

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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Be Thankful Unto Him!

—Ps. 100, 4

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones



When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God,—and thou say in thine heart: my power and the might of mine hand had gotten me this wealth.

are iron, and out of whose hills thou mayest dig brass. But thou shalt remember the Lord thy God."

—Deut. 8, 7-20.

GIVE US THIS DAY OUR DAILY BREAD

Matt. 6: 11

The character of Thanksgiving Day to be observed in this month of November is specifically that of a *national* day of thanksgiving. Luther would say: Here we are to look not only into our own bake-ovens or to our own table, but to the fields of the entire land, to our nation and people. We are to consider not alone our personal property and business but the prosperity of our country.



Again, on this national day of thanksgiving, as most proclamations of our presidents have emphasized, we shall give thanks to God for the material blessings bestowed upon our people. It is a question of daily bread. And daily bread includes everything that we need for our bodily welfare: food, drink, clothing, shoes, house, home, land cattle, money, pious and faithful rulers, good government, good weather, peace, health, education honor, faithful friends, good neighbors, and the like. That our thanksgiving may be acceptable to the Giver of all good gifts — and let us never take the acceptableness of our religious observances for granted — we are to be guided by the word of God. In preparation of Thanksgiving Day we turn to the fourth petition of the Lord's Prayer.

First the Kingdom of God

This fourth petition is set in the midst of the Lord's Prayer, not that we should imagine that our solicitude for daily bread is to be our chief concern in life, but to remind us that only when the name of God is sanctified among us, His Kingdom and His will revered, the forgiveness of sins and deliverance from temptation and evil fully apprehended, then also our daily bread will remain blessed. This is apparent. How bitter even the choicest sweetmeats become when we are cumbered with a load of sin. Then "even in laughter the heart is sorrowful." How true it is: better is a little with righteousness than great revenues without right! Truly, "Godliness with contentment is a great gain." In other words: Seek ye first the Kingdom of God and His righteousness, and all *these things* shall be *added* unto you. Is this true?

Open Eyes — Thankful Hearts

Under the irreverent King Ahab, during the famine in Israel, the word of the Lord came to Elijah: Arise, and get thee to Zarephath — behold, I have commanded a widow woman there to sustain thee. But this widow and her son were famishing. This way of the Lord was,

therefore, contrary to all human reasoning and wisdom. Yet Elijah went in obedience to the word, and these three who were about to die of hunger beheld the miracle that the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord. 1 Kings 17. When our Lord commanded his disciples to distribute the five barley loaves and the two small fishes among the multitude they experienced the miracle that 5,000 did eat of this bread and were satisfied and twelve baskets of fragments remained. — You ask: Why do we not see such miracles today? We do not see them because we have no eyes to behold. It is a petition: Give us this day our daily bread. And it is not a paradox if we give *thanks* with *prayer*, as little as it is contradictory to say that our bread truly grows up out of the earth, and yet it is not of the earth but of God the Creator and Giver of all good gifts. God gives daily bread, indeed without our asking, even to all the wicked. Thou openest thy hands and satisfiest the desire of every living thing. — But who sees it or appreciates it? We therefore pray in this petition that God would lead us to appreciate, and to receive with thanksgiving, our daily bread. *Pray for open eyes and thankful hearts.* God is honored with this petition for we acknowledge and confess that He is the fountain of every benefit.

GIVE Us Our Daily Bread

We need bread. For it man labors and fights. All the wars of nations and all the enmities of men among men are at bottom but the struggles for daily bread. But *we* are not to contend for our bread and for the sake of it trample our neighbor under foot and strangle him. We should pray to God for it in the name of Jesus. He has promised to give us all things necessary. "Your Father in heaven knoweth that you have need of these things." We pray, therefore, trusting in His word.

OUR Daily Bread

We pray not for strange bread which others have acquired, for which they labored, provided, and saved. There are many who steal other men's bread. They would live an easy life subsisting by the sweat and toil of others. It is *our* bread only if we have acquired it in obedience to God's word: In the sweat of thy brow shalt thou eat bread. St. Paul writes: If any would not work, neither shall he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread. 2 Thess. 3:10-12. Yet our worry and work does not make our daily bread, but rather the blessing and favor of God.

Day by Day Our Daily Bread — Luke 11:3

Gather up the fragments that nothing be lost. John 6:12. Saving is not a sin. The Apostle teaches that is the duty of parents to glean something for their children, for "the children ought not to lay up for the parents, but the parents for the children." 2 Cor. 12:14. Yet the Lord has taught us to pray: Give us day by day our daily bread. And how important this reminder is! For as the rich man (Luke 12) we are too intent upon gathering a good supply for many years. And then if riches increase we set our hearts and confidence and trust upon

them, or, if we fail, we are given to worrying and fretting. The Lord has said: Take no thought for the morrow, for the morrow shall take thought for the things of itself. We say: Better a sparrow in the hand than ten on the roof; better gather up for tomorrow than depend upon the promise of the Lord. — With the petition "day by day our daily bread" the Lord would break down our unbelief and greed and teach us to depend upon the hand of God for all our needs and to trust that He gives us His gifts today and tomorrow. A. P. V.

"A MIGHTY FORTRESS IS OUR GOD"

If Luther thought that his work was done when he (as a solemn protest) nailed the 95 theses to the door of the Castle church, he knew not God's intention in the matter. Never had it occurred to Luther that God by him would bring about a reformation in the Church.

since it was the token of the Pope's highest honor and esteem of the person to whom it was offered. The Elector had expressed a desire for it. Now Rome sent Carl von Miltitz to Wittenberg to present the Rose to the Elector

Luther and Cajetan

The Archbishop of Mainz reported to Rome that Luther was teaching dangerous doctrine. Rome refused to interfere and recommended that the matter be taken up by the Augustinian order of which Luther was a member. In 1518 at the convention of the Augustinians the matter was taken up, but the brethren instead of condemning Luther and his teachings, espoused his cause. Now Tetzel's voice was heard in Rome. His order of monks, the Dominicans, also took up the matter at their meeting and here Luther and his doctrines were summarily condemned. Now Rome was ready to act, and ordered Luther to appear in Rome and defend his "new" doctrines. However, the Elector of Saxony, that staunch friend of Luther, induced the Pope to hold the hearing at Augsburg, Germany. The Pope's representative was Cajetan, a powerful and learned fellow. He was instructed to either make Luther recant or to bring him by force to Rome.

Cajetan refused to enter into any discussion with Luther and simply demanded that Luther recant; but Luther defended his teachings with such convincing arguments that even Cajetan was amazed both over his courage and learning. Though Cajetan threatened to have him excommunicated, Luther refused to recant except he could be convinced that what he taught was contrary to the Scriptures. Eight days later he left Augsburg and returned to Wittenberg a bit wiser. To Staupitz Cajetan later confided: "I do not care to talk with this beast (Luther) any more, for he has deep eyes, and amazing speculations in his head."

Carl von Miltitz

Rome would secure the aid of the Elector of Saxony to get to Luther and bring him to Rome with the aid of the Golden Rose. This Golden Rose was prized highly,

A Mighty Fortress Is Our God

Handwritten musical score for the hymn "A Mighty Fortress Is Our God". The score consists of three staves of music with German lyrics written below. The lyrics are: "Empfehl dich dem Herrn, der ist unser Gott, in dem guten Willen und Vertrauen. Er hilft uns wider alle Not, die uns trifft, hat alle Sorgen. Und wenn die Welle viel rauher wird, und doch wir ganz verhoffen. So fürchten wir uns nicht, so soll uns doch gelassen sein. Der alte Bunde Frucht, mit dem wir nicht mehr sind, sondern Gottes Macht. Die Auserwählte, die wir sind, die wir sind, die wir sind. Und weil ich, ein weiser Mann, weiß, daß ich nicht mehr bin, sondern Gottes Macht. Und doch, magst du nicht, so ist es, ein weiser Mann, der ist gelassen."

of Saxony, believing that this gift would induce the Elector to withdraw his support from Luther and give the Pope a free hand to drag Luther to Rome and — his death. But, when Miltitz reached the borders of Germany and Wittenberg and noticed Luther's popularity everywhere, he lost his courage and demanded nothing more of Luther than that he cease writing against the indulgences as long as his opponents also kept their peace and to await a decision by a German bishop. Luther consented to do this; and Luther kept his word. During this truce Luther spent much of his time in diligent study especially that of the Greek language with Melancthon.

Luther and Johann Eck

Though Luther kept his peace, his opponents would not. They attacked his doctrines viciously and thus forced him to come out into the open again. Among his opponents was one Johann Eck, a learned, overbear-

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ing, vain fellow and a recognized theologian. He had published a number of propositions in which he challenged Luther's friend and colleague, Carlstadt, to a public debate at Leipzig. The question of dispute was whether the power and authority of the Pope were derived from God or man. When Luther saw that Carlstadt, after an eight-day debate, was unable to cope with the brilliant and eloquent Eck, he took up the debate himself. Eck found more than his match in Luther. The lowly monk of Erfurt boldly and successfully maintained that not one word could be found on the inspired pages of Scripture to uphold the Pope's contention that God had ordained him the head of the Church.

The die was finally cast. Luther, by taking this stand, had finally broken with the Pope and the Reformation was on its way. This obviously was God's work! Luther's friends, fearful of his life, begged him with tears in their eyes not to arouse the anger of the man in Rome to a greater pitch and to stop his attacks against so powerful an enemy; but Luther had shed the last vestige of fear of the Pope and went to the attack with renewed vigor. He had raised the banner of the cross and for it he would henceforth do or die. Not in his own strength and wisdom did he trust but in Him whose battle he was waging.

The Storm Grows in Proportion

Eck immediately, after the end of the debate in Leipzig, pronounced Luther a heretic. Eck was sure that the Elector would now abandon Luther and thus give the Pope a free hand to close Luther's mouth and subdue the storm once more. Eck hurried back to Rome and induced the Pope to adopt more stringent measures against this defiant monk. Thus Luther's doctrines were summarily condemned and all his writings were to be burned. The document which contained this verdict is called the papal bull. Luther's answer to this bull was a celebration outside the walls of the city of Wittenberg in which the faculty and students of the university and the Wittenbergers participated. A fire was kindled and the papal bull was consigned to the flames, amid the shouts of the multitude. No one could repair the rupture with Rome. The fury of the Pope, on hearing of Luther's daring act, knew no bounds; and the blood-thirsty shriek of a degenerate priesthood filled the air. "It is high treason against the Church," said they, "to allow such a heretic to live an hour longer. Let the scaffold be instantly erected for

him." "Go, go," said Luther to the blood-thirsty inquisitor, "thou raving murderer who criest for the blood of thy brethren. . . . God knows my purpose if He grants me life. . . . My hope and my expectation, God willing, will not deceive me." So spoke the author of — "A Mighty Fortress is Our God."

Worms — the Pope's Last Stand

Entreaties, bribes, threats, and the papal bull had failed to subdue the dynamic Luther. Yet here the Pope met not Luther but the almighty God Himself, who was determined to free His enslaved people. The Pope and his henchmen were, for once, out-manuevered on every turn and that by a simple monk. They resolved to make a last desperate stroke to bring him down lest the structure so carefully set up by Rome through the centuries topple upon their heads. Rome inveighed the power and authority of the Emperor of the Holy Roman Empire, Charles V. Charles V acceded to the Pope's demand and Luther was summoned to appear in Worms, Germany, where the emperor presided and the heartless, prejudiced knaves of Rome conducted the trial.

On March 26 Luther received the Emperor's summons and on April 2 he entered upon the journey to Worms. It was a triumphal procession. Luther was not alone. His beloved Wittenbergers furnished him with a carriage which three friends shared with him; the imperial herald rode ahead; knights of the Elector, in full armor, followed; and an unending stream of people brought up the rear. In many cities through which he passed he was showered with honors. On Sunday he preached at Erfurt where he had studied. "The sermon melted the hearts like snow before the breath of spring," wrote one who had heard him. Though friends tried to dissuade Luther from appearing in Worms and Rome did all in its power to intimidate him, Luther moved on to Worms. To his friend Spalatin he wrote at this time: "Christ lives and we will enter Worms in spite of the gates of hell and the powers of the air." Some believe Luther wrote his great reformation hymn, "A Mighty Fortress is Our God," in Worms. However incorrect this may be, it is nevertheless true that what this hymn so forcibly expresses filled the soul of Luther at this time.

Before the Diet

On April 17, 1521, Luther stood before the scowling emissaries of the Pope, who thirsted for his blood, the

mightiest emperor of the world, six electors, many princes, and representatives of the empire. Emaciated, pale, suffering bodily infirmities, and dressed in the habit of a medicant monk Luther actually provoked pity. The diet was opened by a secular official, John von Eck. He was warned by him to do no more than to answer the questions put to him. Two questions were then asked, 1. Whether he acknowledged the books that appeared under his name as his own; 2. Whether he was willing to revoke their contents or not. He immediately acknowledged that he wrote those books, but he begged for time to enable him to carefully consider the second question. Time was granted him to do this. On the following day he was ready with an answer. They demanded a simple clear answer. Luther replied:



“Since you, most serene majesty, require from me a clear, simple, and precise

answer, I will give you one, and it is this: I cannot submit my faith either to the Pope or to councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of Scripture, or by the clearest reasoning; unless I am persuaded by means of the passages I have quoted; and unless my conscience is persuaded by the Word of God, I cannot and I will not retract.”

The free unequivocal answer shook the very foundations of Rome and the state. Luther lingered in Worms for a few days in which time a commission did all in its power to induce Luther to change his mind. But Luther maintained his ground. In the evening of April 25 the emperor commanded him to leave Worms under a guarantee of safety until he should reach Wittenberg. Thereafter he could claim no protection from the state. In an edict the emperor declared Luther to be “the evil one in the person of a man under the assumed monk’s habit.” This edict was sent abroad under a false date and also falsely in the name of “all” the imperial states.

Luther at the Wartburg

If Charles V and the Pope thought Luther’s end was not far off they had reckoned without God, who evidently kept His hand over him. For on the road back to Wittenberg, at Eisenach, he was taken from the carriage by armored knights and carried off to the near-by Wartburg, situated on a lofty height in the dense, beautiful Thuringian forest. Here Luther was held a willing captive by the Elector of Saxony and out of reach of emperor and Pope. In fact, just his very closest friends knew of his whereabouts.

In this beautiful retreat Luther was to rest and gain strength for soul and body, a body worn down by the exacting labors and endless tasks of the past four stormy years. It is a miracle that his body and spirit stood up under that terrible strain. Ten months Luther spent at this retreat. The bracing air of the Thuringian forest, the splendid hospitality he experienced, the physical exercise out in the open — these things could not but invigorate him and nurse him back to health. Nor did he lack an opportunity to work. A room overlooking the grand forest was arranged for him with table, stove and bed. Here he could work as he pleased and when he pleased; it gave him time for reflection and meditation.

After Luther had found rest and overcome a bodily ailment he again applied himself to the study of the one book he loved — the Bible. Beside writing interpretations of many parts of the Bible and a treatise on “the confessional of the Roman Church” it was at the Wartburg where Luther began his unequalled translation of the Bible, finishing the translation of the New Testament before he left.

Luther Again in Wittenberg

Conditions in Wittenberg, with Luther absent, steadily grew worse. Carlstadt, Zwilling, Zwickau prophets and others abused the confidence of the people and induced them to commit unwonted and shameful acts which threatened to disrupt and nullify all Luther’s labors. On hearing of their activity, at the Wartburg, we find Luther again ready to enter the fray. So he left the Wartburg on March 6 after a ten months’ stay to return to Wittenberg. The dangers awaiting him if he once more came out into the open he knew well enough and yet he was willing for the Gospel’s sake, the eternal truth of God to risk his very life as he had done in the past so often. After months of intensive instruction and preaching the Word again took effect. The Wittenbergers permitted themselves to be instructed and led back to a sound evangelical life. Peace was again restored. The Word of God again triumphed.

In 1546 on February 18 this chosen vessel of God joined the great throng of the saints above. He had attained the age of 62 years, 3 months and 7 days. As he lived a humble faithful servant and child of God, so he died. His great work was done — God had restored to His people, His Church, the Gospel of liberty.

W. J. S.

A TERRIBLE CONTRAST

In Revelation 14:11, 13 we have a terrible contrast. Those who “worship the beast and his image” meet a terrible doom as a climax of their wicked course, “They have no rest day nor night,” “the smoke of their torment ascendeth up for ever and ever”; but in vivid contrast, those who die under the action of the beast are said to “rest from their labors, and their works do follow them.”

— What a difference!

— Ex.

Comments

State Teachers' Convention Recently the State Teachers' Convention of Wisconsin brought some 14,000 teachers from all parts of the State to Milwaukee. This gathering of public teachers was, we venture to say, a representative gathering of the teachers and educators throughout our country. The problems, the aims, and principles of the teachers in the State of Wisconsin are no different from those of the educators in the public schools everywhere. In fact prominent educators from other parts of the country were in attendance at Milwaukee and expressed their views. Through the daily press we were able to follow the proceedings of the convention.

It has been quite apparent for some time that the constant changes in the curricula, in the methods of teaching in our schools, elementary and high schools, have been a matter of no little concern to some of the leading educators in America. The "changing curriculum" was also a subject under discussion at this convention. — The "changing curriculum" again reveals to us the fact that the public school system has been weighed in the balances and found wanting. The "changing curriculum" must convince us that these educators themselves are not satisfied with their results. Something is missing in the curriculum of the public schools. So they say. Some have suggested that the Bible be placed into these schools. — This shall not be done! We cannot tolerate a mixture of Church and State.

No, we are not troubled about the fact that something is missing in our public schools, but we are concerned about the fact that the public schools harbor something near and dear to us — the children of Christian parents.

Meanwhile we shall adhere to the curriculum of our parochial schools which includes the Word of God. And the promise is yours and your children: From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That a man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3: 15-17.

A. P. V.

* * * *

The Pope's Encyclical Large screaming headlines of our daily papers recently flashed throughout the length and breadth of our land the Pope's "first encyclical." We wonder why? We wonder what, in that 12,000 word edition of the Pope's encyclical was so unusual that it deserved such widespread attention? Everyone who read it will certainly agree that there was nothing new in it, nothing that has not been said by others — said as well and even better! He spoke in his encyclical about, spiritual bankruptcy, the hardships of

life, the chaotic world conditions, the Christlessness of the world, the dangers threatening the Christians in the homes, etc., etc. It makes good copy and good material for many newspaper editorials. Why, we ask again, did it deserve such attention from the secular press of the land — why? Did the press do it for purely commercial reasons — to ingratiate itself with its Catholic readers?

The dangerous doctrines contained in this lengthy document, the false assertions, the arrogant claims — these they lightly sweep by as of no consequence. When, in his encyclical, the Pope, like all his predecessors, boldly claims to be the sole authorized representative of God's Law, the Vicar of Christ on earth, and the heart and center about which any religious revival must be organized — these and sundry other claims of the Pope — are left unattacked. And, yes, when he dares to assert the "infallable teaching authority of the Church" and espouse the cause of "freedom of conscience" — none dares drag forth the bloody history of the past — the history of popery — to refute him.

Yet the greatest danger lies not in what the Pope says in his encyclical but rather in what is left unsaid. It is true, of course, that it is not intended as an exhaustive confessional treatise. Nevertheless, it strikes one that all flagrant, controversial, unbiblical doctrine — of which the Catholic church has so many — are wisely skirted by the Pope and only such matters are touched upon on which there is no wide difference of opinion. There is method in this procedure. Rome is still Rome! She is still out to regain her lost power and the prestige of which she was shorn.

It matters not how much favorable publicity the Pope may receive or how highly his encyclical may be lauded by men and by the press. The only correct estimate of "his Holiness" and the only true picture of him is given us by the Spirit of God in the eternal Word, 2 Thess. 2: 3, 4. There God calls him the "man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Let us hearken unto Him!

W. J. S.

* * * *

"War News" "News from warring countries is subject to censorship. It may sometimes be misleading. It is the right and duty of every American citizen to do his own thinking, and hold his own beliefs, and not permit himself or his country to become a victim of emotionalism or propaganda." So reads the daily warning in one of Milwaukee's daily newspapers. We believe this notice to be very fair and sane advice. In fact, we believe the public press owes this unprejudiced explanation to all its readers. If all readers will heed

this honest warning and read the "war news" knowing that much of it bears local color and much of it is *intended* to prejudice our minds against or in favor of one or the other countries now at war, it will help us to keep our mental balance and preserve us from that hysteria which marked the World War.

It is against this sinister, unholy propaganda that every right-minded man and woman ought to cry out in unending protest. It is not fair to those whose historical and general knowledge of conditions in those countries now at war is meager, to people whose sympathy can easily be influenced one way or the other.

As Christians this certainly ought to be our one great aim: to be fair in our judgments and opinions; to guard our tongues from making statements that have no foundation — even though they concern those for whom we have no natural sympathy. The words of Christ, "But I say unto you: love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven. For He maketh His sun rise on the evil and on the good, and sendeth rain on the just and on the unjust," — these words of Christ have their application in time of war and time of peace alike. War gives no Christian a right to suspend either the fifth or the eighth commandment. We should at all times walk circumspectly and wisely in this evil and perverse world. The sympathies of the Christian go out to all men and all nations, especially at such trying times, knowing full well that he has brethren in the faith in every trench and that tears and heartaches will be found wherever the devil has his work. And war is the devil's work!

So let us be on our guard and not be so ready to accept everything as the truth that we read in our daily

papers in regard to the war, nor let it unduly influence us to make us sin. Let us wisely weigh all things well and leave the judging of the nations and their responsibility in this war to the Lord who shall judge the nations righteously in His own good time.

W. J. S.

OUR THANKSGIVING DAY

For sentimental reasons we like to think of our national Thanksgiving Day as dating back to the times of the Pilgrim fathers. We are sorry that history will not verify this contention. Our national Thanksgiving Day as we know it today did not become a permanent thing until the year 1864, during the presidency of Abraham Lincoln. He proclaimed the last Thursday of November as a national Thanksgiving Day and each succeeding president adhered to that day thereafter.

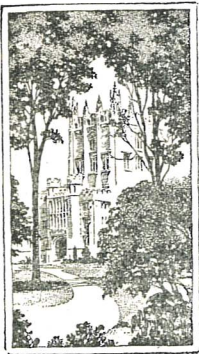
It is true that the observance of a national thanksgiving day really dates back to the early days of our country and to the Pilgrim fathers — but it never became a permanent fixture with them. The first thanksgiving day in this country was observed in 1621 by the Pilgrims after the first harvest. In 1630 the Massachusetts Bay Colony also appointed a day for thanksgiving and frequently thereafter until about 1680 when it was celebrated annually by these colonists. The New Netherland Dutch also appointed a day for thanksgiving in 1644 and repeated this custom frequently in the subsequent years.

In 1789 President Washington for the first time set the last Thursday in November as the day to be observed as the national Thanksgiving Day and repeated this in 1795. By the year 1858 the governors of 25 states issued proclamation appointing a day of thanksgiving. From their very inception these thanksgiving days, variously designated, were observed with religious services in the churches.

W. J. S.

SPECIAL SERVICES OF THANKSGIVING

CHURCH ANNIVERSARY, FOX LAKE, WIS.



St. John's Congregation at Fox Lake, Wis., celebrated its thirty-fifth anniversary on September 24, 1939. The Rev. E. Reim, a former pastor of this congregation, and the Rev. Ph. Koehler preached in the morning services. In the afternoon a reunion service of confirmation classes was held at which Prof. John Meyer and Pastor L. C. Kirst addressed the assembly. In the evening a sacred concert was given.

Many guests had come to join in our worship and praise to the Lord. A loud-speaker system had been installed for the day to take care of the overflow attendance. Dinner and supper were provided by the congregation and served by the Ladies' Aid in the church parlors.

St. John's Congregation was organized January 4,

1904, by Pastor Erich Moebus of Randolph. Its first house of worship was dedicated September 25, 1904. Previously services had been held and mission work had been done in Fox Lake by various pastors, among them Prof. John Meyer, who at the time was pastor at Beaver Dam. Pastor Moebus and Pastor Haase served our congregation from Randolph until 1914. In that year the congregation became self-sustaining. Since that time the following pastors have served the congregation: Pastor Herman Mueller, 1914-1919; Pastor George Denninger, 1919-1922; Pastor E. Reim, 1922-1930; Pastor A. Dasler, 1930-1938; since 1938, the undersigned.

In 1924 a former Baptist church was bought and renovated as a house of worship, a building that serves the congregation well to this day. On January 29, 1939, the congregation dedicated a Hammond organ to which an echo organ was added on the occasion of the thirty-fifth anniversary.

Through many storms our Savior Jesus Christ has piloted St. John's Congregation. It seemed impossible for a long time to establish a permanent Lutheran congregation in this city of Fox Lake which is 101 years old, one of the oldest settlements in Dodge County. With God's help it has been accomplished, and the little group of 7 voting members who organized in 1904 has grown to a congregation that numbers 132 voting members, 39 women members, 367 communicants. Our prayer is that the Lord of the Church may continue to preserve His word among us and fill our hearts with appreciation and thankfulness.

A. G. Dornfeld.

**SOUTHERN WISCONSIN PASTORAL
CONFERENCE CELEBRATES
FIFTIETH ANNIVERSARY**

On Sunday, October 22, the Southern Wisconsin Pastoral Conference celebrated the fiftieth anniversary of its organization. The Golden Jubilee service was held at First Lutheran Church, Racine. Pastor Th. Volkert served at liturgist. The Rev. C. H. Buenger, the senior pastor of the conference, preached the sermon on 1 Cor. 15: 58. The Pastors' Choir, directed by the Rev. Edwin Jaster, rendered two beautiful hymns of praise. Pastor E. W. Hillmer read the necrologue which included the names of forty-eight former members of the conference who have been called to their eternal reward.

After the service the pastors and their wives assembled in the church parlors for a banquet. Pastors Th. Volkert, Edwin Jaster, and their wives had served as an able committee on arrangements. The Rev. H. J. Diehl acted as master of ceremonies. Several pleasant hours were spent during which serious as well as addresses in a lighter vein were given. These included, among others, one regarding former members of the conference by Pastor O. B. Nommensen, and excerpts from the minutes by the undersigned. The present officers of the conference are: Chairman, Pastor Wm. H. Lehmann; Visitor, Pastor W. K. Pifer; and Secretary, the undersigned.

Edmond Sponholz.

**PASTOR M. PLASS OF OAKWOOD, WIS.,
COMPLETES FORTY YEARS
IN THE MINISTRY**

On Sunday, October 1, 1939, the Rev. M. Plass of Oakwood, Wis., was privileged to celebrate the fortieth anniversary of his ordination as a servant of the Lord. St. John's Congregation of Oakwood, Wis., arranged for a special thanksgiving service, at which the Rev. J. Bernthal of South Milwaukee, Wis., preached in the German language and the Rev. E. Sponholz of Slades, Corners, Wis., delivered an English address. After the service the

members of the Ladies' Aid served a luncheon in the church parlors.

May the Lord continue to shower His riches and blessings upon the service of His servant.

O. B. Nommensen.

**EMANUEL CHURCH OF
TAWAS CITY, MICH., OBSERVES
TENTH ANNIVERSARY OF ITS TEACHER**

On its first Sunday in October Emanuel Church at Tawas City, Mich., observed the tenth anniversary of Mr. Wm. Waltmann, teacher of Emanuel's Parochial School. The Rev. O. J. Eckert of Saginaw who as pastor of the congregation installed Mr. Waltmann ten years ago accepted the invitation to preach the anniversary sermon. A social gathering was held after the divine services and Mr. Waltmann was presented with a gift from the congregation as a token of esteem and appreciation for his faithful service.

May the Lord continue to bless our school and its teacher.

J. J. Roekle, pastor.

**TWENTY-FIFTH ANNIVERSARY OF
CHURCH DEDICATION**

On the Nineteenth Sunday after Trinity, August 6, the twenty-fifth anniversary of church dedication of the St. John's Evangelical Lutheran Congregation, Lake Benton, Minn., was celebrated. An all-day gathering of the congregation and friends was a feature of the commemorative event. Divine services were held at 9:00 A. M., in German, and at 10:30 A. M., in English, and at 2:30 P. M., in English again.

The Rev. Theo. Engel, pastor of the Polish Lord Jesus' Evangelical Lutheran Church, Chicago, Illinois, who was pastor of the local church at the time of its dedication twenty-five years ago, spoke at the first service of the day, delivering his discourse in the German tongue. In the other forenoon service, the Rev. H. C. Sprenger of Balaton, Minn., occupied the pulpit, speaking in English. The Rev. Arthur Fuerstenau of Boyd, Minnesota, preached in the afternoon service. The Rev. Paul W. Spaude, the local pastor, officiated at the altar in all of the services.

The church was beautifully and appropriately decorated with flowers of the season; the members of the Altar Guild attended to the details of this service. Throughout the time of worship, the church was well attended by an appreciative congregation. At noon the women's societies of the church served a bountiful dinner to the guests and members of the congregation, as well as a light lunch following the completion of the afternoon service. Members of the Walther League served throughout the day at the refreshment stand near the church.

Organized in March, 1891, the St. John's Church has prospered during its 48 years of existence. During its early days there was no church home, and services were conducted in the homes of the members of the congregation and later in the city hall. Assisting with the organization work was the Rev. J. Chr. Albrecht, then pastor of the Lutheran Church of Elkton, So. Dak., who conducted services during the first year of the church's existence. He was followed in 1892 by the Rev. G. H. Schoemperlen, who in turn was succeeded by the Pastors Jul. Dammann, G. A. Kuhn, and A. Kuhn. During Pastor Theo. Engel's ministry the congregation purchased the Congregational church building and dedicated it on August 2, 1914, to the Triune God.

The offerings received at the anniversary services were sent in for the Synod's Debt Retirement.

Paul W. Spaude, W. A. B. D.

GOLDEN WEDDING

On Sunday, October 1, Mr. and Mrs. Ferdinand Jahns of the St. John's Congregation at Slades Corners, Wis., celebrated their golden wedding anniversary in the company of their children. They were united in holy wedlock in our church by Pastor Henry Gieschen on October 1, 1889. On the occasion of this anniversary the undersigned spoke on Ps. 103:1-5. Edmond Sponholz.

From a Wider Field

A THANKSGIVING SONG

Dear Heavenly Father, just how can we thank Thee
For all the good things Thou hast given this year?
Thy limitless goodness provided abundance,
Thy pity gave comfort, assurance and cheer.

A horn of great plenty was poured out before us;
We stooped but to gather; we worked but to store;
And scarcely a hardship came over our doorstep;
While many braved peril and countless faced war.

We suffered no shortage of things that are needful;
Thy coffers were opened anew every day.
Yes, heavenly treasures were ours in full measure;
To win us Thy grace held benevolent sway.

Oh, help us remember, dear Lord, all Thy favors,
As slowly the year journeys on to a close.
Imprint in us deeply, whatever befalls us:
Alone Thy great bounty, Thy mercy bestows.

Theodora Lau.

THE LUTHERAN CHURCH — ITS CHORAL AND ITS SCHOOL

By Gervasius W. Fischer, Peshtigo, Wis.

Highly interesting to us is the report in the July, 1939, issue of the *Zeitwende*, that a recently published German Catholic hymnal for the youth contains forty hymns by Evangelical and Lutheran authors. Among them are well-known Lutheran hymns, such as: "Allein Gott in der Höh sei Ehr," "Lobe den Herren, den mächtigen König," and "Wer nur den lieben Gott lässt walten." There are five by Paul Gerhardt, and among these our Lutheran hymn, "O Haupt voll Blut und Wunden." Of Ph. Nikolai's hymns the powerful "Wachet auf, ruft uns die Stimme" and five others were taken over. Astonishing is the fact that even Dr. Luther is represented in the two hymns, "Nun bitten wir den Heiligen Geist" and "Gelobet seist du, Jesus Christ."

This is indeed a testimony to the unexcelled worth and inexhaustible power of the Lutheran choral. All must ultimately declare that nothing better exists. It is sad that, through the transition to the English, our Lutheran Christians no longer know how to prize the old Lutheran choral properly, and in its stead the subjective and for the most part softly emotional songs of a later period, largely taken over from the Reformed Church, are sung. This sad fact is heightened when we consider that the Christian school was at one time intimately connected with particularly the Lutheran Church. It, too, our Church did not know how to treasure properly; but papism has utilized it effectively for the promotion of Catholicism to this day. The Lutheran Church now contents itself for the most part with the Sunday school, the employment of which it learned from the Reformed Church, and thus with the sects grows constantly weaker in understanding and confession.

The thought, therefore, grows upon one whether we shall now also allow the gospel-filled Lutheran choral to be taken from us, and content ourselves with the Reformed hymnology. The Anti-Christ, on the contrary, adopts from us what serves his purposes, and uses it to exterminate true Lutheranism. That the Reformed Church can not hold out against Catholicism is plainly seen in our day. Every step that brings us nearer the Reformed system brings our Church thereby also nearer its demise.

One is almost inclined to say to our people: Let all of you again establish Lutheran schools. For so long as our Christians learn their Lutheran Catechism well, and diligently sing the Lutheran choral in school, home, and church, the Lutheran Church will stand firm in the confession of the pure Gospel. God grant it!

—Tr. by A. C. Stellhorn.

THE NEW HYMNAL

From the final report of the Intersynodical Committee on Hymnology issued last summer containing the lists of hymns to be included in the proposed new hymnal an interested and helpful friend has compiled a rather valuable report. This report lists the nationalities of hymn writers represented in the new hymn book. The report reveals the ecumenical character of our new hymnal. Scanning the list of nationalities represented one is reminded of Luther's words in the hymn "Thou in the Faith dost Men Unite of *Every Tongue and Every Nation.*" It should be remembered that some changes will be made in the list of hymns thus far adopted. Some hymns will no doubt be dropped and others added. Recently a Finnish hymn was included. The report follows:

Nationality	No. of Hymns in Hymnbook	Percent
German	267	37.17
Norwegian	13	2
English	238	33
American	30	4.16
American Lutheran	26	3.74
Scotch	30	4.16
Irish	20	2.8
Latin	33	4.5
Welsh	4	—
Swedish	1	—
Swiss	1	—
Slovak	6	—1
Danish	13	—2
French	7	1
Greek	9	1
Bohemian	2	—
Austrian	1	—
Italian	1	—
Spanish	1	—
Anonymous	9	1+
Unknown	13	—2

A. P. V.

PAROCHIAL SCHOOL OR NO SACRAMENTS

Nothing essentially new is involved in the measures which the Roman Catholic Bishop of Mobile has adopted to compel parents to send their children to the parochial schools. He has issued public warning, through the diocesan weekly paper, that Catholic parents who permit their children to attend the public schools will be excluded from the sacraments of the church. This insistence upon attendance at parochial schools is strictly in accordance with the teaching of the church, both in canon law and in the utterances of its councils and prelates. Canon 1374 of the new Code of Canon Law says: "Catholic children *must not* attend non Catholic, neutral or mixed schools; that is, such as are open to non-Catholics. It is for the bishop alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what

precautions attendance at such schools may be tolerated without danger of perversion to the pupils." It was only a repetition of this injunction when Bishop McQuaide, as quoted in *America*, the Jesuit weekly, said: "Unless the bishop has given his permission, no Catholic may entrust his child to any but a Catholic school." When Bishop Toolen of Mobile issued his ban upon Catholics in his diocese, which includes Alabama and west Florida, who send their children to public schools, he was not making any new legislation but was simply putting teeth in an old law by making the penalty for its disobedience perfectly definite. It is to be understood, of course, that the ban upon the attendance of Catholic children as pupils does not extend to the discouragement of Catholics who seek employment as teachers in the public schools. On the contrary. Data in regard to the Mobile diocese are not at hand, nor complete data in regard to any other diocese, but it is a known fact that in many of the larger cities a large percent of the public school teachers are Roman Catholics. In Chicago the per cent of graduates of Catholic high schools as compared with the percent of public high school graduates who enter the city normal to prepare for teaching positions in the public schools is about ten to one. This is no accident.

— *Christian Century.*

THE GEM OF THE REFORMATION

By Luther's hand a little gem
Was brought out from an ancient mine
Where precious pearls of priceless truth
In all their early beauty shine.

This gem unfolds the Law of God
That we might know what He requires
And walk the way of His commands
In deeds and words and in desires.

It tells us how the worlds were framed
And man before his Maker stood
To prove the power of Him Who spake
And found His works were very good.

It glorifies a Father's love,
A love that did not spare to give
His Son to shed His sacred blood,
That sinners might not die, but live.

It praises God, the Holy Ghost,
The Teacher of all saving grace,
Who guides us into all the truth
And makes our hearts His dwellingplace

It tells us how we ought to pray,
As our dear Lord Himself has said.
It speaks of "water and the word"
And of the "breaking of the bread."

We prize this Reformation gem
And pray that God may bless its way
In church and school and in the home
For time and for eternity.

— W. M. Czamanske.

NEWS BRIEFS



The editor wishes to assure all readers that the cut which appeared at the top of this column in the last issue was not an attempt at frivolous wit. It was the sad case of choosing a cut without the use of the indispensable spectacles. Sorry!

Word has finally been received that Dr. Paul Peters has safely reached the shores of the United States. He landed in New York on Sunday, November 5, and will arrive in Thiensville, God willing, on Wednesday, November 8. We are glad to welcome Dr. Peters and hope that he will be able to take up his work at the Seminary in the very near future.

Doctor Paul Peters will be installed a week from Sunday, November 19, in the Seminary chapel at Thiensville. The service will be held in the afternoon at 2:30 o'clock of that day. All friends of the institution are invited to attend the installation service.

Pastor William Scheppe, of Nigeria, Africa, who left his post there many weeks ago to sail to America was stranded on the Canary Islands according to word received. He has not as yet reached the United States. We hope to be able to give the readers of the *Northwestern Lutheran* more favorable news, concerning his trip, in the next issue.

On October the first, St. Peter's Lutheran Church of Sturgeon Bay dedicated its enlarged and renovated church. Sermons were preached by the Pastors O. Henning and R. Gose. Fr. Schumann is pastor of the church. We congratulate the pastor and congregation and pray that many may be blessed and drawn there to hear the Word of their salvation.

According to a news item clipped from *The Herald Citizen* (Catholic) the well known Major Edward Bowes of radio fame has presented his beautiful Westchester County estate to the Lutheran Church. This announcement was verified by Pastor Louis H. J. Henze, executive secretary of the Atlantic District of the Missouri Synod. The property was accepted by a corporation, including three clergymen and two laymen. The incorporation papers of the Major Bowes Memorial Retreat states its full purpose:

"To maintain a retreat dedicated to the advancement of the Lutheran clergy and laity of New York and neighboring states; to provide a place of seclusion where Lutherans, lay and clerical may practice the religious life and advance their mental and physical

well-being; to convoke conferences of missionaries, pastors, parochial school teachers, social and institutional workers and lay leaders for religious students, and developing their several causes and abilities in the Lutheran Church; to provide courses in Theology, all cognate subjects, sacred music and liturgical arts."

With reference to the above gift the Catholic *Herald Citizen* has this to say: "How the 'Catholic' (Major Bowes) squares this furtherance of an heretical cause with his own faith has not as yet been explained." That is correct from the Catholic viewpoint. It is a very disloyal act on the part of Major Bowes — it is selling his own church short. However, this works both ways. Let the Catholic Church show the same scruples when it either solicits or accepts gifts from Protestant donors.

The State Teachers Conference was held in Milwaukee during the past week at St. Mark's Church. A very good attendance was reported and a great interest was shown in the papers presented for consideration.

A complete report on the Wisconsin Teachers' Conference held in Milwaukee during the past week will appear in the next issue of the *Northwestern Lutheran*. The report reached us a little late for this issue.

Finally we received a letter from one of our brethren in Poland. It would be hard for us to convey to our readers the condition under which these brethren are living at the present time. They were removed from their congregations and the members were persecuted inhumanly by the Polish government. On the information that the pastor had spent a night with one of his members the Polish people burned this farmer's barns to the ground. Again the reminder, let us remember these brethren in our prayers.

Pastor Dudley Rohda of Flint, Mich., has accepted the call as professor at our institution in Watertown, Wis., is the report received from Pastor K. Timmel, secretary of the Northwestern College Board. The acceptance of Pastor Blume to a position on the faculty of Northwestern College was reported in our last issue. Every interested member of Synod will rejoice to know that our faculty there will be at full strength again.

Our congregation at Medford, Wis., of which Irwin J. Habeck is pastor, is erecting a new school building. We are not able to say if the congregation had a Christian school before or if this is going to mark the beginning of intensive Christian training in Medford. May the Lord continue his blessings to the Medford congregation and its pastor.

We want to thank our subscribers for the many encouraging letters that have come to us assuring us that they are working hard to get new subscribers for

the *Northwestern Lutheran*. One *layman* in Iowa writes that he has secured twelve new subscribers. That is a fine spirit! If more would work in that spirit we would soon have a subscription list worth while. What are you doing?
W. J. S.

This really should not be news, but in our circles it still is news, and because it is really good news, most encouraging news, it is told here: A congregation of some 484 communicants and 174 voters supporting the pastor and three teachers made a large interest pay-

ment, acquired a lot for \$2,500 with but \$140 remaining to be paid, invested several hundred dollars in new school furniture (enrollment 133), through the year kept up its payments for the Synod Debt Retirement Collection — and then brought in a Mission Offering of close to \$1,400, thus exceeding its quota for the year at the end of the first three months. Its work for Debt Retirement will undoubtedly be completed before the end of the remaining nine months.

The editor has nothing to add.

J. B.

A Report From Our President, Pastor John Brenner

COMMITTEES AT WORK

At our convention in Watertown and the sessions of the General Synodical Committee, we reported, discussed, and adopted resolutions concerning the work we plan to do in the new biennium, and now everything seems quiet.

This apparent quiet need not trouble us, for the work of the Church is work that is done quietly in our congregations, schools, and missions, where souls are led to Christ and built up in him. We do not hear so very often from our boards and standing committees, yet they are doing more hard work than many members of our Synod think in the performance of the routine duties of their office.

Beside these, special committees are giving their time and labor to the problems of the Synod and to the furtherance of its spiritual life.

The Sunday School Committee

Pastors: Edgar Hoenecke, chairman
Ed. Blakewell
W. Pifer

Teachers: F. Hagedorn
A. C. F. W. Meyer

Layman: Mr. W. Mett

This committee has been at work for some time and has twice reported to the General Synodical Committee. It is now continuing its work on a manual "that can be used either with the Northwestern Sunday School Lessons, or with a Bible History, or with the Bible itself, and also with the Northwestern card-pictures for the Primary grades."

The Committee has the following divisions in mind:

1. "A Preface, containing recommendations for the organization of the Sunday School and a list of textbooks and supplementary books for teachers.
2. Suggestions for Teachers, both "do's and don't's."
3. The Sunday Lessons, arranged according to the church year.

4. Memory Work, covering the Catechism, Golden Texts and Hymns.
5. Word Explanation of the Catechism text.
6. Summarized Practical Applications and Review Questions."

Committee on Young People's Work

Professors: E. Kowalke
C. Schweppe
J. Meyer

Pastors: J. Gauss
G. Bergemann

This committee will continue its work.

Committee on the Petitions of the Arizona and Colorado Conferences

Pastors: Edgar Hoenecke, chairman
L. Koeninger
E. Fritz

Laymen: Mr. M. Bode
Mr. B. Mayerhoff

Committee on Church and School Architecture

Pastors: M. Wehausen
M. Schroeder

Secretary: F. W. Meyer

This committee is to study the question and to make the practical suggestions if it finds it desirable and possible to establish a department of this nature.

Pastor H. Schaar was elected to compile a handbook of the Joint Synod, containing the constitutions of the Joint Synod and of the Districts, as well as all the regulations pertaining to boards, missions, and commissions."

History of Northwestern Lutheran Academy

The following have been appointed to write the history of our institution at Mobridge: Prof. R. Fenske, Pres. W. Meier, and Pastor E. Gamm.

All of these committees will welcome your criticisms, suggestions, information, and whatever other aid you may be able to give them.

NOTES ON NEBRASKA DISTRICT MISSIONS

The Home Mission work of our Synod in the Nebraska District is carried on not only in Nebraska but also in Colorado, in the so-called Rosebud section of South Dakota and in a section of Iowa.

According to the last biennial report, covering 1937 and 1938, there were 22 parishes and 48 stations, 22 missionaries and 3 teachers receiving subsidy. There was a total of 3,620 souls or 1,720 communicants, an increase of 567 and 364 respectively over the previous biennium.

Practically all the home mission work in this District is carried on in rural communities. Sioux City, Ia., is the only larger city in which the District has been represented. Omaha and Lincoln, the two largest cities in Nebraska, have no Wisconsin Synod church or mission.

Because of the geographical location there are practically no "feeders" for these mission parishes, unlike those in some other Districts nearer to old Lutheran centers. Though this precludes spectacular growth, it is real mission work which is being done. In nearly every case it is preaching the Word of Life to people who otherwise would not have access to the pure Gospel. Most of the missionaries in this District can echo the statement of Paul, Romans 15:20: "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." If the success of home mission work is to be judged according to the standard of fast growth and great membership increases, there would not be much occasion to rejoice, but if it is to be judged according to the standard whether the saving Gospel is being brought to people who otherwise would be without it, these District missions are on the whole serving that purpose.

The states of South Dakota and Nebraska have been suffering from continued droughts. In the greater part of these states no real crops have been harvested for the past seven or eight years. As a result of this the people have become poorer and poorer, and many have pulled up stakes. But in spite of this several of our mission congregations in the South Dakota Rosebud have increased their contributions and reduced the synodical subsidy. This shows that the people are willing to make real sacrifices for the Gospel and that the missionaries are working hard and faithfully.

A by-product of the long years of drought has been this that congregations which were formerly self-supporting have appealed to the Mission Board for help. Congregations of thirty odd members found it impossible to pay their pastor a living salary. If the investigations of the visitor and President showed that it was necessary and the available funds permitted, a small subsidy has been granted in such cases. However, in spite of such subsidy the pastor's salary remains usually far below the regular code salary for missionaries.

Ordinarily there are not many changes in the personnel, but in recent months there has been much moving and shifting about of the workers. At the present there are four vacancies, which will no doubt ultimately be filled by ministerial candidates now standing idle.

In recent years there has been greater expansion of home mission work in the Nebraska District than in any other District. This is due to the fact that our Synod has taken up work in the state of Colorado. Six years ago our Synod was not at all represented in Colorado. At the present time there are nine workers, not including the pastor of a self-supporting congregation but including the General Missionary. Since September 1 resident missionaries have been placed in the Montrose Gunnison-Delta field and in the Mancos-Dolores-Cortez field in the persons of Pastors Wietzke and Krenke. Both of these fields are on the Western Slope of Colorado, hundreds of miles from our nearest previous station. In keeping with the policy not to place candidates on the far outposts experienced men were called.

Since the beginning of September regular services have also been inaugurated in the city of Denver in a hall located at E. 4th Ave. and St. Paul Street, in a section far from the nearest Lutheran Church.

In the above we have endeavored to give a faint picture of the home mission work which is being carried on through the agency of the Nebraska District. Our missionaries are planting and watering. God alone can give the increase. That He will give the increase is guaranteed to us by His own promise.

I. M. F.

FROM OUR COLLEGES

NORTHWESTERN LUTHERAN ACADEMY

During the past few months many changes were made at this institution, more indeed than ever before within so short a period. Students arriving for the opening day of school saw what they believed to be a new building, heard of new men on the faculty, and soon sampled the superior meals of a new cook. As the infant institution of Synod, it should not be subjected to constant change;

a child, if it is to grow strong and healthy, should not have to undergo too many changes in diet and environment. But since the things that were done were unavoidable, friends of the school consider them another step forward and hope for even greater stability.

For our institution, stability is very closely related to a growing student body. Though the outgoing graduates must not be considered an actual loss, since such boys and

girls, thoroughly prepared in the necessary branches of learning, deepened in their Christian faith, and firmly set in the Christian view of life cannot but be a blessing to the Church, the State, and to their Alma Mater, their going nevertheless leaves a gap that must be filled. Adding to the four graduates the two students that failed to return, we needed at least six new students to fill that gap. Therefore all rejoiced when registration showed that, not six, but ten new students had made application for admission; hence, we are able to report a total enrollment of twenty-four. The increase is largely due to the fine cooperation of both students and pastors in gaining new students.

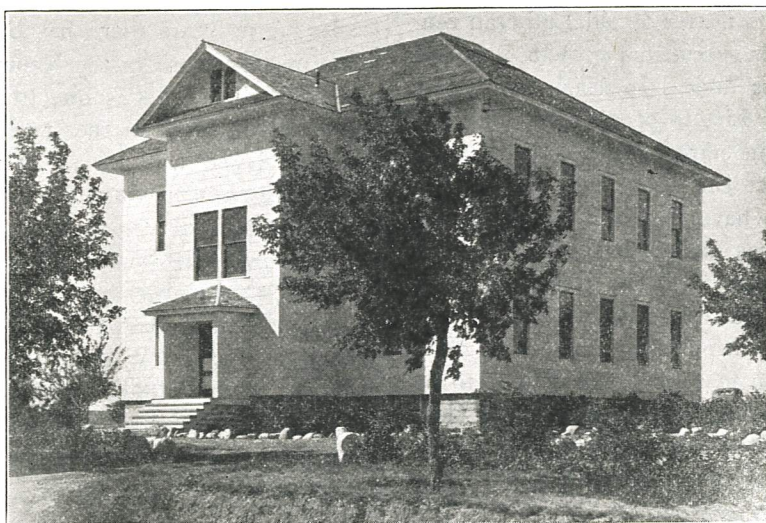
A person accustomed to large numbers may liken our counting students in fours, sixes, and tens to a little boy counting his pennies. It is a fitting illustration; for to the little boy those pennies are often hard won and to count them is to engage in a serious business. Similarly, in the West one soon learns to appreciate the individual. For us the possibilities held in one Christian boy or girl are almost boundless. Here as elsewhere, possibly more than elsewhere, we need young men and women that are the salt of the earth, that again erect the family altar, that in this materialistic age believe that it is more important to seek the kingdom of God than worldly treasure. The few are always important, for it is through the few that we reach the many. Did not our Lord feed the five thousand with five loaves and two fishes?

For the student a small group has its distinct advantages. If he is highly gifted, his progress and achievement is limited only by the course itself; if he has his difficulties, he knows he will receive enough individual attention to bring him to the full level of his endowments. There is in a small group also a much closer integration, which leads to the fullest exercise of Christian fellowship. Yet we who look for growth would extend these advantages to many more.

Among those that enrolled this year are three students that are taking special courses. We mention these here, not because we believe that Synod should support institutions of learning for other than its avowed purposes, but because these students would rather receive a good training and pay for it than have a poor education

almost without cost. Is it true that people not of our circles appreciate what we offer more than some within our own body?

In the past few years our "white building," as we are wont to call it, was becoming gray and spotty. It needed paint. It also needed something to seal it against the winter's storms, for the siding was loose, and the cracks that had resulted from moving it to its present location had never been repaired. Face to face with a perplexing problem — it is always difficult to mix need with economy — the men of our board decided on asbestos siding; cheap, but competent, labor completed the job. In the picture that we supply with this article you see the result. Compare this picture with one of the institution when it was founded and note the great improvement. The grounds around the building are not as bare as they used to be.



Trees and shrubs are sending their roots down to the moisture below the top soil so that in the next few years even faster growth may be expected. Since our new janitor, Mr. Fuerstenau, has a bent for gardening, we are looking forward to improvements about the campus. Though we dig and prune and water, we must patiently wait for growth. Even before they supply us with shade, our trees

are serving as a symbol of the school itself and of its future.

Changes on the teaching staff have almost become a traditional part of the life of this institution, but never before have so many changes been made on the faculty as in the past half year. To fill the place of Professor H. Oswald another permanent professor was called. A second vacancy, caused by the resignation of R. E. Bretzmann from his tutorial duties, is now filled by Mr. H. Meyer. After the work of the school had progressed about a month, our second tutor, E. A. Knier, received and accepted a call into the missions. Mr. Knier carried a heavy load in the classroom and besides served faithfully in the dormitory as inspector for more than two years. Fortunately one of our theological candidates, Mr. Immanuel Frey of Denver, Colo., consented to fill the vacancy in the classroom. Mr. Meyer has taken over the work of inspector.

And so with our staff of workers again complete, with

a carload of coal in the bin, and with three large gift-loads of vegetables in our cellar we are all set for the rest of the year. May the Lord, who has so graciously

been with us in the past, continue to prosper this school, and may He shield us from further interruptions in the work which He would have us do. R. A. Fenske.

OBITUARY

† HENRY A. BRAUN †

Henry A. Braun was born in Germany on January 13, 1871. At the age of two years he came to this country with his parents and settled at East Troy, Wisconsin. After finishing his course at Northwestern College, Watertown, Wis., he entered the teaching profession, serving faithfully for forty-two years in the parochial schools at Manistee, Mich., Neenah, Milwaukee, and Reedsville, Wis.

On December 27, 1894, he was united in holy wedlock with Miss Dorothy Kirchner. Five years ago ill health caused him to retire. On September 18 of this year he entered the Milwaukee Hospital where he underwent two operations. Following the second operation pneumonia set in from which he could not rally. He was called from

this vale of tears to the heavenly mansions on October 9, 1939, in the presence of his family.

Services were conducted at Trinity Ev. Luth. Church of Kiel, of which he was a faithful member, on October 12, 1939; interment in the East Troy Cemetery. He leaves to mourn his departure: His wife, 3 children: Mrs. Rudolph (Elfrieda) Horlamus of Hurley, Wis., Pastor Martin Braun of Cleveland, Wis., and Lorne Braun of Hayward, Wis., one grandchild; one brother, August, of East Troy, Wis., two sisters: Mrs. Emil Scheske, of Green Bay, and Miss Carrie Braun of Milwaukee, Wis., and a host of relatives and friends.

He attained the age of 68 years, 8 months, and 26 days. The undersigned conducted the services, basing his sermon on 2 Tim. 4, 7, 8. Harold O. Grunwald.

Announcements

ORDINATIONS AND INSTALLATIONS

Authorized by President H. Kirchner the undersigned installed Pastor Roman Biesman on the 19th Sunday after Trinity in St. John's Church, Rib Falls, Immanuel's Church, Town Rib Falls, and St. John's Church, Town Stettin.

Pastor M. Liesener assisted at St. John's Church, Town Stettin.

Address: Pastor Roman Biesmann, Edgar, Wis., R. 2.
E. E. Kolander.

Authorized by President Karl F. Krauss, the undersigned, assisted by Pastors Geo. Lueke, O. Naumann, A. Maas and H. Muehl, ordained and installed Candidate Richard A. Gensmer as pastor of our Mission in Findley, Ohio, in Trinity Church at Jenera, Ohio, on the 20th Sunday after Trinity, October 22, 1939. May the Lord bless the pastor and his work.

Address: Rev. Richard R. Gensmer, 202 E. Lima St., Findlay, Ohio.
J. Gauss.

Authorized by President Paul Bergmann the undersigned ordained and installed George Barthels in Zion Church of Allenton, Wis., and St. Peter's Church of Kohlsville, Wis., on the 20th Sunday after Trinity. Herman Cares.

CHANGED ADDRESS

Rev. F. E. Stern, 546 E. Willeta St., Phoenix, Ariz.

Rev. A. Lederer, 9487 No. Hanistique, Detroit, Mich.

REQUEST

If any congregation has a communion set which they wish to sell or donate to our new mission in Findley, they should contact me.

Rev. R. A. Gensmer,
202 E. Lima St.
Findlay, Ohio.

SOUTHWESTERN PASTORAL CONFERENCE

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

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

L. M. Bleichwehl, Sec'y.

BOOK REVIEW

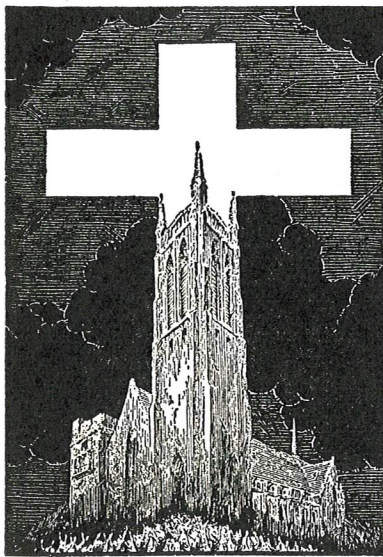
"Stories of Popular Hymns," by Kathleen Blanchard. — Print Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00, pages 142.

The book contains much interesting matter concerning popular hymns, their authors and "the causes which gave them birth." In some instances as for example "Shall We Gather at the River?" we doubt the propriety of the appella-

tion "hymn." The story of at least one of our German Lutheran Hymns should have been included in the volume. Other translated hymns are discussed. The book includes the stories of hymns by such well known authors as Wesley, Montgomery, Bonar, Watts, Havergal, Newton. The story of some of our favorites is well told, "Abide with Me," "Forever with the Lord," "How Sweet the Name of Jesus Sounds." A. P. V.

(Continued at bottom of next page)

MISSION FESTIVALS



Friedens Church,
Green Lake,
Wis.

Offering: \$80.67. —
E. P. Pankow,
pastor.

Seventh Sunday after
Trinity

Joint Parish Corn-
nell, Keystone,
and Birch
Creek, Chip-
pewa Co., Wis.

Offering: \$95.00 —
E. E. Prenz-
low, pastor.

Eighth Sunday after
Trinity

St. James Church,
Cambridge,
Wis.

Offering: \$24.50. —
Robert F. F.
Wolf, pastor.

Tenth Sunday after Trinity

St. Paul's Church, Cataract, Wis.

Offering: \$31.87. — L. M. Bleichwehl, pastor.

St. John's Church, Platteville, Colo.

Offering: \$51.65. — Victor Tiefel, pastor.

Twelfth Sunday after Trinity

St. Paul's Church, T. Prairie Farm, Wis.

St. Paul's Church, T. Dallas, Wis.

Offering: \$227.82; Ladies' Aid, T. Prairie Farm: \$15.00;
Young People's Society: \$10.00; total: \$252.82. —
John Henning, Jr., pastor.

St. Matthew's Church, Town of Grant, Minn.

Offering: \$110.00. — Wm. Franzmann, pastor.

Frieden's Church, Town Of Little Falls, Wis.

Offering: \$40.80. — L. W. Bleichwehl, pastor.

Twelfth and Sixteenth Sunday after Trinity

Christ Church, Menominee, Mich.

Offering: \$314.20. — Theodore Thurow, pastor.

Fifteenth Sunday after Trinity

Zion's Church, Auburn, Wis.

St. Mark's Church, Brush Prairie, Wis.

Offering: \$63.81. — John Henning, Jr., pastor.

St. John's Church, Valmy, Wis.

Offering: \$148.66. — Otto C. Henning, pastor.

St. John's Church, Milroy, Minn.

Offering: \$61.51. — E. R. Gamm, pastor.

Salem's Church, Lowell, Wis.

Offering: \$196.00. — O. W. Koch, pastor.

Sixteenth Sunday after Trinity

Zion's Church, St. Louis, Mich.

Offering: \$81.50. — C. G. Leyrer, pastor.

Immanuel's Church, Elgin, No. Dak.

Offering: \$81.75. — P. R. Kuske, pastor.

St. John's Church, Riga, Mich.

Offering: \$217.46. — C. H. Schmelzer, pastor.

Seventeenth Sunday after Trinity

St. Paul's Church, Hurley, Wis.

Offering: \$34.96. — R. C. Horlamus, pastor.

Zion's Church, Mercer, Wis.

Offering: \$8.97. — R. C. Horlamus, pastor.

St. John's Church, Town of Baytown, Minn.

Offering: \$275.00. — Wm. Franzmann, pastor.

First Church, La Crosse, Wis.

Offering: \$1,233.16. — W. A. Schumann, pastor.

Immanuel's Church, Black Creek, Wis.

Offering: \$104.35. — John March, pastor.

Christ Church, Marshall, Minn.

Offering: \$142.40. — E. R. Gamm, pastor.

St. Paul's Church, Sodus, Mich.

Offering: \$180.53. — A. J. Fischer.

Eighteenth Sunday after Trinity

St. Paul's Church, Tacoma, Wash.

Offering: \$121.00. — Arthur Sydow, pastor.

Zion's Church, Burt, No. Dak.

Offering: \$40.00. — P. R. Kuske, pastor.

St. John's Church, Town Sheridan, Minn.

Offering: \$70.80. — G. R. Schuetze, pastor.

Friedens Church, Hutchinson, Minn.

Offering: \$1,086.61. — W. J. Schulze, pastor.

St. Matthew's Church, Tittobawassee, Mich.

Offering: \$102.00. — Harold J. Zink, pastor.

Jerusalem's Church, Milwaukee, Wis.

Offering: \$609.06. — J. C. Dahlke, pastor.

St. James Church, Cambridge, Wis.

Offering: \$73.74. — Robert F. F. Wolff.

Nineteenth Sunday after Trinity

St. Paul's Church, Winneconne, Wis.

Offering: \$83.23. — O. Hoyer, pastor.

Zion's Church, Town Omro, Wis.

Offering: \$21.50. — O. Hoyer, pastor.

St. John's Church, Jefferson, Wis.

Offering: \$1,150.00. — O. Kuhlow, pastor.

Zion's Church, South Milwaukee, Wis.

Offering: \$322.60. — O. B. Nommensen, pastor.

St. Matthew's Church, Winona, Minn.

Offering: \$415.62. — A. L. Mennicke, pastor.

Trinity Church, Milwaukee, Wis.

Offering: \$301.40. — Arnold Schultz, pastor.

Twentieth Sunday after Trinity

First English Church Streeter, No. Dak.

Offering: \$24.53. — Wm. P. Holzhausen, pastor.

Zion's Church, Rhinelander, Wis.

Offering: \$1,426.32. — Paul J. Gieschen, pastor.

Twenty-first Sunday after Trinity

Faith Church, Tacoma, Wash.

Offering: \$41.00. — Roland H. Hoenecke, pastor.

"The Bible and Things to Come," by David Freeman, Th. M.,
Pastor, New Covenant Presbyterian Church, Philadel-
phia, Pa. Print, Zondervan Publishing House, Grand
Rapids, Mich. Price, \$1.00. — Pages 139.

This volume is dedicated to the memory of the Rev.
Professor J. Gresham Machem, D.D., Litt.D. Too much
has been written on the things to come without the support-
ing witness of the Bible. Too much has been written which
"tickles the fancies and stirs up the speculative imaginations."
There is a wide search after uncertainties, and a wider dis-
cussion of assumptions regarding the things to come." This
book and these sermons are different. True to his title
"The Bible and Things to Come," the writer has based his
sermons on Holy Writ. These sermons are not written in
words which man's wisdom teaches, but which the Holy
Ghost teaches. They are Scripturally sound.

Chapter titles: 1. The Second Coming of Christ and Sal-
vation; 2. When Will Christ Come? 3. The Signs of Christ's
Coming; 4. The Jews, Their Conversion and Their Land;

5. The Man of Sin; 6. Will There Be a Millennium? 7. After
Death — What? 8. The Day of Judgment; 9. The Final State.
A. P. V.

"Heart Reaching Object Lessons," by Elmer L. Wilder. —
"Sight Sermons on Sin, Salvation, Separation, and
Service." — Zondervan Publishing House, Grand Rapids,
Mich. Price, \$1.00. Pages 152.

This is another attempt at teaching the Law and Gospel
through the medium of object lessons. — We believe in "the
power of the word of God." We cannot find a place for
these object lessons in our day school or Sunday school. In
his preface to the book the author states "A child, if properly
evangelized will, when given an opportunity, accept Christ as
Savior. The adult must be persuaded and in the majority of
cases will never accept Christ." — We cannot agree. "The
imagination of man's heart is evil from his youth." The
Word of God, and only the Word will bring the child to the
knowledge of its sin and its Savior.
A. P. V.