Professor M. Lehninger spoke in the German language on Isaiah 45:15. Both speakers emphasized the mercy of God in providing for a world of sinners a great salvation through His Son, Jesus Christ, who will raise our vile bodies that they may be fashioned like unto His glorious body on that great day of resurrection of all flesh. Interment was made

in beautiful Graceland Cemetery in Milwaukee.

The Lord has released another of His faithful servants. His place will be hard to fill at the Seminary and he will be keenly missed by many.

W. J. S.

COMMENTS

The Pope God's Servant? Since Christmas Eve when the President announced his plan to bring to an end the European struggle and bring back peace to the world, much has been said and very much more has been written. Our daily papers, of course, have brought editorial upon editorial and so have the many church papers. The church papers seem to agree, generally, that our well-meaning President made a grave mistake in making the Pope the axis of the movement. However, it is not this point that we are thinking of here. Rather the revelations brought forth by the comments. Thus one Lutheran church paper makes a confession that, coming from Lutheran bodies and signed by the officials of those bodies, has taken our breath. This is what these men concede: "THE POPE IS

GOD'S SERVANT." Is that Dr. Martin Luther's stand? Is that what he sings in his famous hymn: "Lord, keep us in Thy faith and work, restrain the murderous Pope and Turk, who fain would tear from off Thy throne Christ Jesus, Thy beloved Son"?

Is this the language of our Book of Concord? In the *Smalcald Articles* we read: "And for these reasons the Roman bishop (Pope) calls himself (and boasts that he is) the vicar of Christ on earth. These three articles we hold to be false, godless, tyrannical, and (quite) pernicious to the Church," page 503; and again on page 475: "This teaching shows forcefully that the pope is the very Anti-Christ, who has exalted himself and opposed himself against Christ." We are simply dumbfounded to read such an admission: "THE POPE IS GOD'S SERV-

ANT." That certainly means, if it means anything, that these church bodies have repudiated quite a portion of the Lutheran Confessions.

When we with Luther and our confession based on the Scriptures declare: the "POPE IS THE VERY ANTI-CHRIST" it does not mean that there are no Christians in the Catholic Church and that all adherents to the Catholic faith are eternally condemned. Indeed not! Our confession clearly states that God has "some saints under the Papacy," p. 410. Even in the Catholic Church God's Word "will not return unto Him void." For in spite of its many unscriptural doctrines and "commandments of men" the cross of Christ and His atoning death is not entirely obliterated, and where this is still preached the Spirit of God does His work of sanctification. And yet, while admitting this fact, we dare not deny that the Pope is Anti-Christ, much less admit that he is "God's servant." That can but cause confusion among Christians. We admit that it is not considered ethical in our world today, but honesty and faithfulness to the truth and the eternal welfare of God's children demand a clear-cut expression.

W. J. S.

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Preachers Come to Her Chapel "When Mandy Grahm, 92-year-old farm wife, became to feeble to walk to church, she built a frame chapel in her back yard and now the preachers and congregation come to her. "Granny," as she is known, has built up a regular congregation at her church. She has no permanent pastor but invites preachers of various denominations. Denominations never meant much to "Granny."

"Church folks," she said, "are all heading for the same place. They're just traveling different roads."

This item was given a prominent place in a daily paper of recent date. It is evident that Mrs. Grahm's ideas of religion have no basis in the Scriptures and breathe the spirit of the religion of the world.

But Grandma Grahm is not so far behind our President, who in his zeal for world peace is found "among the prophets" when in his Christmas letter, addressed to what he assumes to be the religious leaders of the world, speaks of the masses as having "a common faith" and refers to "all the churches in the world which believe in a common God."

An appeal based on such principles is un-American, unscriptural, and futile.

There was a time when the belief that it matters not what one believes, just so one believes something, and believes it sincerely, did not reach a large audience. It was confined to certain denominations, to the lodges, and to papers with limited circulation.

But today it is literally poured into our homes by the radio. With altogether too few exceptions, the so-called "preaching" over the radio is of this perilous, unionistic, humanistic type. Every man's home-made God is essentially the true one.

Religion in the News, a weekly radio feature, is brazen, subtle, insidious in the manner in which it refers to Catholics, Protestants, and Jews as constituting a common religious front.

Faithful Christians may well ask God to preserve unto them spiritual leaders who earnestly contend for the faith once delivered to the saints, preachers, teachers, professors, and elders who heed the admonition of St. Paul: "Take heed unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath bought with his own blood. For I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20: 28-30).

H. C. Nitz.

* * * *

Religion Merely a Subject? "Besides the subjects taught in the eight grades of our public schools," says a notice in a parish paper, "our day school gives its pupils a thorough instruction in the Christian Religion which is the 'one thing needful.' We encourage all parents to send their children to our Christian day school."

Well-meant as this advertisement may be, it is a weak and inadequate statement of the aims of the Christian school. The three R's, plus religion in more or less detached form: that is the impression that largely prevails in the minds of the non-Lutherans. It is frequently found also among the very supporters of parish schools. It is regrettable to find it in an official church announcement.

It is refreshing to read the statement of a Doctor of Pedagogy, Dr. Bernard Iddings Bell, a writer in the *Living Church*, an Episcopalian weekly. The God-centered character of the Christian school, whether it is teaching the creation of the world, the redemption of man, cube root, or the boundaries of Poland, could hardly be more correctly and forcefully expressed than it has been done by Dr. Bell.

According to a report in *The Lutheran Witness*, he points out the failure of the public schools to introduce children to "participation in the whole vast field of religious experience," and then goes on to urge, as a remedy, the establishment of parochial schools. "Let each church," says Dr. Bell, "found and maintain full time day schools, which will not merely teach religion as a subject, but rather every single subject with a God-ward point of view; help the children to see God in nature, God in history, God in the studio and music room, God everywhere, and to see themselves in God's design and as God's children."

If Dr. Bell's "God-ward point of view" means the God and Father of our Lord and Savior Jesus Christ, his statement of the case of the Lutheran parochial schools is classic.

H. C. Nitz.

Lent The Lenten season comes earlier this year than ordinarily, Ash Wednesday falling on February 7. Among us Lent is not observed as a time of fasting and abstaining from amusements and pursuits, which may be the order of the day otherwise, but as the season when we ponder especially upon the suffering and death of our Lord and Savior Jesus Christ. The keynote of the truly Lutheran preacher is at all times that of Paul, "I determined not to know anything among you, save Jesus Christ and him crucified," but during the Lenten season the passion story is particularly emphasized.

The Lenten season is a sort of holy of holies which we enter once a year. There rings in our ears the call, "Take thy shoes off thy feet, for the ground whereon thou standest is holy ground." It is a holy season not because of the calendar but because of the special divine services which are held.

These services are for you. Your pastor has diligently prepared himself to direct you to the Lamb of God which taketh away the sin of the world. He is drawing for you from the fountain of salvation. Come ye to the

waters! If you do not come, the loss will be yours. "What! Can ye not watch with me one hour?"

We have heard of cases where church members nonchalantly arranged their card club meetings for the very evenings when their congregation held its mid-week Lenten services and when their pastor was proclaiming the redeeming power of Christ's blood, thus not only staying away themselves but prevailing upon others to do so. Others easily find all sorts of excuses to stay away instead of finding excuses for attending.

The special Lenten services offer a fine missionary opportunity. Unchurched people who would not attend otherwise may be prevailed upon to attend these special mid-week services. Quite a few who first heard the Gospel at these Lenten services later were won for adult classes.

Do not depend on your pastor to invite them. Invite them yourself, better yet, call for them and bring them along. Bring them under the influence of the Gospel. It will not return void. I. P. F.

AFRICA

Extracts from Letters Received from Missionaries

IT began to rain the day we arrived and has continued since. It is a real rainy season, and the one we experienced our first year out here was dry in comparison. The air is so damp that it is most difficult to get our

clothes dry on wash-day. We brought along with us this time a thermometer to record the humidity in the air as well as the temperature, and we were chagrined to find that it was not made for such heavy humidity and we must work out an entirely new scale for it."

"Our welcome to Nigeria was most hearty, and it made us so happy to be back again. For several days our African friends kept coming to greet us, and to ask of parents and relatives 'back home in America.'"



"Miss Rapier is kept busy every day with eighteen girls enrolled in our school and we were so surprised to find things so well organized and going so well in such a short time."

"Right now guns are being shot off, which invariably means a chief has died, and there will be much feasting and drinking as well as drumming, yelling, and rolling in the mud, to frighten away the spirits. This afternoon just when it seemed to rain the hardest, Miss Kluck was called to see a sick man. She soon came back and reported that the man was dead of tetanus, and she said there was much excitement around there. The people were screeching and dancing. Some were on their knees rubbing their arms in the muddy ground, and none of them was concerned about a thing excepting scaring away the evil spirits. What a pity, for this man had heard the saving message of the Bible, but had put off accepting it and stepping out of his sinful living — polygamy and terrible heathen customs."

"Since sufficient petrol (gasoline) has been denied us, Vernon (Rev. Koeper) decided to make an ambulance, which is always needed out here. We had a frame built and put it onto two bicycle wheels, and this can be attached to the back of a bicycle. A stretcher of canvass goes with the ambulance, and on days of severe sun a mat roof is also attached. When this was first finished the natives laughed and thought it was most silly. So Vernon took me for a ride in it down the main road to get them used to it. It was most amusing, for the people on the road thought I was sick and they were

overcome with emotion. Then even Etubom Koeper himself had to have a ride. It evidently accomplished what he wanted it to, for now we have no difficulty in getting the sick ones to use it. We had twin mothers with their babies brought to the mission compound on it, and sick ones have been taken to the hospital on it. Once it was used to bring a coffin to the village where a dead body was waiting for it, and last week it brought a dead body back from the hospital for burial in the village."

Mrs. Koeper.

(December 21, 1939)

* * * *

"We are very thankful for our radio these days. Through the kindness of a friend we brought out a short-wave battery set. It has given us excellent service. Our aerial is strung between two palm trees. Every evening we listen to the latest news. — About once or twice a week I have been getting up at 4 o'clock in order to hear the news from America. It comes in very clearly from KDKA, Pittsburgh. In order that we might aid the Government in proper dissemination of the true facts, we have established a news bulletin. Outside my office door we have a large bulletin board. On it is a war map of

Europe from the July 9 issue of the *St. Louis Post Dispatch*. This gives the people an idea of what Europe looks like and where the fighting is going on. Every day we post the news in English and in Effik. At 6:30 every evening many of the people gather around the outside of our house to hear the latest news. After the broadcast I go out on the veranda and one of the teachers interprets the news to the people. Usually there are between one hundred and two hundred people present. We close with one of the teachers praying the Lord's Prayer and Doxology in unison. It is a real thrill to hear the echos of the Doxology reverberating among the palm trees."

J. Kretzmann.

* * * *

"Every day we see more plainly how much there is to be done here. I do wish our Lutherans in America could spend a few days with us and listen to some of the pleas we have for churches and schools, visit our churches and schools, and meet the people. They would then know that this is truly the Lord's Harvest Field and that we must have more missionaries so that we can go into the new fields that are waiting for us. — We are in A-1 condition."

Mrs. J. Kretzmann.

NEWCOMERS TO THE HYMNAL

6. A HYMN FOR EPIPHANY AND MISSIONS

1. O God of God! O Light of Light!
Thou Prince of Peace, Thou King of kings,
To Thee where angels know no night
The song of praise forever rings:
To Him who sits upon the throne,
The Lamb once slain for sinful men,
Be honor, might, all by Him won,
Glory and praise! Amen, Amen.
2. Deep in the prophets' sacred page,
Grand in the poet's wingéd word,
Slowly in type, from age to age,
Nations beheld their coming Lord,
Till through the deep Judean night
Rang out the song "Good will to men!"
Hymned by the first-born sons of light,
Reechoed now, "Good will!" Amen.
3. That life of truth, those deeds of love,
That death of pain, mid hate and scorn,
These all are past, and now above
He reigns our King, once crowned with thorn.
Lift up your heads, ye heavenly gates;
So sang His hosts, unheard by men;
Lift up your heads, for you He waits.
We lift them up! Amen, Amen!
4. Nations afar, in ignorance deep;
Isles of the sea, where darkness lay;
These hear His voice, they wake from sleep,
And throng with joy the upward way.
They cry with us, "Send forth Thy light,
O Lamb, once slain for sinful men;
Burst Satan's bonds, O God of might;
Set all men free!" Amen, Amen!

5. Sing to the Lord a glorious song,
Sing to His name, His love forthtell;
Sing on, heaven's host, His praise prolong;
Sing, ye who now on earth do dwell:
Worthy the Lamb for sinners slain;
From angels, praise and thanks from men;
Worthy the Lamb, enthroned to reign,
Glory and power! Amen, Amen!

This hymn was written by Dr. John Julian for the SHEFFIELD CHURCH CHOIR'S UNION FESTIVAL, April 16, 1883, and first printed in the festival book. In 1884 it was included in Horder's *Congregational Hymns*. Since then it has been included in other hymn collections. Dr. John Julian (1839-1913), an Anglican churchman, wrote and translated many hymns. He is chiefly known by his great work, the *Dictionary of Hymnology*, the first edition of which appeared in 1892. For the completion of that volume, Dr. Julian had to go through 400,000 hymns in various languages. His famous dictionary has passed through a number of editions the last of which appeared in 1935. It is the most complete and authoritative work of its kind in the English language. The scope of this monumental work is indicated by the sub-title, "Setting forth the origin and history of Christian hymns of all ages and nations." Dr. Julian's own hymns are of high literary and churchly character as may be seen from the hymn before us.

The tune to which this hymn may be sung is called *Jordon* by Joseph Barnby, known also by the title

Cantate Domino, and was originally composed for Dr. John S. Monsell's hymn "Sing to the Lord a joyful song." Sir Joseph Barnby (1838-1896) was an outstanding English organist, composer, and choral conductor. He edited five hymn-books during his life time and composed 246 tunes, which were published in one volume after his death. As conductor of the Royal Choral Society in London he presented some of the great oratorios. The tune *Jordon* is one of his better tunes.

Another good tune to which Julian's hymn may be sung is *Merthyr Tydvil* by Joseph Parry. Parry (1841-1903) was professor and lecturer in music at several institutions in Wales and wrote oratorios, cantatas, operas, and choral works of all kinds.

7. 'TIS GOOD, LORD, TO BE HERE

1. 'Tis good, Lord, to be here!
Thy glory fills the night;
Thy face and garments, like the sun,
Shine with unborrowed light.
2. 'Tis good, Lord, to be here;
Thy beauty to behold,
Where Moses and Elijah stand,
Thy messengers of old.
3. Fulfilled of the past!
Promise of things to be!
We hail Thy body glorified,
And our redemption see.
4. Before we taste of death,
We see Thy kingdom come;
We fain would hold the vision bright,
And make this hill our home.

5. 'Tis good, Lord, to be here!
Yet we may not remain;
But since Thou bidst us leave the mount
Come with us to the plain.

The Gospel for the sixth Sunday after Epiphany brings the account of our Lord's transfiguration. This hymn selected for the new hymnal will give us at least one hymn that will specifically commemorate this important manifestation of our Savior's glory during the days of His humiliation on earth. The author, Joseph Armitage Robinson, was Vicar of All Saints Church, Cambridge, England, when he wrote this hymn. Later he became Dean of Westminster. The occasion for writing the hymn was the Feast of Transfiguration and the realization that there were so few hymns for this day. The hymn received recognition by its inclusion in *Hymns Ancient and Modern*, edition of 1904.

The tune *Potsdam* is used with this text. It is an adaptation from the subject of the second fugue in E major of the "Forty-eight Preludes and Fugues" of Johann Sebastian Bach. It seems to have been used first in Mercer's *Church Psalter and Hymnbook*, 1854.

Johann Sebastian Bach, the father of modern music, whose church cantatas, oratorios, and organ music make so much use of the German chorales, did not write many original chorales himself. However, his masterful use of the compositions of others has helped greatly to acquaint the world of our day with the sterling qualities of the Lutheran chorales and to add to the appreciation of them, so that they are being increasingly sung also in sectarian churches. It will be a sorry day for the hymnody of our Church if the Lutherans in America, through the neglect of the chorales, lose one of their finest spiritual and cultural heritages.

W. G. Polack.

NEWS BRIEFS



Under "News Briefs" in the December 31 number of the *Northwestern Lutheran* we reported that Fred Tiefel of the class of '39 had received the call to Tacoma, Washington, as successor to Pastor Roland Hoenecke. We were misinformed. Fred Tiefel has been called to Leavenworth, Washington, and

was installed by Pastor Arthur Sydow on December 17. — Pastor Hoenecke's successor in Tacoma is the Rev. Rein. Jaech. He was installed by Pastor Wm. Lueckel on November 12. — Our thanks to our Washington correspondent.

Pastor Venus Winter of Broken Bow, Nebraska, has accepted a call to Flint, Michigan. How soon Pastor Winter intends to leave for his new place we are not able to say. May the Lord bless his labors in Flint.

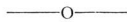
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We have not yet recovered from the shock of the passing away of our beloved friend, Professor Brenner. The greatest thing that can be said of anyone can be truthfully said of him, — he was a man, every inch of him — a Christian man. May God give His Church and our Synod many more like him.

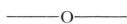
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Many new subscriptions for the *Northwestern Lutheran* have been received. Just how many we are unable to tell at this time but hope to give the correct figures

later. In one mail 90 new subscriptions were received. One enthusiastic Pastor writes, "One lady wanted the *Northwestern Lutheran* but she could not see how she would be able to raise the money. But she was willing to give me cream if I would advance her the money. She is not only a subscriber now, but also a reader." Such a spirit will bring results!

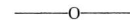


The Intersynodical Hymn Book Committee is meeting in St. Paul, Minn., on the 17th and 18th of January. About 215 hymns are now ready for the printers. If this is a hopeful sign let us remember that the new hymnal will contain more than 600 hymns.

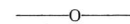


Pastor W. Bodamer writes in regard to Pastor K. E. Patzer who left his post at Andrespol, Poland, during the German invasion, that he has not severed the bonds of faith with us. He is still our brother. His leaving Poland was not voluntary but he was forced to do this to save his life and the lives of his family and members of his parish. As to the letter he is alleged to have written and distributed in America Pastor Bodamer is inclined to await an explanation from Pastor Patzer, which he

is sure will soon reach him. Pastor Bodamer has not lost faith in him, since he assures us that Pastor Patzer was always faithful and trustworthy in the discharge of his duties.



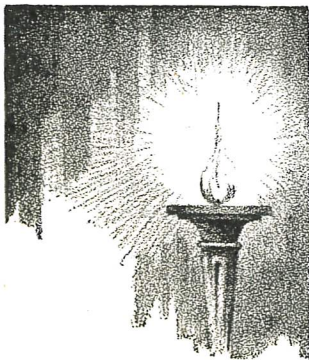
The Church of the Atonement, Milwaukee, Wis., celebrated the tenth anniversary of its founding on January 14. In spite of the very inclement weather a well filled church greeted both morning and afternoon speakers. Pastor Arthur Voss preached in the morning service and Pastor John Jeske in the afternoon service. God has richly blessed this congregation during its ten years of existence. The greatest blessing is its Christian day school which now has an enrollment of 142 children taught by three teachers. Mr. Raymond Behmer is the principal of the school.



In this Christian land of ours it is a sad fact that more than 13 million children never see the inside of a church and receive no religious instruction of any kind. This is almost inconceivable, isn't it? And how many beyond these 13 million, who claim to have had religious instruction, really get anything worth while? W. J. S.

ANNIVERSARIES

CHURCH ANNIVERSARY, APPLETON, WIS.



St. Matthew Congregation at Appleton, Wis., celebrated its twenty-fifth anniversary as a congregation on November 12, 1939. Three services were held, and former pastors of the church were guest preachers. The Rev. A. Werner preached in the German service held in the morning, and the Rev. R. E. Ziesemer preached in

the morning English service. In the evening Pastor W. Haase of Two Rivers preached the sermon.

St. Matthew was organized in 1914 by Pastor R. Ziesemer who became its first resident pastor. During the twenty-five years of its existence the congregation has been served by the following ministers: R. Ziesemer, 1914-1915; E. Bruns, 1915-1918; A. Werner, 1918-1920; Philipp Froehlke, 1920-1938. Since the death of Pastor Froehlke the undersigned has served the congregation as its pastor.

The present church building which was erected in 1924 has a seating capacity of 325. To make room for the church the old chapel was at the time moved to its present location on Lawrence Street. It has since been used as a parochial school. This year by the grace of God

St. Matthew's School has an enrollment of thirty-five children. Mr. Gerhard Rolloff is at present the instructor. The twenty-fifth anniversary of St. Matthew also marks the fifteenth anniversary of the school.

Our prayer is that the Lord of the Church continue to preserve His Word among us and fill our hearts with appreciation and thankfulness.

Sylvester Johnson, Pastor.

PASTOR'S TWENTY-FIFTH ANNIVERSARY

On November 7 the congregations of La Crescent, Hokah and Brerensville and the brethren of the Red Wing Conference and of neighboring conferences observed the twenty-fifth anniversary in the ministry of Pastor E. Hertler. Services were conducted in the municipal hall at Hokah, Minnesota, the undersigned, a former classmate, being the speaker.

A. Hanke.

TWENTY-FIFTH ANNIVERSARY OF CHURCH DEDICATION

Trinity Lutheran Church in Keystone, Chippewa Co., Wis., was privileged on June 11 to observe the twenty-fifth anniversary of church dedication. Two services were held. The Rev. O. W. Koch of Lowell, Wisconsin, a former pastor of the parish, preached the sermons. We pray that the gracious Lord continue to bless His Church with Word and Sacrament!

E. E. Prenzlow.

FLEETING IS MY SPAN OF YEARS

1. Fleeting is my span of years;
Swiftly to the grave I hasten;
Ah, who knows what joys or tears
While I live may cheer or chasten!
Think, O man, on death each day!
One thing's needful! Nor delay!
2. Live as thou, when thou must die,
Wouldest have thy life recorded!
Worldly goods that thou canst buy,
Honors with which men rewarded, —
Naught in death can be of worth,
For these treasures are of earth.
3. But a heart that good doth love
And a conscience, testifying
For thee unto God above,
Will give thee true peace when dying;
Such a heart, by God restored,
Can in death good cheer afford.
4. When thou drawest thy last breath,
Helpless friends are weeping near thee;
Far above this world and death,

This pure heart will lift and cheer thee;
Judgment can no fear dispense,
God is thy true confidence!

5. Watch and pray; thy God now fear,
Wouldest thou such a heart be reaping!
Care thou not, though death be near!
For thy time is in God's keeping.
Learn not only naught to fear,
Learn to look on death with cheer!
6. Conquer death believingly!
Say: "I know, by faith unshaken,
Christ my Lord whom I shall see,
When from dust He shall me waken."
He who: "It is finished!" spake,
Did from death its power take.
7. Oft the grave in spirit view;
See thy mortal frame there lying;
Say: "Lord, teach me these anew,
Dust I am, on Thee relying!
Teach me that from day to day
I may learn true wisdom's way!

Meine Lebenszeit verstreicht.

C. F. Gellert,
Tr. W. G. Polack.

ANNOUNCEMENTS

INSTALLATIONS

Authorized by President W. T. Meier, the undersigned ordained for the ministry and installed Mr. R. Bretzmann as pastor of St. Paul's Church, McIntosh, So. D., and of St. John's Church, Paradise, N. D., on December 10.

Address: Rev. R. Bretzmann, McIntosh, S. D.

B. R. Hamm.

* * * *

Authorized by President H. Kirchner the undersigned on the first Sunday in January installed the Rev. Gerhard Albrecht, formerly of Kawkawlin, Michigan, as pastor of St. John's at Ixonia, Wis. The following pastors assisted: Rev. R. Siegler and Prof. E. Berg.

Address: Rev. G. Albrecht, R. R. 1, Ixonia, Wis.

N. Paustian.

* * * *

Authorized by President Herbert Kirchner the undersigned installed Rev. Harold Backer as pastor of the congregations at Chaseburg and Hamburg, Wis., the first Sunday in Advent, the Rev. Richard Siegler of Barre Mills assisting. May the Lord bless both pastor and congregation.

H. E. Bentrup.

MIXED WINTER CONFERENCE

The Mixed Winter Conference meets January 30 and 31 at Trinity Church, Wabasha and Tilton Sts., St. Paul, Minn. First session at 10:00 A. M.

H. E. Lietzau, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets January 30 at Tomah, Wis., with Pastor H. Schaller. Services at 9:30 A. M.

Speaker: Pastor A. Loock (P. Monhardt).

Papers: Exegesis: 1 Tim. 2 — G. Zunker; 1 Tim. 3 — H. Schwartz. Isagogics: Colossians — F. Gilbert; 1 Thessalonians — H. Schwartz.

Practical Work: Faithful Stewards — C. E. Berg.

Reading of Sermon: W. Paustian (H. Schaller).

L. M. Bleichwehl, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on January 29 and 30, 1940, at Menasha, Wis. (Pastor P. Bergmann). The first session will begin at 9 o'clock.

Essayist: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen; Mose, der Knecht Gottes, J. Schultz; Titus 2, E. Pankow; A Biography of the Apostle Peter, W. W. Gieschen; The Millennium in the Light of the Scripture, P. Bergmann; Sermon Study for Pentecost, E. Reim.

Sermon (English) H. Kleinhans; M. Albrecht.

Please make early announcements with the local pastor.

Carl Lawrenz, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Sun Prairie, Wis., (Pastor Wm. Keturakat) January 30, 1940, for a one-day conference.

Orders of Business: Tuesday, 9 A. M. (not 10 A. M.), Opening and Roll Call. 9:20, W. A. Eggert: On Prophecy. 10:30, M. Raasch: Finances. 11:30, Service and Celebration of the Lord's Supper (German. Kindly bring your German Hymn books). 1:30, Opening. 1:45, Election of officers. 2:00, O. Kuehl: Exegesis on Psalm 1. 4:00, Miscellaneous and Casual Questions. Evening session will be held, if conference so desires.

Substitute papers by Prof. E. Kowalke on: Christian Education, and by Pastor H. Gieschen on: "How to encourage better attendance at the Lord's Table."

Confessional: O. Kuhlow, Prof. G. Westerhaus (German).

Please, announce or excuse with the local pastor by the previous Friday!

H. Geiger, Sec'y.

EASTERN PASTORAL WINTER CONFERENCE

The Eastern Pastoral Winter Conference will meet, God willing, in West Allis, Wisconsin, Pastor J. Ruege, on January 30, 1940, at 10:00 A. M.

Preacher: H. Shiley (English).

Essay: Genesis 4, E. Tacke.

Th. Monhardt.

COLORADO DELEGATE CONFERENCE

The Colorado Delegate Conference will meet January 30 and 31 at Lamar, Colo.

Papers: The Liturgy (H. Witt); Lutheran Confessions (A. C. Baumann).

Speakers: W. Siffing (H. Schulz).

Orval Kreie, Sec'y.

REQUEST

Pastors and members of the Wisconsin Synod are urgently requested to send any information they might have as to names and addresses (if possible) of Wisconsin Synod Lutherans living in Lincoln, Nebraska, or planning to move to Lincoln, Nebraska. Address all communications to:

Wisconsin Synod Lincoln Mission,
c-o Eldred Winter,
1325 R Street, Lincoln, Nebr.

ANNOUNCEMENTS

All pastors, professors, teachers and members of congregations of the Wisconsin Synod are herewith requested to nominate candidates for the professorship at our Thiensville Seminary, now vacant through the death of Prof. Fred Brenner. The candidates are to be apt to teach New Testament exegesis and homiletics. All nominations must be in the hands of the undersigned at his office at 270 E. Juneau Ave., Milwaukee, Wis., by noon of February 19, 1940.

W. F. Sauer,

Secretary of the Board of Regents
of the Theological Seminary at
Thiensville, Wisconsin.

* * * *

After years of faithful service on the Mission Board, Pastor O. P. Medenwald has, on account of illness, resigned from said board. The Reverend William P. Haar, Jr., Loretto, Minnesota, was appointed to serve during the unexpired term and has accepted the appointment.

A. Ackermann, President,
Minnesota District.

ACKNOWLEDGMENT AND THANKS

In the course of the late summer and fall we received the following provisions for the kitchen of **Michigan Lutheran Seminary**. Many thanks to all that donated and likewise to all that were helpful in collecting and bringing these most welcome gifts to Saginaw.

From St. John's Congregation, Riga, Mich. (Rev. C. Schmelzer), brought to us by Alfred and Charles Goetz' 25 bags of potatoes, a large quantity of canned goods and jelly, 2 gal. catsup, 2 gal. lard, many bags of squash, pumpkins, apples, corn, wheat, carrots, onions and cabbage, and \$20.25.

From Trinity Congregation, Elkton, Mich., brought to Saginaw by Rev. C. Henning and Mr. Walter Rosenthal: 7 bags of potatoes, 3 bags of cabbage, 1 bag beans, several bags of carrots, red beets, and squash, 14 quarts and 9 pints of canned goods.

From Emanuel Congregation, Tawas City, Mich. (Rev. J. Roekle): 28 bags of potatoes, 2 bags carrots, 10 bags cabbage, 3 bags apples, 117 quarts of canned goods, and 5 pints of jelly.

From New Salem's Congregation, Sebawaing, Mich. (Rev. G. Schmelzer), brought to the Seminary by Mr. John Strieter: 10½ bags potatoes, 6 bags apples, 3 each of cabbage, beans, carrots, etc., 4 bags of pears; 61 quarts canned fruit, 11 bottles of catsup, flour, honey, pumpkins, squash and \$2.50.

From St. John's Congregation, Northfield, Mich. (Rev. A. Maas) 10 bu. apples, 3 bu. potatoes, 2 bu. pears, 1 bu. carrots, and 1 gal. honey.

From Trinity Congregation, Bay City, Mich., brought to us by Rev. Emil Kasischke: 56 quarts canned good, 40 lbs. sugar, 1 bag onions, 2 bags of potatoes, 3 of flour, 2 of carrots, 1 package each of coffee, noodles, and Kix; squash and pumpkins.

From St. John's Congregation, Frankenmuth, Mich., brought to the Seminary by Rev. A. Kehrberg: 36 quarts canned goods, 1¼ gal. jam, 9 pints jelly, 1 gal. lard, 1 slab of bacon, 3 bags potatoes, 3 bags of beets and carrots, 1 bag of pears, 1½ bags of beans, 1 bag of cabbage, 3 lbs. coffee, 15 lbs. sugar, 1 box of groceries, and \$1.00.

From St. Paul's Congregation, Remus, Mich., and Zion's Congregation, Broomfield, Mich. (Rev. D. Metzger), brought to Saginaw by Harold Dehm and Frank Ulrich: 17 bu. of potatoes and 2 bu. of apples.

From St. John's Congregation, Clare, Mich. (Rev. C. Binhammer): 100 lbs. sugar, 60 lbs. honey, 3 bags of beans, of pumpkins 2, of squash 3, of apples 5, of cabbage 2, of carrots 2, of potatoes 7, and 42 quarts canned goods.

From St. John's Congregation, Sterling, Mich., brought to Saginaw by Rev. J. Zink: 12 bags of potatoes, 1 bag cabbage.

From St. Bartholomew Congregation, Kawkawlin, Mich., delivered to us by Mr. Henry Ott and Rev. G. Albrecht: 10 bags of potatoes, 7 of cabbage, 2 bu. of carrots, ½ bu. onions, 1 bu. mixed vegetables, 1½ peck beans; pumpkins and squash.

From Emanuel Congregation, Greenwood, Mich., (Rev. R. Kaschinske), delivered to the Seminary by Mr. Anton Pries: one bag each of wheat, apples, potatoes, turnips and pears, and \$1.00.

From Trinity Congregation, Saline, Mich., brought to the Seminary by Mr. Sam. Lambarth, Mr. Jacob Theurer and Rev. H. Engel: 900 lbs. flour; 22 bags of potatoes; 10 bags of apples; 4 of beets and carrots; 2 each of pears and cabbage; 1 sack onions; 35 lbs. sugar; 10 gal. apple butter; 90 qts. canned goods, jelly and jam; 6 dozen eggs, 1 gal. vinegar 8 lbs. lard, 2 pails honey; pumpkins, and \$27.50. The transportation was furnished by Mr. Sam. Lambarth and Mr. Adolf Lindemann.

From St. Jacobi Congregation, Waterloo, Mich., brought to us by Rev. Edmund Leyrer: 7 sacks of potatoes, 6 bu. of apples, one sack each of beets, carrots, dried apples, and beans, 100 lbs. flour, 2 gal. lard, 4 quarts canned fruit.

From St. Luke's Congregation, Vassar, Mich.: 1 bag apples, 5 bags of potatoes, 3 bags carrots, etc., 2 bags of beans, 1 bag cabbage, 64 quarts canned goods, some squash and pumpkins, \$1.00. — St. Paul's Mayville, Mich.: 6 bags of potatoes, one each of apples and carrots, 3 quarts canned goods. — Zion's Congregation, Silverwood: 8 bags of potatoes, apples and pumpkins. — These donations were brought to us by Rev. A. Voges.

From St. John's Congregation, Bay City, Mich. (Rev. A. Westendorf), brought to the Seminary by A. Meisel, O. Guntermann, and J. Westendorf: 77 quarts canned goods, 66 tins of various contents, 75 lbs. beans, 25 lbs. flour, 15 lbs. rolled oats, 1 bag apples, 60 lbs. sugar, 17 lbs. various groceries, 14 packages cereals.

From St. Peter's Congregation, Plymouth, Mich. (Rev. E. Hoenecke) brought to Saginaw by Mr. Wm. Bartel: 78 quarts canned goods.

From Bethel Congregation, Bay City, Mich., brought to us by Rev. M. Schroeder: 18 tins of various contents, 1 box dried fruit, 3 jars jelly, 4 lbs. groceries, 2 bags of oatmeal and sugar, 3 gal. jelly, pumpkins, and \$5.50.

From Salem Congregation, Scio, Mich., brought by Rev. A. Wacker: 20 gals. lard, 25 lbs. sugar, 25 lbs. flour, 1 gal. catsup, 3 quarts canned goods, 1 bag potatoes, 10 gals. apple butter.

From St. Matthew's Congregation, Town Tittabawassee, Saginaw Co., Mich., brought to the Seminary by Rev. H. Zink: 5 bags of potatoes, 2 bags of carrots, 1 bag of onions, 2 bags of beans.

From Christ Congregation, Swan Creek, Mich., brought by Rev. C. Kionka: 1 bag each of potatoes and beans, and \$1.00.

From St. John's Congregation, Pigeon, Mich. (Rev. A. Hueschen) brought to us by Elmer Heck and Emil Nieschultz: 10 bags of potatoes, 8 bags of cabbage, 2 bags of carrots, 1 each of wheat and pumpkins.

From Hope Congregation, Detroit, Mich. (Rev. G. Press): \$17.36.

From Christian Fischer, Saginaw: 2 bags of potatoes, squash, and pumpkins — John Ruppel, 1 bu. potatoes and 2 bu. cabbage.

From the congregations at Chesaning and Brady (Rev. R. Hoenecke): A quantity of canned goods and jelly, 2 bags of potatoes, one of carrots, pumpkins, a sack of beans, and \$2.00. (This list is incomplete).

Otto J. R. Hoenecke.

Saginaw, Mich., January 2, 1940.

DONATIONS RECEIVED BY DR. MARTIN LUTHER COLLEGE, NEW, ULM, MINN.

From the following congregations:

Olivia, Minn. (Rev. A. W. Blauert): 6 sacks potatoes, $\frac{1}{2}$ bu. vegetables, 1 sack pumpkins and squash, 42 quarts canned goods.

Danube, Minn. (Rev. A. W. Blauert): 8 sacks potatoes, 2 sacks vegetables, 1 sack pumpkins and squash, 35 quarts canned goods.

Winfield, Minn. (Rev. Aug. Sauer): $\frac{1}{2}$ bu. onions, 1 sack pumpkins and squash, $\frac{1}{2}$ sack vegetables, 2 sacks grain, 2 sacks corn, 6 quarts canned goods, 10 bottles catsup, 1 sack potatoes.

Renville, Minn. (Rev. Aug. Sauer): 2 sacks potatoes, 3 squash, 5 pounds beans, one peck carrots, 17 quarts canned goods.

St. James, Minn. (Rev. E. Birkholz): 15 sacks grain, 8 sacks potatoes, 5 sacks pumpkins and squash, $\frac{1}{2}$ bu. cabbage, 3 sacks vegetables, $\frac{1}{2}$ peck onions, 3 gal. lard, 51 quarts canned goods.

Gibbon, Minn. (Rev. H. Boettcher): 14 sacks potatoes, 4 sacks vegetables, 2 sacks cabbage, 1 sack pumpkin and squash, 1 bu. onions, 16 quarts canned goods.

Nicollet, Minn. (Rev. F. Koehler): 36 sacks potatoes, 5 $\frac{1}{2}$ sacks vegetables, 3 $\frac{1}{2}$ sacks pumpkins and squash, 2 gal. lard, 5 qts. canned goods, 1 bed-sheet.

Fairfax, Minn. (Rev. Im. Albrecht): 4 sacks potatoes, 2 gal. lard, 79 quarts canned goods.

Wellington, Minn. (Rev. E. Fritz): 17 sacks potatoes, 3 sacks pumpkins and squash, 2 sacks vegetables, 1 peck onions, 5 gal. lard, 13 quarts canned goods.

Darfur, Minn. (Rev. J. C. Gehm): 2 $\frac{1}{2}$ gal. lard, 4 quarts canned goods, 2 sacks potatoes, beets.

Morgan, Minn. (Rev. W. Frank): 4 sacks potatoes, 7 sacks pumpkins and squash, 6 sacks vegetables, 1 bu. apples, $\frac{1}{2}$ peck onions, 7 quarts canned goods, 6 bottles catsup, 2 pillow cases, 2 bed sheets.

Eden, Minn. (Rev. H. Scherf): 8 sacks potatoes, 1 peck carrots, 10 pounds onions, 1 gal. lard.

Sanborn, Minnesota (Rev. R. Schierenbeck): 4 sacks potatoes, 2 sacks pumpkins and squash, $\frac{1}{2}$ bu. vegetables, $\frac{1}{2}$ gal. lard, 46 quarts canned goods.

Litchfield, Minn. (Rev. K. Plocher): 32 sacks potatoes, 2 sacks cabbage, 8 sacks squash, 3 sacks pumpkins, 4 sacks carrots, 2 sacks beets, 1 sack rutabagas, 1 sack parsnips, 1 sack flour, 1 sack navy beans, 1 sack corn, 4 sacks oats, 1 sack wheat, 1 box apples, 2 gal. sorghum, 51 quarts canned goods, \$6.00 in cash.

Rockford, Minn. (Rev. S. Baer): 21 sacks potatoes, 8 sacks vegetables, 2 sacks cabbage, 5 sacks pumpkins and squash, 1 peck onions, 1 gal. sorghum, 29 lbs. honey, 1 gal. lard, 2 boxes apples, 87 quarts canned goods.

Boyd, Minn. (Rev. A. Fuerstenau): 69 sacks potatoes, 12 sacks pumpkins and squash, 2 sacks vegetables, $\frac{1}{2}$ bu. onions, 15 doz. eggs, 5 gal. lard, 67 quarts canned goods, \$1.00 in cash.

Balaton, Minn. (Rev. H. Sprenger): 16 sacks potatoes, 2 sacks vegetables, 1 sack squash, 5 gal. lard, 84 quarts canned goods.

Smith's Mill, Minn. (Rev. O. Netze): 5 sacks potatoes, 2 sacks vegetables, 5 lbs. onions, 1 gal. lard, 1 gal. sorghum, 10 sacks pumpkins and squash, 77 quarts canned goods.

St. Clair, Minn. (Rev. A. Mackdanz): 2 $\frac{1}{2}$ sacks potatoes, $\frac{1}{2}$ sack vegetables, 2 gal. lard, 6 quarts canned goods.

Echo, Minn. (Rev. Th. Bauer): 11 sacks potatoes, 1 sack pumpkins and squash, 6 sacks vegetables, 1 peck onions, 217 quarts canned goods.

Alma City, Minn. (Rev. R. Palmer): 16 sacks potatoes, 4 sacks vegetables, 1 sack pumpkins, 27 quarts canned goods.

Elkton, South Dak. (Rev. W. Lindloff): 31 sacks potatoes, 7 sacks pumpkins and squash, 3 sacks vegetables, $\frac{1}{2}$ sack cabbage, 42 lbs navy beans, 4 spring chickens, 5 lbs. onions, 4 quarts canned goods.

Arlington, Minn. (Rev. R. Heidmann): 33 sacks potatoes, 4 sacks vegetables, 2 lbs. dried apples, 255 quarts canned goods, \$10.00 from Ladies' Aid.

Lake Benton, Minn. (Rev. P. Spaude) $\frac{1}{2}$ peck carrots, 81 quarts canned goods.

Essig, Minn. (Rev. G. F. Zimmermann): 2 sacks vegetables, 1 sack pumpkins, $\frac{1}{2}$ gal. lard, 153 quarts canned goods.

Fort Ridgely, Minn. (Rev. G. F. Zimmermann): 1 sack carrots and squash, 44 quarts canned goods.

Delano, Minn. (Rev. E. H. Bruns): 20 sacks potatoes, 2 sacks vegetables, 4 sacks pumpkins and 4 bu. apples, 1 gal. honey, 3 lbs. coffee, 4 lbs. lard, 3 lbs. navy beans, 4 $\frac{1}{2}$ doz. eggs, 75 quarts canned goods.

Hutchinson, Acoma, Minn. (Teacher H. J. Karth): 16 sacks potatoes, 7 sacks vegetables, 4 sacks pumpkins and squash.

Buffalo (Pelican Lake), Minn. (Rev. W. C. Nickels): 7 sacks potatoes, 6 sacks vegetables, 5 sacks pumpkins and squash, 1 $\frac{1}{2}$ bu. apples, $\frac{1}{2}$ bu. onions, 4 $\frac{1}{2}$ gal. lard, 2 lbs. cocoa, 69 quarts canned goods.

Renville (Emmet), Minn. (Rev. C. Kuske): 3 sacks potatoes, 3 sacks grain, 3 $\frac{1}{2}$ bu. vegetables, 1 sack squash, 3 gal. lard, 61 quarts canned goods, $\frac{1}{2}$ peck turnips.

Vesta, Minn. (Rev. K. Brickmann): 41 quarts canned goods.

Luther Charity Club, Truman, Minn. (Rev. H. Heine-mann): 1 sack vegetables, 38 quarts canned goods.

Sleepy Eye, Minn. (Rev. Wm. Albrecht): 272 quarts canned goods.

Courtland, Minn. (Rev. A. J. Maas): 3 sacks potatoes, 1 sack vegetables, 2 sacks pumpkins and squash.

Brighton (New Ulm), Minn. (Rev. A. J. Maas): 4 sacks potatoes, 1 sack pumpkins and squash, 28 quarts canned goods, 3 gal. sorghum, 3 gal. lard, 24 lbs. honey.

New Ulm, Minn. (Rev. G. Hinnenthal): 258 quarts canned goods, 11 bu. vegetables, 3 peck fruit, 14 bunches celery, cookies, 5 cakes, 26 2-quart jars, 9 pounds cranberries, 104 pounds sugar, 1 duck, 2 chickens, 6 quarts ice cream, \$6.50 cash from individuals, \$20.00 cash from the Ladies' Aid.

Donations from individual friends: 72 doz. eggs, 221 quarts canned goods, 1 bushel fruit, 1 gal. maple syrup, 2 bu. vegetables, 8 turkeys, a dressed hog, and \$5.00 from Mission Circle of Menomonie, Wisconsin, and 1 quilt from Ladies' Aid of Hancock, Minn.

Visitors coming here now will find in the vestibule of our Administration Building a tablet which bears the following inscription: "In memory of The Reverend Carl Gausewitz 1861—1927, Member and chairman of the Board of Control — President of the Evangelical Lutheran Synod of Minnesota and Other States — President of the Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan and Other States. Erected as a memorial in grateful recognition of his unselfish devotion and valuable services for the up-building of this school by friends of Dr. Martin Luther College."

To all donors we express our heartiest thanks.

C. L. Schweppe.

WESTERN WISCONSIN DISTRICT

October, November, December, 1939

Reverend

J. C. Bast, McMillan	\$ 100.00
J. C. Bast, March	60.85
Wm. Baumann, Neillsville	714.55
Arthur Berg, Sparta	102.29
Alvin Berg, Wilton	42.78
C. E. Berg, Ridgeville	63.42
Leonard Bernthal, T. Trenton	55.43
R. C. Biesmann, Rib Falls	50.10
R. C. Biesmann, T. Rib Falls	29.22

Louis Lange (Rev. K. A. Timmel, Watertown)	1.00
Louis Langendorf (Rev. Hy. Geiger, Morrisonville)	5.50
Gertrude Moessner (Rev. Hy. Geiger, Morrisonville)	1.00
H. A. Braun (Rev. R. C. Horlamus, Hurley)	4.00
Mrs. Ray Farnum (Rev. R. C. Horlamus, Hurley)	2.50
R. S. P. (Rev. Wm. Nommensen, Columbus)	2.00
Doris Ann Rucks (Rev. E. E. Prenzlów, Cornell) ..	1.25
Gustave Falbe (Rev. E. E. Prenzlów, Cornell)	1.50
Carl Bess (Rev. A. W. Sauer, Winona)	2.00
Henry Bruemmer (Rev. J. H. Schwartz, West Salem)	.50
Mrs. J. Landwehr (Rev. J. C. Bast, March)	5.00
Mrs. H. Luehmann (Rev. R. Korn, Lewiston, Minn.)	9.50
Mrs. Alb. Habeck (Rev. G. O. Krause, Stetsonville)	1.00
Mrs. Augusta Renn (Rev. O. P. Kuehl, Cambria)	1.00
Edwin Junior Hein (Rev. O. P. Kuehl, Cambria)	1.00
Mrs. Julius Prochnow (Rev. O. P. Kuehl, Cambria)	1.00
William Christian (Rev. M. F. Liesener, Tageville)	7.00
Gertr. Moessner (Rev. J. Mittelstaedt, Menomonie)	4.00
Wilhelmina Boock (Rev. H. C. Nitz, Waterloo)	4.00
Mrs. A. Heiden (Rev. A. W. Sauer, Winona, Minn.)	2.00
Mrs. A. Scherbarth (Rev. A. W. Sauer, Winona)	4.00
Mrs. Albert Habeck (Rev. A. W. Sauer, Winona,)	31.75
Frederic Schulz (Rev. R. Schoeneck, Rice Lake)	6.00
Wilbert Schmidt (Rev. W. E. Schulz, T. Berlin)	3.25

H. J. KOCH, Treas.

PACIFIC NORTHWEST DISTRICT

July 1 to December 31, 1939

Reverend	Budgetary	Non-Budgetary
Amacher, Walter, Trinity, Omak	\$ 56.80	\$ 100.00
Hoenecke, Roland, Faith, Tacoma	46.00	20.00
Jaech, Reinhold, St. John, Mansfield	45.50	
Jaech, Reinhold, Lutheran, Withrow	65.20	
Jaech, Reinhold, St. Paul, Leavenworth ..	42.55	
Kirst, Ewald, St. John, Clarkston	71.20	
Kirst, Ewald, Pacific Northw. Conference	15.00	
Krug, Louis, St. Paul, White Bluffs	53.75	
Levenhagen, Arnold, Zion, Rainier	117.83	
Lueckel, Wm., Grace, Portland	73.13	
Soll, Frederic, Grace, Yakima	197.54	
Sydow, Arthur, St. Paul, Tacoma	205.50	
Wiechmann, H., Good Hope, Ellensburg	92.45	209.00
Wiechmann, H., Good Faith, Roslyn	15.64	
Witt, M., St. Paul, Palouse	31.00	
Zimmermann, E., Lutheran, Snoqualmie ..	45.20	
	<u>\$1,174.29</u>	<u>\$ 329.00</u>

Memorial Wreaths

Krug, Louis, for Mrs. Frederic Soll	\$ 3.50
Kirst, Ewald, for Mrs. Frederic Soll, from Pacific Northwest Conference	14.00
Wiechmann, H., Good Hope, for Mrs. F. Soll	4.00

These are included in above amount for Budgetary.

JOHN C. JAECH,
District Treasurer.
711 No. M St., Tacoma.

CONDENSED TREASURER'S STATEMENT

For December 31, 1939

Cash on hand July 1, 1939	39.40
Receipts from Districts	158,773.11

Revenues	22,990.55
Extraordinary Receipts:	
Previously reported	190.74
L. S. Naseband for Missions	5.00
Otto Kuesel for Missions	25.00
N. N. for Missions	3.00
Memorial Wreath by Ladies Aid at Crandon for Mrs. Frank Bartz for Missions	3.00
Erna Kuehl for Indigent Students ..	5.00
	<u>231.74</u>
Total receipts	182,034.80
Disbursements	195,633.11
Deficit	* 13,598.31

Budget Debt

Debt July 1, 1939	198,393.75
Receipts from D. R. C.	3,900.00
Collection for Debts	969.39
Minn. sale of lot	504.20
	<u>\$5,373.59</u>
Total	21,903.63
Debts paid plus \$49.91 Inmates Deposits ..	
	<u>176,490.12</u>
New loans made	23,624.44
Budget Debt on December 31, 1939	200,114.56
Accounts Payable for December	7,770.10
	<u>\$207,884.66</u>

Church Extension Debt

Debt on July 1, 1939	\$122,405.29
Cash balance June 30, 1939	35.41
Repayments	3,471.04
Interest	718.89
Collections	673.80
	<u>\$4,899.14</u>
Church Extension Debt paid	2,865.00
	<u>2,865.00</u>
Available for debts	\$2,034.14
Church Extension Debt on Dec. 31, 1939	\$119,540.29

Total Debt

Budget Debt on December 31, 1939	\$184,714.47
Church Extension Debt	119,540.29
	<u>\$304,254.76</u>
Inmates Deposits	15,400.09
Accounts Payable	7,770.10
	<u>\$327,424.95</u>
Total Debt on December 31, 1939	\$327,424.95

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Chapel Money

Total reported on November 30, 1939	\$ 212.62
Receipts for December	84.31
	<u>\$ 296.93</u>
Total available for December 31, 1939	\$ 296.93

THEO. H. BUUCK, Treas.