

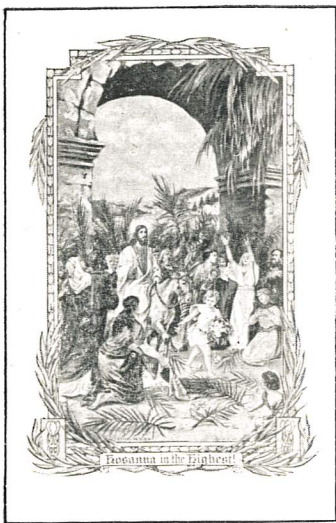
# The Northwestern LUTHERAN

"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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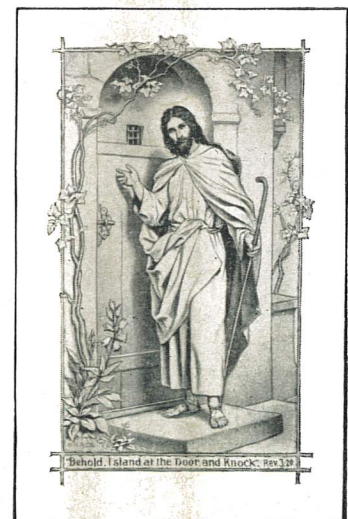


## ONCE HE CAME

In blessing,  
All our ills redressing;  
Came in likeness lowly,  
Son of God most holy;  
Bore the cross to save us,  
Hope and freedom gave us.

## STILL HE COMES

Within us,  
Still His voice would win us  
From the sins that hurt us;  
Would to Truth convert us  
From our foolish errors  
Ere He comes in terrors.



## "THE SALT OF THE EARTH"

WE mark the passing of the old church year and the advent of the new. It is significant that Christians follow a calendar different from that of the secular year. In this respect we are also mindful of the word, "Come ye out from among them and be ye separate." Christians are strangers and pilgrims in this world, but they are fellow-citizens with the saints, and of the household of God. The times and seasons of the Kingdom, the great events of the household of God are marked by the church calendar, and observed by the Christians. The church calendar is the Christian's "Forget-me-not."

There is more to engage our interest and attention than the routine of changing seasons, "seedtime and harvest, and cold and heat, and summer and winter, and day and night." — Christ once rebuked His people, and said, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but ye cannot discern the signs of the times." He referred to the gracious visitation of His people in the coming of the Son of man. The world indeed cannot rise above the concerns of this life; fields and oxen, agriculture and commerce, and the pleasures of this life are the worldling's only concern.

The Sun of Righteousness, Jesus Christ, has risen upon the Church. Christ is our Health and Salvation; He is our Treasure; He is the Alpha and Omega of our life. With Him the seasons of the year take on a new meaning. With the passing of the old year, with the coming chill of winter, the Church feels the warmth of the Father's love and of the grace of God that bringeth salvation. With the coming of spring, the seed-time of the year, the Church hears the message of Christ, "The hour is come that the Son of man should be glorified. Except a corn of wheat fall into the ground and die, it bringeth forth much fruit." The death of Christ — and, behold, He liveth! — has brought life and immortality to light. And while the fields are bringing forth their fruits under the sunshine and rain from heaven the Christian's life is being nourished under the gracious operation of the Holy Spirit by the Word during the Trinity season. Throughout the year the life of the Christian is savored with the spicery of the Gospel.

How tasteless, how unsavory life must be without the salt of the Gospel! A Christless Christmas, an Easter parade in the old leaven of empty pomp without the risen Savior! — they have no life, no spice.

The fact is that there are men who have been hammering, and welding, and riveting, or stooping over

ledgers for twenty, forty, and more years, their life one long monotony. Neither have they been spared the losses and disappointments of this life, until they have grown weary of it all. How savory these lives could be made with the salt of the Gospel. How many women are keeping house, wiping off the dust that soon will settle again. Let Christ and His Gospel enter the home and with Him there will enter the aroma of myrrh, and aloes, and cassia. Even the enjoyment of the pleasures of this earth is like sitting down to a meal where the cook has forgotten to season the food. "In laughter the heart is sorrowful." Life without the Gospel is unsavory, inane. Your life has been seasoned, salted with the Gospel and Epistle lessons of the church year. — Christ has said, "Have salt in yourselves."

But should not the influence of Christ and His Gospel on your lives reach out through you beyond your life, your home, and your church? Ye are the salt of the earth." Not a few commentators have found in this pas-

sage a call to the great work of missions. The word, however, includes far more than this. The Christian, wherever he may be found, whoever he may be, has the calling to exert his influence on the world.

These words of Jesus, to begin with, depict the world to us as subject to certain decay. This world estranged from God, rebelling against Him,

subject to vanity, in the fullest, deepest sense, is doomed to certain destruction. This world suffering from the deadly disease of sin, yet glorying in it; straying further from God, treasuring up wrath against the day of wrath, yet lifting its banner high and wearing a proud look, must perish. The Bible depicts this world as "lying in darkness"; as "passing away"; as "corrupt before God and filled with violence." "They are all together become filthy." This is a perishing world, and it needs the preserving agency of salt.

From the days of Enoch faithful witnesses have never failed. Throughout the Old Testament they appeared in uninterrupted succession. The salt was found where it was often least expected. Elijah believed himself walking in solitude and behold, there were seven thousand who had not bowed their knees before Baal.

The salt abounds today, and Christ points to His Christians, "Ye are the salt of the earth."

As salt silently feels about itself and impresses itself on all around it so does the Christian also influence the world of men around him. The columns of the Northwestern Lutheran recently pointed to the truth that only an enthusiast can expect a worldwide conversion of un-

*"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Mt. 5, 13.*

## EDITORIALS

## THANKSGIVING THOUGHTS

## THE NEW CHURCH YEAR

## "A CANNED SERMON"

**Thanksgiving Thoughts** As we write these words our annual Thanksgiving Day is but a few days off and as you read them the day will have passed into the endless sea of futurity. Though this day is not a church holiday in the real sense of the term but a civic holiday proclaimed by the president of our nation to be observed by the citizenry of the nation, it is customary that all churches throughout our country avail themselves of the opportunity to arrange church services on that day.

That our observance of Thanksgiving Day in the churches differs widely from that of the world need not be stated here; that ought to be an established and recognized fact. The Christian people may do many things that the man of the world does on that day to all appearances. They feast on that day, perhaps, allow themselves many good things of the earth and enjoy them much like other people; they may laugh and be happy with friend and neighbor — and yet there is a vast difference between their observance of the day and that of the world. The difference may not be obvious always, and yet it is there. The man of the world, of course, may not detect it and oftentimes even the Christian may wonder about it.

Well, what is the difference? Is it in what they eat or drink or in the manner of their eating and drinking? Is it in the fact that the Christian attended church on that day and the unbeliever did not? In all this there may be no obvious difference.

The difference is in the inner attitude. The Christian is grateful to the Lord for all His benefits and the man of the world is not. Neither can he be. Gratitude is not the result of a sudden resolve; nor the result of momentary, superficial reflection on the temporal blessings so plainly stretched out before us in a long line consisting of an abundance of food, drink, labor opportunities, health, peace, property and what not; nor is it the result of a comparison between the advantages we have over against those of other peoples or neighbors and acquaintances. Its source lies deeper than man and his human observations. Gratitude, God pleasing gratitude, is the result of the work of the Holy Ghost upon our heart. Not until He has opened our eyes to see our lost and condemned condition, our utter corruption and sinfulness before God; not until He has raised our eyes to the cross of Christ where the Savior was "wounded for our transgressions and bruised for our iniquities" — not until we realize the terrible price of our redemption from sin, death and hell; not until we believe that the heavenly Father for Jesus' sake not only blotted out our transgressions but also adopted us as His children — not until then will our

hearts swell with gratitude toward God. This is first. Beginning here we will understand God's dealings with us and His goodness toward us in giving us with Christ also freely *all* things: "clothing and shoes, meat and drink, house and home, wife and children, land, cattle, and all my goods and all that I need to keep my body and life" as Luther so beautifully expresses it in the explanation to the first article of our creed. Gratitude coming from a heart that so knows God will find favor with God because it comes from a heart that is crushed by the knowledge of its guilt and its unworthiness to receive blessings from the hand of God and yet rejoices in God's grace and mercy in Christ. In that spirit the Christian celebrated our annual Thanksgiving Day.

W. J. S.

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**The New Church Year** It may not mean a thing to many people that another church year has come to a close and that a new church year has begun. Thoughtlessly they pass from one year into the other, without even as much as mentally marking the transition and reflecting for a moment upon the days that have passed and what they have meant for their own spiritual life. Surely no church year can pass on without having left some mark or trace upon the soul of a Christian. There certainly were some experiences, some new manifestations of the goodness and the grace of God, perhaps, of the judgments of God upon the wicked and the unbelieving world which a Christian cannot permit to pass by unnoticed without taking them to heart. Above all, the very fact that the Lord did not take from him the word of His mouth nor the sacraments but extended his time of grace on earth for another three hundred and sixty-five days ought to speak volumes to him of the enduring faithfulness of God. Sunday for Sunday God spoke to him through His word of sin and guilt lest he forget and become haughty and vain in the imagination of his heart; Sunday for Sunday he was permitted to hear the word of forgiveness through the blood of Him who came to seek and to save that which is lost, Jesus, the Son of God. In hours of trial and sorrows and disappointment that word was his stay and staff; in hours of joy that word sanctified the joys and kept him from abusing them.

With this graven deep in his memory the Christian enters the new church year. His past experience bids him to leave all sorrows and disappointment behind and look forward to the faithfulness of God with renewed hope and trust. The past gives him confidence to do this. Whatever his earthly lot will be in the new church year —

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whether his cup will be filled with mingled joys and sorrows — he knows the Lord will not leave him nor forsake him. The Lord will compass him about with the Word of Life, the only food that can sustain the soul. In this there is hope and strength for the future. Take the Word of God out of our plans for the new church year, the Gospel of reconciliation, and substitute for it whatever you will — the future holds forth neither hope nor comfort to a poor sinner. Oh, that men, good men, well-meaning men, church-men were alive to the fact that all else will fail them, must fail them in the end — and that the eternal verities of God alone, the Word of faith which we preach, the Gospel of Jesus Christ, will never fail them.

It is about this Word of the ever-living God about which the church year turns. It is so arranged that during the year the whole counsel of God for our salvation is rehearsed. The sermon texts are not chosen in a hit and miss way but with that one great purpose in mind to present to the hearers all the wisdom of God, beginning with the coming of Christ into the flesh and ending with His second coming to judge the world at the end of time. The two great themes of the church year are, God's work for us and God's work in us. The first speaks of the great salvation wrought by Christ for us and the second of the preparation of the saved sinner formed again by the Gospel living a consecrated life to the glory of God the Father. Yes, glorious things are heard and spoken of Zion. We, the believers, are God's Zion. May God bless His Zion in the new church year. W. J. S.

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**"A Canned Sermon"** Mayor La Guardia of New York City has circulated a scathing denunciation and a most serious indictment against the pulpits and ministers of America. He is not satisfied with their preaching and has no confidence in their ability, nor yet, any respect for their calling. Up to this time the pastors, at least, the pastors of the Lutheran church believed that they have been called by God to do the work of an evangelist and that their sufficiency comes from God. Believing this they have given themselves to an intense study of the Word of God and to prayer that the heavenly Father may be His Spirit open their understanding and their heart that they may know and speak the wisdom of God for the salvation of the souls entrusted to their care. Mayor La Guardia has no use for that kind of a preacher. He believes that preachers who listen

to God alone are a discredit to the American pulpits. He believes that they are an incapable lot and need something besides the Word of God to preach and some one beside is taking in quite a bit of territory, we know, but the mayor of New York is an intrepid fellow. When things even in the churches do not progress to suit him, why, the Almighty to tell them how to do it. That, of course, he simply up and writes a sermon himself as he thinks a sermon ought to be constructed and sends it to all ministers asking them to use it. This is not a joke, people. Ask your own minister about that sermon; if he has not cast it into the waste basket he will be glad to let you examine the specimen sermon written by the Mayor of New York.

Now, we are not going to enter into a discussion of the "sermon" by Mayor La Guardia. Its contents are so absolutely foreign to religion and the real work of the church — that of preaching the Gospel — that it would be a waste of precious time to do so. It is another thing, however, that concerns us. It is absolutely contrary to our "way of life" in America to have a public official meddle with the affairs of the church. It is one of the foundation stones of our constitution. The state, and that means any and all its officials, should leave the church alone and not interfere with its affairs as long as they do not violate their constitutional rights — and the church should not meddle with the affairs of state. This principle has been ruthlessly violated by the mayor of New York. And if the mayor of New York could write a better sermon than the combined efforts of all the ministers in America could produce (he can't, of course, his attempt proved that conclusively), he still would have no right to do so and then send it to the ministers with his compliments. He has insulted the ministry as it never has been insulted before, and the whole church as well. Such effrontery, such contemptible egotism beggars comparison in the history of our country.

Let this attempt of the mayor of New York City awaken and arouse our Christian people to the possibilities and the dangers, even in free America, of regimentation. Let none of us be lulled to sleep by smooth-tongued orators, no matter who they may be. Our religious freedom is the dearest thing we have in America and one of the greatest gifts of God. Let us guard it with our very lives if need be, but in the meantime let us not grow careless and take things for granted. Here is the danger, the real danger.

W. J. S.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

## ARTICLE V. OF THE MINISTRY

## Part Two

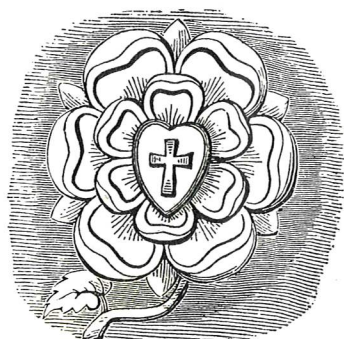
*They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and work.*

## I

Is it possible that any Christian who realizes what the Word of God and the Sacraments have done for him should despise them? Is it possible that he should neglect them? Is it possible that he should declare them to be practically worthless?

If a Christian stops to think what it means that he has been *received into grace for Christ's sake*, if he considers that this great blessing has been conferred on him by means of the Word — the Word announced the good news to him, the Word convinced his heart of the

truth of the announcement, on the basis of, and by the power of the Word he accepted the announcement in faith — how can he but cherish the Word which brought peace to his heart and filled him, a condemned and lost sinner, with new hope and joy!



The Psalmist rejoices about the judgments of God: More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb (Ps. 19, 11). Lord, I have loved the habitation of thy house and the place where thine honor dwelleth (Ps. 26, 8). From a rich experience he sings: Blessed are they that dwell in thy house, they will be still (meaning: *forever*; as in the well known hymn: Jesus, *still* lead on) praising thee (Ps. 84, 4).

A Christian in his heart keenly feels the truth of what Abraham told the rich man in hell: They have Moses and the prophets, let them hear them (Luke 16, 29), and he realizes with trembling that if he should fail to hear Moses and the prophets, nothing could save him, not even if a dead person should return to life under his very eyes.

Yet there have always been professed Christians who despised the Word and Sacraments. Such were the Ana-

baptists, referred to in our Article. To mention a few names, there was Thomas Muenzer, a leader in the Peasant War, who met his death in the battle near Muehlhausen, 1525; and there was Karlstadt (his full name was Andreas Bodenstein von Karlstadt) who died in 1541. Men of their sort prated indeed very much about the Holy Ghost. They repeated again and again that only by the Holy Ghost can we have the assurance that we have been received into grace for Christ's sake. Luther once remarked that when you hear them talk you might think they were endowed with at least seven Holy Ghosts.

Their trouble was that they separated the Holy Ghost from His *instruments*, from His vehicle by which alone He enters our heart, and from His tool by which He can work on our heart and change it. They despised the Word and the Sacraments. They scoffed, How can a handful of water cleanse my soul? or, How can a bite of bread and a swallow of wine nourish faith? No, they shouted, the Spirit must do it internally.

Luther wrote against them in the *Smalcald Articles*: "In those things which concern the spoken, outward Word, we must firmly hold that *God grants His Spirit or grace to no one, except through or with the preceding outward Word*, in order that we may thus be protected against the enthusiasts, *i. e.*, spirits who boast that they have the Spirit without and before the Word. . . . All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words. Just as also our enthusiasts condemn the outward Word, and nevertheless they themselves are not silent, but fill the world with their pratings and writings, as though indeed the Spirit could not come through the writings and spoken word of the apostles, but through their writings and words He must come. Why do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures?"

To the Anabaptists our Article adds *others*, without, however, specifying who was meant. Most likely the reference was to Zwingli, who died in the battle of Kappel, 1531, and to Oecolampadius, who died in the same year.

It would require too much space to add a discussion here of modern successors to these errorists of the Reformation period. We shall, God granting, devote a special, though very brief, study to them in our next installment.

# Siftings

BY THE EDITORS

*It Does Not Harm to Remember*, says an *Exchange*, that —

- The Lutheran Church has 80,000,000 members. (The world membership of all Protestant churches is about 200,000,000.)
- A Lutheran colony was the first to prohibit slavery.
- The first book translated into the language of the American Indian was Martin Luther's Small Catechism.
- The work of the Lutheran Church is carried on in 150 languages other than German and Scandinavian.
- The teachings of the Lutheran Church are based not on Martin Luther but on the Word of God.
- The way of salvation is by faith in Jesus Christ our Lord and not in anything we may do.

\* \* \* \*

*Is This Correct?* These are the conclusions reached at a recent meeting of ministers: "The minister's sermon is not the only thing that helps a man to find communion with God when he goes to church on Sunday morning; the atmosphere of the sanctuary, the nature of the service, the songs, hymns and anthems of the choir, and even the architecture of the church itself go far to help or spoil the worship." This observation was not made by a Lutheran minister. We would advise these ministers to send their people to a Lutheran church of sober practice and assure them that they will find exactly what they are looking for. Besides all the things they mention they will also hear a *sermon* based upon some portion of the Scriptures and expounded according to the analogy of the Scriptures. Yes, we recommend the Lutheran church service to them.

\* \* \* \*

The *Presbyterian General Assembly* will hold its next meeting in Milwaukee during the month of May. It will be the 154th general assembly. One thousand delegate commissioners and an additional thousand church members will attend these meetings. Dr. Pugh, chief executive of the Presbyterian church, had this to say about the choice of Milwaukee for its next convention: "Milwaukee is off the beaten path, so to speak, in the Presbyterian membership. I expect this assembly will prove of value in the advancement of Presbyterianism in this area."

\* \* \* \*

The *Government of Brazil* is doing some nationalizing of its own. It has given notice to all foreigners who persist in using their mother tongue in the homes and

churches that this must be stopped and that all citizens of Brazil must learn the national language and use it. The national language of Brazil is Portuguese. This is a hard blow for the many people of German extraction living in Brazil and also for our Lutheran missions there. The Missouri Synod has a seminary in Porto Alegre but it is unable to graduate enough ministers to even begin to fill the many vacancies and to open new mission fields in Brazil. The men sent to Brazil from America may not remain there longer than six months. After six months the missionary must return to America.

\* \* \* \*

*If a Bill Now Presented in Congress* should become law the chief of army chaplains who at the present time is a Roman Catholic will be advanced in rank from colonel to brigadier general. This, of course, will also mean that he will receive the salary of a brigadier general which is considerably higher than that of a colonel. We wonder why? Don't you?

\* \* \* \*

*Colonel Early E. W. Duncan*, of Lowry Field, Denver Colorado, stuck into a veritable hornets' nest when in a recent utterance he spoke vehemently against all who differed with the president in his foreign policy and spread their opposing views among the soldiers. He attacked certain churches which permitted, so he claimed, opponents of the president to proclaim their views from their pulpits or were proclaimed by the ministers themselves. From every corner of our land came the protest and from all denominations, laymen and ministers and priests alike, against interference with the pulpit on the part of the government. The Colonel assured his critics that he himself is "a deeply religious man" but he demanded that the churches tend to their own knitting. We do not know the facts in the case. But in this the Colonel is right that the churches stick to their calling of preaching the Gospel and let politics alone. The good Colonel, however, must not forget that we are not in a war and that we are still free to speak our minds and, wisdom dictates to leave the churches alone. We advise the Colonel to do this.

\* \* \* \*

*Sixteen Clay Tablets* claimed to be more than 4,000 years old reveal a knowledge of the Biblical account of creation in Genesis, so says Dr. Samuel N. Kramer of the University of Pennsylvania who deciphered the writing recorded on the clay tablets.

The clay tablets were excavated more than forty years ago in Mesopotamia and were presented to the university museum. Here they remained until Dr. Kramer un-

ravelled the code and translated it into our language. Here are the introductory lines:

*"After the earth had been moved away from heaven,  
After heaven had been separated from earth,  
After the name of man had been set up —"*

Isn't it really wonderful that we need not depend upon such uncertain and confused writings for our knowledge of creation? "By faith we understand that the worlds were framed by the word of God."

\* \* \* \*

*The Zuni Indians* in the far western portion of the state of New Mexico still practice the "dance of the sword swallowers." So reports the New Mexico state tourist bureau. The ceremony is a supplication to appease the rain gods so that they will allow winter snows to nurture their farms for spring planting. The dance and its accompanying ceremonies cover a period of many days. It is said that double-edged, sharp, pointed swords eighteen inches long are swallowed. Each dancer has an attendant, and if the dancer fails to make the sword reach the pit of his stomach, the attendant immediately pushes it down the "swallowers'" throat. The sword must then be withdrawn and swallowed again. Poor, deluded heathen!

\* \* \* \*

*The Brotherhood of man.* It sounds very nice of the "brotherhood of man," but we do not see much of it among mankind where the principle seems to be, "Each for himself and the devil take the hindmost." The brotherhood that is practised and often makes a great boast is in reality practised only for selfish ends. The Bible does not speak of the brotherhood of man, although it does speak of a "whole family in heaven and in earth." But which is the family? A family has a common father. We are the children of God through faith in Christ Jesus. The saints above, the saints below are God's great family. Those who despise the blood of redemption have no right to include themselves in this family. To such Jesus said, "Ye are of your father the devil." Yet, Christians do recognize a certain kinship with all mankind. One God has created all, one God provides for all, one God loves all, and invites all to come and partake of the salvation prepared for all. The Christian, therefore, recognizes his duty to love all and to do good to all as he has opportunity, although never forgetting that those who have the first claim on his love are they of the household of faith.

— *Australian Lutheran.*

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*The Bible at the Coronation.* Edward VI, the only surviving son of Henry VIII, came to the throne of England at the age of ten. At his coronation, seeing the three swords of state being borne before him, he asked where was the fourth sword — the sword of the Spirit? They handed him a Bible and this incident made such an impression on the nation that since then the presentation

of a Bible to the sovereign has formed a part of the English coronation ceremony. — *Australian Lutheran.*

## "THE SALT OF THE EARTH"

(Continued from page 370)

godly men and that the hope for the world lies not in the conversion of the world as such but in the faithfulness of the Christian. That is expressed in these words of Christ, "Ye are the salt of the earth." Christ might have said also, "Ye are the conscience of the world." The very presence of a Christian man among the ungodly is an accusation against unbelief and ungodliness. Wickedness would be even more rampant in this world than it is today if it were not for the restraining influence of godly men and women. The modesty of our Christian women holds wantonness and lasciviousness in check; the integrity of the Christian man is the salt that still permeates this world; the piety of our Christian youth forbids transgression of the Fourth Commandment in this world of youthful transgressors. Everywhere the ungodly still see the good works of the Christian and must praise our Father in heaven. "Ye are the salt of the earth."

The salt may lose its savor. — By being like the world and acting like the world and thinking like the world and speaking like the world we lose our savor as Christians. If instead of imparting to the world, you draw from it, you lose your savor. Israel made its peace with the Canaanites and left the enemy in their borders only to see them grow to be thorns in their sides. Luther has said, "What then will benefit the world, if ye are unfaithful." We dare never forget our high calling as Christians. — If the salt lose its savor it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. If we cease to be faithful Christians we will be caught in the maelstrom of the ungodly world and we together with the world must perish. Our prayer is,

"And since the cause and glory, Lord,  
Are Thine, not ours, to us afford  
Thy help and strength and constancy.  
With all our heart we trust in Thee."

A. P. V.

## TO THOSE WHO WORK FOR CHRIST

Go forth, for God's own angel leads the way;  
Thy duty is a blessed, holy task.  
The Lord will hear each prayer you humbly say;  
Your purpose He will aid, if you but ask.

Go forth, for you are chosen of the Lord  
To gather those for whom the Savior died.  
You hold the strongest weapon: God's own Word;  
And Jesus will be with you at your side.

Go forth, and speak as oracles of God;  
The Holy Spirit will perform the deed.  
And may the Lord be gracious to you all,  
That precious fruit may grow from every seed.

Adeline Weinholz.

## IS THERE A PERSONAL DEVIL?

By Pastor Edgar Gamm, Marshall, Minn.

**A**BOUT the only information the average people have of a devil is from the caricature in some of the every day literature of the public, the comic section, or at masked ball. That the devil is very real is far removed from their thoughts. Laughter, ridicule and mockery would greet anyone suggesting a real devil. What saith the Scripture?

The devil made several "personal" appearances. The most familiar to every Christian was his daring entry into the home of Adam and Eve where he caused the fall of man, speaking through a serpent. Again, when "Jesus was led up of the spirit into the wilderness to be tempted of the devil, the tempter came to him," "the devil taketh him up into the holy city," "the devil leaveth him." In Eden he appeared in the form of a serpent and before Christ in some other visible form. His method was the same. To the first man he said: "Yet, hath God said" and to Christ: "If thou be the Son of God." Other appearances of Satan: Job 1, 6, "when the sons of God came to present themselves before the Lord and Satan came also among them." The Lord permitted Satan to tempt Job, "all that he hath is in thy power; only upon himself put not forth thine hand." Appearing before the angel of the Lord to accuse Joshua, the High Priest: Zech 3, 1, "and Satan standeth at his right hand to resist him," the Lord rebuked him.

The Scriptures portray the devil as a roaring lion, a murderer, liar, the father of lies, the prince of this world, the god of this world, deceiver, "the great dragon was cast out that old serpent, called the Devil and Satan, which deceiveth the whole world," etc. The Scriptural references are not confined to one devil and his multitudinous activities and power, but repeatedly we are told: Jesus cast out "many devils," "He cast out devils," "unclean spirits fell down before Him." The disciples returned with the

report that even the devils were subject to them. In His final commission Christ gave the disciples the promise, "In My name shall they cast out devils."

The question that would trouble many an anxious soul is whether the devil has appeared or can appear in this day and age, does he possess people as in the days of Christ! The Lord has not taken from him any of the power that he always possessed, but his power is limited: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure," says Paul. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith," 1 Pet. 5, 8. 9. To Peter Christ said: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Evidence of being tormented by Satan today must come from the individual thus afflicted.

To doubt or deny the existence of Satan is to deny the Scriptures from the very first promise, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" to the fulfillment of this promise, "It is finished" and its confirmation in the resurrection, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Whoever denies the existence of the devil, denies the need of a Savior and the reality of sin and its terrible consequences. A child of God will put on the whole armor of God to be able to stand against the wiles of the devil, he will watch and pray, he will avoid sin, and he overcometh all spiritual foes by the blood of the lamb.

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Why Not Order THE NORTHWESTERN LUTHERAN for relatives or friends as a CHRISTMAS GIFT?

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### LUTHERAN HIGH SCHOOL, MILWAUKEE, WIS.

**T**HE enrollment at Lutheran High School has reached a new high. The attendance at present is 409. This represents an increase of 50 over last year's number. A total of 147 students have entered, 129 freshmen and 18 in advanced classes.

The faculty in this year consists of 14 members and two part time teachers in the sewing department. Mr. Elmer Eggold, a graduate of Concordia Seminary in St.

Louis and of Valparaiso University, joined the faculty at the beginning of school in September.

A sound moving picture projector has recently been added to the equipment of the school.

The Board of Directors, consisting of eighteen pastors, teachers, and laymen, in its last meeting elected the following officers: Rev. J. C. Dahlke, president; Rev. W. C. Meyer, vice-president; Mr. G. W. Sampe, treasurer; and Mr. Emil Trettin, secretary. E. H. Buerger.



## DEDICATION

### MOUNT CALVARY, KIMBERLY, WIS.



**N**O longer is the Mount Calvary Congregation a 'homeless' flock; no longer do these members accept the charity of the village which granted them the use of the village hall free of charge for more than four years. On October 26, after much delay and great anticipation, the Mount Calvary family experienced God's abundant grace in being privileged to dedicate its house of worship. The building measuring 76 feet by 38 feet is constructed of cinder block having been sprayed with an oil paint, white on the outside, and buff in the inside to harmonize with the nu wood ceiling of variegated color. The altar, renovated by members, the pulpit and hymn-boards constructed by members, the baptismal font purchased by the Sunday school children are finished in white and gold. The ornamental glass windows, also donated by a member, express the church name in symbol extended above the altar. The first of these presents an open Bible, conveying the truth contained in the word "Evangelical";

the second window is a Golgotha scene to portray the church name Mount Calvary, while the final picture is Luther's coat-of-arms.

Besides offering a seating capacity of approximately 250, the building houses a two room Christian day school temporarily located in the basement. The school has an enrollment of thirty-six pupils representing 80% of the children of the congregation and is taught by Miss Toepel and the pastor. The total cost of the building including the cost of the lots, sidewalks, church furniture and school equipment is approximately \$20,000, an expenditure far beyond the means of the congregation had not a business concern donated \$2,500 besides granting \$50.00 quarterly for the maintenance of the building, a gift which covers about half of the annual interest on the indebtedness.

He who alone builds His Church has manifested the glorious power of His Word calling together a family of believers in Christ there, where many thought it impossible. In the midst of this family the following pastoral acts were performed by God's rich grace: 63 baptisms, 48 confirmations, 5 marriages, 1307 communion guests with only 2 burials. At this time the congregation numbers 191 individuals, 114 confirmed members and 42 voting members.

The real glory of dedication day, the message of God's saving presence in His Word, was brought by the following pastors: G. E. Bergemann (Exodus 20, 24), L. Koeninger (2 Cor. 3, 18) and Professor E. Reim (John 12, 32).

May the glorious King of the Church through the Holy Spirit mightily build the spiritual walls of His Mount Calvary flock!  
W. F. Wichmann.

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Why Not Order THE NORTHWESTERN LUTHERAN for relatives or friends as a CHRISTMAS GIFT?

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## NIGERIA

**"Y**OU may recall that I wrote you concerning some villages near Umuahia which wanted the services of the Lutheran Mission. They were quite persistent, but we could not see our way clear to undertake the work. It is about 70 miles from here, in another language area where Ibo is spoken. Sometime we shall have to meet the challenge of entering this large language area, the second largest in Nigeria, surpassed only by Hausa. Recently the way has been opened for us. A man has applied to be trained as a pastor. His name is C. Mbogu. He is an Ibo about 35 years of age. Formerly he was with the C. M. S. He has passed upper middle four in the government college and was in government service as a clerk for six years. He has a knowledge of short-

hand and typing. At the present time he is teaching in a school in Aba. These two things coming together have started the wheels turning. If we could call this man in and put him in the office taking dictation and typing we could prepare him to do some translating into the Ibo language. Then when the time came for us to enter that field we would be prepared. We have decided to present the matter to you. It would probably cost between £3 and £4 a month. This may seem high to you, but the man will be living in a strange part of the country and will not have any farm land on which to raise his food. We wanted to proceed with this immediately, but we felt that we should present it to you for your approval. At the present time he is studying our literature."

## WISCONSIN STATE TEACHERS' CONFERENCE

November 6 and 7, Beaver Dam, Wis.

**T**HE Wisconsin State Teachers' Conference was privileged to meet this year on Thursday and Friday, November 6 and 7, as guests of the St. Stephan's Church of Beaver Dam, Rev. L. Kirst, pastor.

In the opening services Rev. L. Bernthal of Town Trenton near Beaver Dam delivered an inspiring address, which placed all the teachers present in a fitting frame of mind for the two days of work ahead. The central theme of his sermon was, "Teach the children to have their loins girded about, ready for the coming of the Bridegroom, with their lamps of faith brightly burning."

The program for Thursday morning began with the reading of a paper, "Self-Expression, Its Use and Abuse," by Dr. E. Kiessling of Northwestern College in Watertown. He showed how the traditional school of a hundred years ago suppressed self-expression, how the extreme modernists today allow too much of it, and then a "golden middle way" between the two.

Unfortunately Mr. C. Finup of the local faculty was called away several days before the conference and was unable to be present to deliver his paper, "Assignments." In his place the executive school secretary, Mr. F. Meyer, who was to appear on Friday's program, addressed the conference on various topics of school management connected with his office.

In the afternoon Mr. M. Roehler of Milwaukee delivered a paper, "Progress in Spelling." He described four methods of teaching spelling, the incidental, test-drill, teaching-study, and content-dictation methods. He enumerated the advantages claimed for each and the objections raised against them. He also gave methods of compiling word lists for each school and suggested spelling games that could be used profitably.

Prof. John Meyer of Thiensville was then given the floor to continue his commentary on the Bible History, which he has been carrying on in each of our conferences. Continuing with the life of John the Baptist he delivered an exegesis on Luke 3, 1-18.

After the adjournment of the afternoon sessions, Rev. Martin Albrecht led a practical demonstration in choir conducting. The songs were prepared for the evening services. In these services Prof. F. Blume of Northwestern College delivered the sermon.

### Friday's Sessions

Prof. E. R. Bliedernicht of New Ulm opened the Friday morning sessions with the reading of his paper, "The Motivation of School Work." In his paper he analyzed motivation and showed the driving forces behind it. He then showed how motivation is defined and utilized by modern educators. In the final part of the paper he showed that in our Lutheran schools motivation should

consist of this, that the children be led to realize their utter sinfulness and the great grace of God that He so richly blesses us in spite of our depravity. Love and thanks to God for His bounty will then lead them to put all of God's gifts to their best use and do their work willingly and gladly. Such motivation will be of lasting effect.

The second paper on the Friday program was Rev. G. Fischer's essay, "An Introduction to the Study of Liturgics for the Christian School Teacher." Of the three bases upon which the study of liturgics should be undertaken, the scriptural, historical, and functional, Rev. Fischer carried out the scriptural basis of the liturgy. The chief point stressed in the essay was that the Word of God must be the center of any liturgy, and all other factors must always be subservient to it. He urged that all pastors and teachers make a diligent study of this subject and thoroughly instruct their congregations in the principles of liturgics before any changes in the liturgy are made. So much discussion followed this essay that time was granted after dinner for its continuation and for a discussion on the music in the liturgy.

Rev. M. Drews of Oak Grove next delivered a paper, "Daily Devotions." He carried out especially three points: Daily devotions should be distinctive, they should be essential, and finally they should also be of immediate and lasting effect.

The final paper on the program was indeed a fitting close for the conference. It was the essay, "The Relation of the Personality of a Lutheran School Teacher to His Message," and it was delivered by Rev. H. Nitz of Waterloo. The teachers leaving the conference with the words of Rev. Nitz in their minds could not help going home filled with an ever increasing desire to redouble their efforts to teach God's Word and spread His Kingdom.

Throughout the conference the members of St. Stephan's Church, the pastor, and the teachers extended a fine Christian hospitality to the teachers attending the sessions. Delicious meals were served in the church by the ladies of the congregation, and the members opened their homes and provided lodgings for all. The conference wishes to thank them for their many kindnesses.

May all that was said and done, may all the essays and deliberations undertaken at this conference redound to the glory of God and to the welfare of His kingdom.

R. C. Jacobs, Secretary.

Why Not Order **THE NORTHWESTERN LUTHERAN** for relatives or friends as a **CHRISTMAS GIFT?**

## REPORT ON MICHIGAN STATE TEACHERS' CONFERENCE

Prof. Wm. Manthey Discusses Democracy in Education

### Michigan State Teachers' Conference

The three day annual session of the Michigan State Teacher's Conference was held in the midst of Salem Lutheran Congregation, Rev. W. Voss, in Owosso from the 23rd to 25th of October.

Twenty-six teachers, ten ministers, and a number of other guests answered the roll call for the first session.

The following practical lessons were delivered on Wednesday morning:

Bible History, Job.....Rev. W. Voss  
Corn and its Uses.....Wm. Woltmann  
The Good Samaritan.....Miss Ruth Koeninger  
Reading in Lower Grades.....Miss E. Lahmann

The afternoon was devoted to the delivery of the Chairman's address, and to the discussion of the above lessons as well as other business.

The chairman pointed out that we have at the present time 765 children in our Christian day schools in Michigan. This is a gain of 20 over last year. The schools are taught by 19 male and 6 lady teachers. Paul Mehnert, for many years a faithful servant at Trinity in Bay City, was called to his eternal rest during this school year.

The chairman also referred to the turbulent times in which we live, when man's heart is cringing with fear! Our sins would lead us to the brink of despair, and unless we repent of our sins and return to the Lord, we must be utterly destroyed. However, the Lord promises that He would help carry our burdens, that He would lighten our load, that He would give us final peace and happiness. Matth. 11, 28-30.

Therefore, let us implore God to grant us wisdom, health, and strength, that we might continue our work in our schools cheerfully and uninterruptedly to the glory of His Name and to the salvation of many souls.

Prof. Manthey of the Lutheran High School of Milwaukee, Wis., traced democracy in education before the Lutheran teachers of the Wisconsin Synod who had assembled in the midst of the Salem Lutheran Church, of which the Rev. Voss is pastor. He pointed out that President Jefferson and President Jackson were champions of democracy in education. The kind of government, the influx of foreigners, the intelligent use of the ballot added impetus to the training in democracy. In the 18th century we find the following evidences of a growth in democracy: initiative, referendum, and the problem of granting women the right to vote. Teaching today is much more complicated than it was formerly, Mr. Manthey continued. He stated that the school teacher carries the burden of the world on his shoulder. Many have faith in the democratic way of life. This democratic way of life is being challenged both here and abroad.

What is the position of the parochial school in the face of many problems? Mr. Manthey believes that there is too much revelry in America. America must be directed to the Bible for revelation. According to his opinion unless America is repentant it must anticipate a painful retribution. The conscience of America must be awakened. Children must be taught that the greatest values in life are moral values, hope, peace, and truth. Mr. Manthey pointed out that the public school occupies a prominent place in the life of America. He pointed out that God expects us to support the system, to abide by its standards. He continued that the public school system may not be averse to religion, but that we cannot expect it to teach religion. That is the business of the church. The church's objective is to train a twofold citizen, a heavenly citizen and an earthly citizen. He climaxed his address by asserting that the best Christians are the best citizens. Therefore the closest approach to democracy is attained through sincere Christianity.

On Wednesday evening divine services were conducted at which Rev. O. J. Eckert of Saginaw delivered a very timely and fitting school sermon, basing his remarks upon Luke 10, 31, 42. Pastor Eckert deliberated in part one, what this one thing needful is, and two, how we may best provide it for our children. One — The people are careful and troubled about many things in the education and training of their children in order to promote their happiness and assure their success in this life, but that the one thing needful above all else is the saving Gospel, which alone can give true peace to the heart in this life, and the sure hope of everlasting peace in the life to come! The second part showed that this one thing needful can best be provided for the children by the precept and example of a truly Christian home and in the Christian day school, where the child does not come under influence indifferent and hostile to the revealed truth of Scriptures, but rather is supplied with the one thing needful for the preservation of its faith and its growth in grace!

Thursday morning was spent by a round table discussion, "The Teaching of Geography in the Grades." This discussion was led by Miss Bode, Mr. Arras and Mr. Kirschke. In the afternoon Rev. A. Westendorf read a paper, "How to Make Bible Reading Interesting." A long and interesting discussion followed this paper. On Friday morning Prof. Wm. Manthey of Lutheran High School delivered an essay: The Position of Our Christian Schools as to the Nature of Education and Its Obligations to American Democracy.

A report on Teacher's Certification took up the rest of the day and after the usual business meeting in which A. Wandersee was elected chairman, Waldemar Stindt vice chairman, Wm. Woltmann Secretary-Treasurer and

in which an invitation from the congregation of Sebe-waing was accepted for next fall; and, upon expressing our sincere gratitude to Rev. Voss, Teachers Bade and Bartels and to the Salem Congregation, to the ladies, who

served us so well, we adjourned with "A mighty Fortress is our God" and the Lord's Prayer until, God willing, we shall meet again in the last full week in October at Sebe-waing, 1942.  
A. W.

## OBITUARY

### † MRS. LENA FRICK †



On November 5, 1941, God in His mercy called out of much physical and mental agony at Rochester, Minnesota, a trusting and faithful child of His, Mrs. Lena Frick, the widow of the late Pastor Julius Frick at the age of 71 years, 4 months, and 11 days. According to her wish funeral services were held in Friedens Lu-

theran Church of Hutchinson, Minnesota, on November 7. Her remains were laid to their final earthly rest in Hutchinson's Oakland Cemetery.

Mrs. Frick was the daughter of Carl and Elisabeth Froehlich. She was born on June 25, 1870, in Peoria, Illinois. When she was there baptized her parents chose the name of Lena Catherine Elisabeth. Her elementary schooling as also her instruction and preparation for Holy Confirmation she received in Peoria and was confirmed there in 1884.

On September 4, 1889, she was united in holy wedlock with Pastor Julius Frick who was then pastor of the Lutheran parish at Brainard, Minnesota. Later he served charges at Wauboy and Bristol, South Dakota; Brownton, Lynn, and Newport, Minnesota. His last charge was at Winside, Nebraska. There he died on November 1, 1923. Funeral services were held, according to his wish, at Winside and the final service in Friedens Church at Hutchinson with interment in Oakland Cemetery there. After the death of her husband Mrs. Frick lived with her children in Minneapolis until illness made it necessary to seek hospitalization at Rochester, Minnesota.

She leaves as her most immediate relatives her children, Marie, Mrs. Oehler; Martha, Mrs. Nielsen; Frieda; Agnes; Edmund; of Minneapolis; Walter and Arthur of Chicago; Ellen, San Diego, California; Margaret, Mrs. Oscar Stromberg, Huntington, Virginia; Ruth, Washington, D. C. 3 grandchildren and 2 great grandchildren. — Jeremiah 31, 3.

W. J. Schulze.

### † MRS. V. H. WINTER †

On October 22 last, Grace Church of Flint, Michigan, assembled to hear the words of comfort which God has provided for His children in Rev. 7, 9-17. The Lord had called the faithful helpmeet of their pastor, Venus Winter, to stand among those that are forever — "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Lydia Winter, daughter of Mr. and Mrs. Frederick Winter of Batesland, South Dakota, had lived a full life of Christian service in the short 31 years allotted to her. Born May 30, 1910, in Morgan County, Colorado, she was united in holy matrimony to Pastor V. H. Winter at Batesland, South Dakota, on June 17, 1928. Willingly and faithfully she brought the many sacrifices of a mother and a missionary pastor's wife at Batesland, South Dakota, at Broken Bow, Nebraska, and, since February, 1940, at Flint, Michigan. Her marriage was blessed with three children: Frederick, Richard, and Barbara. Death came suddenly in a heart attack during the course of a delicate operation on a goitre on October 21, 1941. In addition to her three children and Pastor Winter, her early passing is mourned by her mother: Mrs. Julia Winter; three brothers: Fred, Samuel and Robert; and four sisters: Olga, Mollie, Helen and Eva.

Again, on October 25, at St. Paul's Church in Norfolk a large assembly of Christians including many families of pastors of the Nebraska District as well as a large delegation of friends that remembered from Broken Bow, Nebraska, Merna, Nebraska, and Batesland, South Dakota, gathered to hear another truly comforting message from John 10, 27-28. The Lord Jesus has won a better life, a life that is eternal, for His sheep. This is a life that is secure, for it is in the Savior's hands. He has won this life and prepared it, so that He might *have it to give* to His sheep. The Savior's sheep shall not fail to actually receive the Savior's great gift, for they, too, are secure in His hands.

With these final words of comfort spoken, Mrs. Winter was laid to rest in St. Paul's Cemetery to await the dawn of resurrection. At Grace Church in Flint the services were conducted by Pastor B. Westendorf and at St. Paul's Church in Norfolk by President J. Witt.

Obediently and trustingly we accept the Lord's

will, for He has spoken and said: "Be still and know that I am God." To His servant and friend of the seed of Abraham, the promises of God, Is. 41, v. 10, will provide needed courage for the future:

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." L. A. T.

† MRS. LOUISE BRAUN †

The evening of October 15, 1941, God called out of this life into His rest which He holds in store for His people Mrs. Louise Braun, the widow of one of the first Lutheran pioneer pastors and missionaries in Minnesota, at the high age of 94 years, 8 months, and 8 days. Funeral services were held Sunday afternoon, October 19, with a short service at the home and the main service in Friedens Lutheran Church of Hutchinson, Minnesota. Interment was in Oakland Cemetery of Hutchinson.

Mother or Grandma Braun, as she was familiarly known in the Hutchinson community, was the daughter of Samuel and Albertina Friedel Steinke. Her father was the owner and the captain of a merchant ship in which he plied the waters of the North Sea and carried on his merchandising among the towns along the shores of the Weichsel and the Oder. On her father's ship she was born on February 7, 1847, somewhere on the North Sea. Some time after her birth her father anchored his ship for necessary overhauling and repairs at Floth, near Anspach in Germany, where his mother-in-law, Mrs. Albertina Friedel lived. While his ship lay in drydock there the parents had their babe christened, giving her the name Albertina Wilhelmina Louise. When she was six months old her mother became violently ill, the illness ending in death. Her grandmother then took the babe in charge and reared her to young maidenhood.

Her elementary schooling she received in the school at New Anspach and her instruction and preparation for Holy Confirmation from Pastor Abelmann and was by him confirmed in the Lutheran Church at Anspach in 1861.

In 1864 her father, who had married Anna Schnell in Anspach, disposed of his ship and his shipping interests and decided to emigrate to the United States. It caused her quite a struggle to decide whether to remain with her aged grandmother, who had been both father and mother to her all her life, or emigrate with the family to the United States. When she finally decided to go with the family she was assured by her grandmother that her best wishes, blessings, and prayers would accompany her.

She lived with her family near Henderson, Minnesota, for a few months, then went to St. Paul, where

her brother, Leopold Steinke, had found work and where she, too, found employment. She remained in St. Paul until July, 1865, when she came to Hutchinson to nurse a sick relative, Mrs. Julius Ritter.

On November 11, 1866, she entered holy wedlock with Pastor Henry Braun, who was then pastor of Immanuel's Lutheran congregation of Acoma Township and Lutheran missionary of McLeod and surrounding counties. Pastor Fachtmann, then president of the newly founded Minnesota Synod and pastor of Trinity congregation, St. Paul, performed the sacred rites. The young couple set up housekeeping in the Acoma parsonage and remained there the following five years. From 1871 to 1877 Pastor Braun served the Lutherans residing in Scott and adjoining counties in both church and school when the Acoma congregation again called him. He served the Acoma and the other parishes he had founded until he retired from the active ministry in the spring of 1892. Since then they have made their home in Hutchinson, Minnesota. Her husband died on August 7, 1921, at the age of 85 years and 6 months.

Of the 4 sons and 7 daughters born unto Pastor and Mrs. Braun 1 son and 3 daughters preceded their parents in death.

Grandma Braun leaves as her most immediate relatives her children, Henry, Jr.; Nathanael; Lydia, Mrs. Wm. Hassman; Paul; Edith; still holding membership with Friedens of Hutchinson, the congregation their father had founded; Louise, Mrs. Henry Smith and Martha, the wife of Pastor G. Albrecht of St. Peter, Minnesota; 2 sons-in-law; 3 daughters-in-law; 9 grandchildren; 5 great grandchildren. Rev. 14, 13.

W. J. Schulze.

## ANNIVERSARIES

### NINETIETH ANNIVERSARY AND ORGAN DEDICATION

Emanuel's Congregation, Town Herman,  
Dodge County, Wis.



On the fifth day of October the members of Emanuel's congregation of Town Herman, Dodge County, Wisconsin, were privileged to observe the ninetieth anniversary of the congregation, and at the same time to dedicate a new organ to the service of the Lord. It was on the fifth day of October, 1851, that the Rev. Jacob

Conrad held the first service here with six families. Such was the beginning of Emanuel congregation. Although the founding fathers have long since gone to

their rest, the congregation, which had its beginning so long ago, today exists as evidence of the faithfulness and loving kindness of the gracious Lord. Ninety years He has upheld the preaching of His Word and the administering of His sacraments in the midst of this congregation. This moved the present members and pastor to arrange special services for the anniversary day. The festival speakers, Pastor H. Wolter and Pastor A. Voss, directed the hearts and minds of the members and their guests to the faithfulness of our Lord. A congregation moved to praise and thanksgiving, humbly implores the further protection of Him from whom all blessings flow. God is faithful; may He find us faithful!

Following are the pastors who served Emanuel's congregation: J. Conrad, 1851-1855; J. Sauer, 1855-1863; Giese, 1863-1865; Otto, 1865-1867; Hoffmann, 1867-1868; A. Denninger, 1868-1874; C. Wagner, 1874-1875; C. Gausewitz, 1875-1880; T. Gensike, 1880-1887; A. Toepel, 1887-1909; J. Uhlmann, 1909-1928; H. Cares since 1928.

Teachers who served the congregation were: H. Pautzke, 1865-1869; W. Schem, 1870-1876; C. Hottwolter, 1876-1882; F. Bublitz, 1882-1886; Faber, 1886-1887; Sachsmann, 1887-1888; J. Rinker, 1888-1890; E. Sampe, 1890-1891; H. Stanz, 1892-1903; F. Mehrstedt, 1904-1907; T. Maier, 1907-1909. Since 1909 the pastor teaches during the summer months. H. Cares.

### FIFTIETH ANNIVERSARY

#### St. Paul's Church, Manistee, Mich.

On Sunday, November 9, the St. Paul's congregation celebrated the fiftieth anniversary of its church building in two services. Pastor A. F. Westendorf of Bay City, Michigan, and Pastor E. C. Rupp of Lomira, Wisconsin, were the guests speakers. Many guests and friends from nearby congregations were present. All services were well attended by eager listeners.

Both speakers invited and admonished their hearers to give thanks to God for His boundless blessings, protection and guidance over a long period of fifty years.

Monday evening a reunion service for all confirmands, especially for the class of 1926-1941 was held. Pastor E. C. Rupp spoke to a large gathering on the words recorded in Gen. 32, 26. Reminding all that the vow made on confirmation day was still binding to each and every one.

May our heavenly Father continue to keep this flock steadfast in His Word.

The following pastors have served the congregation: A. Moussa, 1885-1904; O. Sonnemann, 1904-1920; E. Stevens, 1920-1924; E. E. Rupp, 1925 —

E. S. Rupp.

### GOLDEN ANNIVERSARY

#### Mr. Paul Denninger

On Sunday evening, September 14, St. John's congregation, the local teachers conference, and friends of Mr. Paul Denninger assembled in the church to give praise and honor to God for permitting His servant to serve Him fifty years in our Lutheran schools as a teacher of His "little ones." His pastor, the Rev. J. Plocher, delivered an appropriate sermon for the occasion.

After the church service, the audience was invited to the church hall where a short and informal program was rendered, consisting of several brief talks, and the reading of various congratulatory messages from far and near.

Mr. Denninger was presented with gifts from the congregation, the choir, and others.

May the Shepherd of the flock grant him many more years of service in His Kingdom!

## ANNOUNCEMENTS

### SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet at Mauston, Wisconsin (A. Winter), on December 2, 1941. Opening Service, 9:30 A. M.; Confessional Sermon, C. Siegler. Conference Papers: Exegesis, 1 Tim. 5, M. Glaeser; Isagogics, 2 Thess., L. Bleichwehl; Faith Cure, A. Looch; Confirmation Instruction for Adults, P. Lehman.

For discussion: Unionism, H. Kirchner. Chaplaincies, Alvin Berg. Orvin A. Sommer, Sec'y.

### ORDINATIONS AND INSTALLATIONS

Upon authorization of President A. Ackermann, the undersigned installed Pastor A. W. Blauert in St. Paul's Ev. Luth. Congregation at Austin, Minnesota, on the seventeenth Sunday after Trinity. Pastor R. Schroeder assisted. May the Lord bless both pastor and congregation.

Address: Pastor A. W. Blauert, 805 Cleveland Street, Austin, Minnesota. R. Schierenbeck.

At the request of Pastor J. Witt, President of the Nebraska District, the undersigned ordained and installed Milton Weishahn as the new pastor at Zion's Lutheran Church of Fort Morgan, Colorado. Pastor V. Tiefel and J. W. Huberts assisted.

Address: Pastor Milton Weishahn, 627 Ensign Street, Fort Morgan, Colorado. Orval Kreie.

On the twenty-second Sunday after Trinity the undersigned installed Pastor Arno Voigt as pastor of St. Paul's Ev. Luth. Church, Green Bay, Wisconsin, with the assistance of Pastor R. Lederer. The Lord guide and strengthen both pastor and congregation to perform the will of our Savior.

Address: Rev. Arno Voigt, 226 So. Madison Street, Green Bay, Wisconsin. Walter E. Pankow.

At the request of Pastor W. T. Meier, President of the Dakota-Montana District, the undersigned installed Rev. B. Hahm as pastor of St. Paul's Church, Henry, South Dakota, on the twenty-sixth of October.

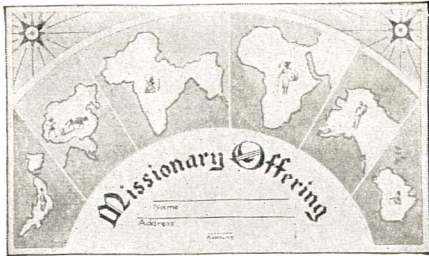
Address: Rev. B. Hahm, Henry, South Dakota.

W. F. Sprengeler.

Authorized by President W. E. Pankow of the North Wisconsin District, the undersigned ordained his son Carl M. Thurow and installed him as pastor of the Immanuel's Ev. Luth. Church at Shirley, Wisconsin, and the St. Paul's Ev. Luth. Church at Pine Grove, Wisconsin, on November 9, the twenty-second Sunday after Trinity. May the Lord bless flock and shepherd.

Address: Rev. Carl M. Thurow, R. 1, De Pere, Wisconsin. Theodore Thurow.

MISSION FESTIVALS



**Eighth Sunday after Trinity**

Trinity Church, Coleman, Wis.  
Offering: \$97.79. W. G. Fuhlbrigge, pastor.

**Twelfth Sunday after Trinity**

Christ Church, Menominee, Mich.  
Offering: \$223.55. Theodore Thurow, pastor.

**Fourteenth Sunday after Trinity**

St. John's Church, Sleepy, Eye, Minn.  
Offering: \$670.15. W. C. Albrecht, pastor.  
St. John's Church, Firth, Nebr.  
Offering: \$55.59. E. F. Hy. Lehmann, pastor.

**Fifteenth Sunday after Trinity**

St. Matthew's Church, Town Beaver, Wis.  
Offering: \$37.10. W. G. Fuhlbrigge, pastor.  
Trinity Church, Deer Trail, Colo.  
Offering: \$20.00. W. H. Siffring, pastor.

**Sixteenth Sunday after Trinity**

St. John's Church, Sturgis, Mich.  
Offering: \$159.50. H. H. Hoenecke, pastor.  
St. Paul's Church, Town Lomira, Wis.  
Offering: \$103.74. H. Wolter, pastor.  
St. Petri Church, Town Theresa, Wis.  
Offering: \$42.89. H. Wolter, pastor.  
St. Matthew's Church, Stillwater, Minn.  
Offering: \$130.00. E. W. Penk, pastor.

**Seventeenth Sunday after Trinity**

St. John's Church, Stillwater, Minn.  
Offering: \$362.00. E. W. Penk, pastor.  
St. Paul's Church, Sodus, Mich.  
Offering: \$223.48. A. J. Fischer, pastor.  
Trinity Church, Kaukauna, Wis.  
Offering: \$347.47. Paul Th. Oehlert, pastor.  
Zion Church, Crete, Ill.  
Offering: \$298.34. G. Redlin, pastor.  
Zion Church, Froomfield, Mich.  
Offering: \$78.53. D. Metzger, pastor.  
Mt. Olive Lutheran Church, Detroit, Mich.  
Offering: \$86.81. K. Vertz, pastor.

**Eighteenth Sunday after Trinity**

Trinity Church, Brillion, Wis.  
Offering: \$372.20. Mart. F. Sauer, pastor.  
St. Paul's Church, Green Bay, Wis.  
Offering: \$165.71. W. A. Gieschen, pastor.  
Zion Church, Mission, So. Dak.  
Offering: \$67.50. Richard Stiemke, pastor.  
St. Paul's Church, Monroe, Mich.  
Offering: \$91.25. G. Ehnis, pastor.  
Ascension Church, Detroit, Mich.  
Offering: \$115.00. H. C. Richter, pastor.

**Nineteenth Sunday after Trinity**

Epiphany Church, Racine, Wis.  
Offering: \$114.77. Edwin Jaster, pastor.  
Divine Charity Church, Milwaukee, Wis.  
Offering: \$267.92. J. G. Jeske, pastor.  
St. Paul's Church, Saginaw, Mich.  
Offering: \$857.41. O. Eckert and O. J. Eckert, pastors.  
Trinity Church, Franksville, Wis.  
Offering: \$121.75. G. E. Schmeling, pastor.

**Twentieth Sunday after Trinity**

Immanuel Church, Paris, Wis.  
Offering: \$67.76. G. E. Schmeling, pastor.  
St. Paul's Church, Remus, Mich.  
Offering: \$90.71. D. Metzger, pastor.

NEBRASKA DISTRICT

July, August, September, 1941

Reverend	Budgetary	Non-Budgetary
<b>Rosebud Conference</b>		
E. S. Weiss, Valentine, Calvary.....	\$ 52.46	\$
S. Kugler, Carlock, S. D. ....	71.74	
S. Kugler, Burke, S. D. ....	74.08	
E. A. Knief, Mills, S. D. ....	5.43	
E. A. Knief, Herrick, S. D. ....	124.22	
R. Stiemke, Mission, S. D. ....	13.80	25.00
W. J. Oelhafen, Winner, S. D. ....	14.35	10.29
W. J. Oelhafen, Witten, S. D. ....	61.84	
L. F. Groth, McNeely, S. D. ....	40.00	
L. F. Groth, Colome, S. D. ....	74.98	
H. Fritze, Valentine, Zion.....	101.56	

**Central Conference**

L. Tessmer, Hadar, Nebr.....	255.33	3.00
L. Sabrowsky, Sioux City, Iowa.....	25.64	
H. Hackbarth, Stanton, Nebr.....		2.50
J. Witt, Norfolk, Nebr.....	719.00	

**Southern Conference**

A. T. Degner, Plymouth, Nebr.....	40.00	
E. C. Monhardt, Clatonia, Nebr.....	75.00	
H. H. Spaude, Rising City, Nebr.....	107.90	
J. Raabe, Shickley, Nebr.....	95.47	
H. H. Spaude, Garrison, Nebr.....	127.39	

**Colorado Conference**

H. Witt, Lamar, Colo.....	9.49	
M. Weishahn, Ft. Morgan, Colo.....	80.00	
Total .....	\$2,249.68	\$ 40.79

**Distribution of Budgetary Items**

General Administration .....	\$ 371.98
Educational Institutions, General .....	200.00
Northwestern Lutheran Academy .....	14.65
Missions, General .....	1,076.05
Home Missions .....	546.35
General Support .....	40.65
	\$2,249.68

**Distribution of Non-Budgetary Funds**

Church Extension Fund for Immediate Use .....	5.50
Institution for Deaf, Detroit .....	10.29
Rev. K. Timmel for Debt Retirement .....	25.00
	\$ 40.79

**TREASURER'S STATEMENT**

July 1, 1941 to October 31, 1941

**Receipts**

Cash balance July 1, 1941 .....	\$ 7,009.49
Budgetary Collections:	
General Administration .....	\$ 26,116.57
Educational Institutions .....	12,289.39
Home for the Aged .....	445.04
For Missions .....	77,683.30
Indigent Students .....	759.50
General Support .....	1,137.81
To Retire Debts .....	1,131.84
School Supervision .....	40.00
Revenues .....	23,286.28
Total Collections and Revenues.....	\$142,889.73
Non-Budgetary Receipts:	
From Debt Retirement Committee....	3,300.00
Sale of Minnesota Lot.....	525.55
Miscellaneous .....	35.50
Notes Payable — Money borrowed....	39,700.00
Total Receipts .....	\$186,450.78
	\$193,460.27

Disbursements

Budgetary Disbursements:	
General Administration .....	\$ 9,280.30
Theological Seminary .....	7,933.50
Northwestern College .....	25,151.51
Dr. Martin Luther College.....	16,599.67
Michigan Lutheran Seminary .....	5,805.72
Northwestern Lutheran Academy....	6,784.86
Home for the Aged.....	2,849.19
Missions, General Administration.....	262.15
Indian Missions .....	11,089.58
Negro Missions .....	4,098.25
Home Missions .....	47,944.88
Poland Missions .....	1,674.75
Madison Student Mission .....	333.32
Spiritual Welfare Committee.....	1,012.86
General Support .....	8,218.00
School Supervision .....	1,000.66
<b>Total Budgetary Disbursements.....</b>	<b>\$150,039.20</b>
Non-Budgetary Disbursements:	
Notes Paid .....	41,500.00
<b>Total Disbursements .....</b>	<b>\$191,539.20</b>
Cash Balance October 31, 1941.....	\$ 1,921.07

Debt Statement

Budget Debt:	
Notes Payable July 1, 1941.....	\$152,525.55
Net decrease in notes payable.....	1,800.00
Budget Debt October 31, 1941.....	\$150,725.55
Church Extension Debt:	
Notes Payable July 1, 1941.....	\$ 40,642.69
Notes paid since.....	3,251.50
Notes Payable Church Extension Di- vision October 31, 1941 .....	37,391.19
<b>Total Notes payable October 31, 1941</b>	<b>\$188,116.74</b>
Inmates Deposits Reserves.....	16,397.09
Annuity Reserves .....	8,350.00
<b>Total Debts October 31, 1941.....</b>	<b>\$212,763.83</b>

Allotment Statement

Districts	Comm.	Receipts	Allot.
Pacific Northwest.....	1,031	\$ 1,064.69	\$ 1,031.00
Nebraska .....	4,708	3,414.89	4,708.00
Michigan .....	15,983	16,979.72	15,983.00
Dakota-Montana .....	5,798	5,386.57	5,798.00
Minnesota .....	31,637	22,468.21	31,637.00
North Wisconsin .....	39,905	22,267.91	39,905.00
West Wisconsin .....	40,788	23,285.28	40,788.00
Southeast Wisconsin..	43,893	19,435.56	43,893.00
<b>Total .....</b>	<b>183,743</b>	<b>\$114,302.83</b>	<b>\$183,743.00</b>
Districts	Deficit	Surplus	Perc. of Allot.
Pacific Northwest .....		\$ 33.69	103.26
Nebraska .....	1,293.11		72.53
Michigan .....		996.72	106.23
Dakota-Montana .....	411.43		92.90
Minnesota .....	9,168.79		71.01
North Wisconsin .....	17,637.09		55.80
West Wisconsin .....	17,502.72		57.08
Southeast Wisconsin..	24,457.44		44.27
<b>Total .....</b>	<b>\$ 70,470.58</b>	<b>\$ 1,030.41</b>	<b>62.20</b>

Collections for Chapels

Cash balance June 30, 1941.....	\$ 1,720.78
Collections since July 1, 1941.....	543.17
Repayments on Chapel Loans.....	196.27
	\$ 2,460.22
Less Disbursements for Loans.....	1,600.00
Cash Available for Loans .....	\$ 860.22

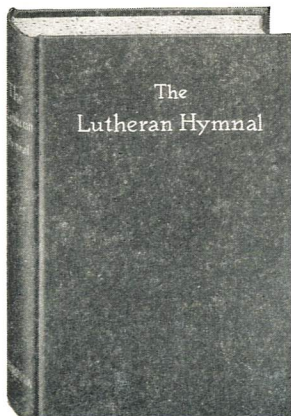
C. J. NIEDFELDT, Treasurer.

October requisition for Negro Mission not received in time for this report. Due to Governmental restrictions on sending funds to Europe, the requisition for Poland Mission is also unpaid.  
C. J. N.

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