

# 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

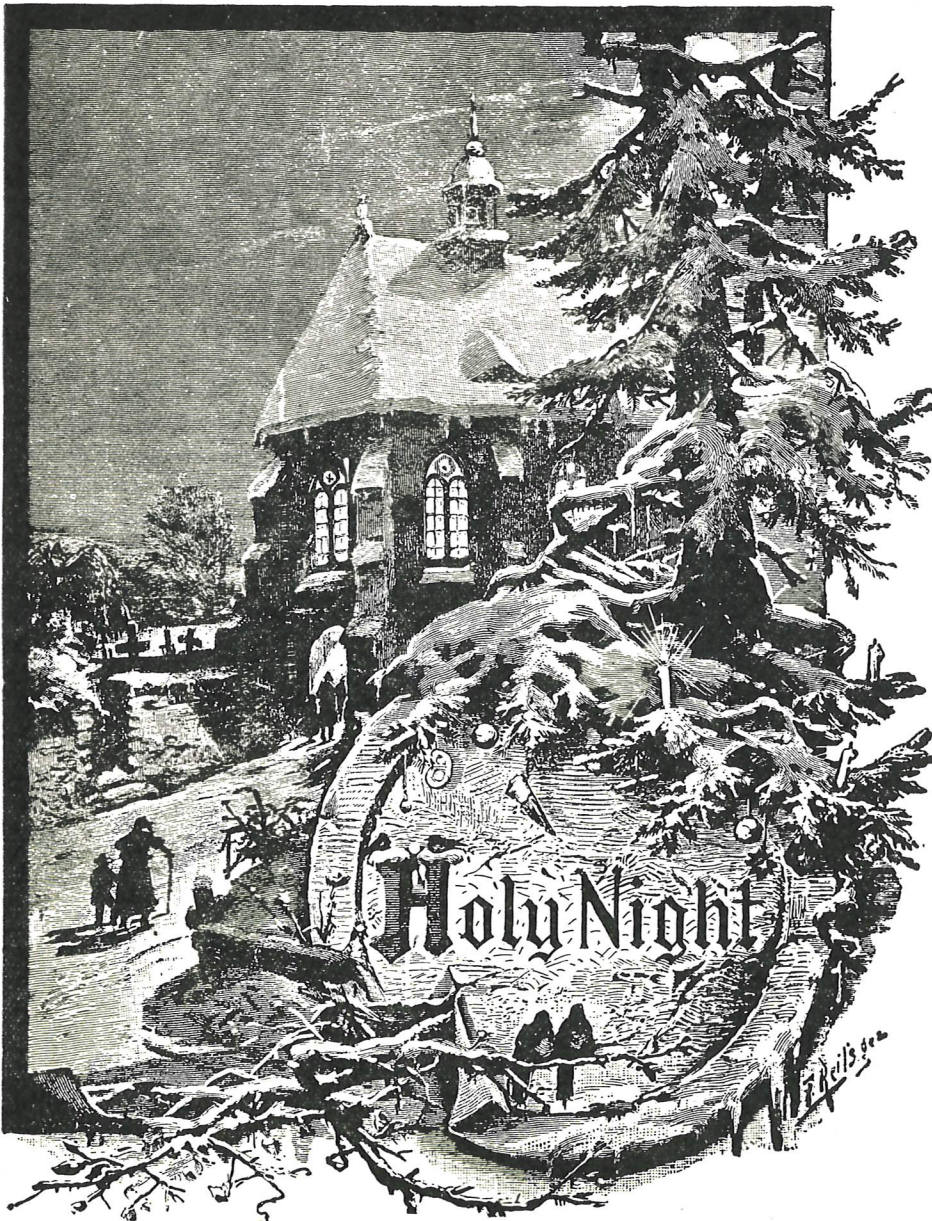
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Rev. C. Buenger, Jan. 40  
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## A. D. - Christmas - 1939



"To us a child of hope is born,  
To us a son is given,  
And on his shoulder ever rests,  
All power in earth and heaven.

His name shall be the Prince of Peace,  
The everlasting Lord,  
The wonderful, the counselor,  
The God by all adored.

His righteous government and power  
Shall over all extend;  
On judgment and on justice based,  
His reign shall have no end.

Lord Jesus, reign in us, we pray,  
And make us thine alone,  
Who with the Father ever art  
And Holy Spirit, one."

— Is. 9, 6.



## THE MAGNIFICAT MADE MINE

*"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Luke 1, 46.47"*

ONLY the angels from heaven have chanted a hymn more majestic than this. The *Gloria in Excelsis* of the heavenly host alone overpowers the Magnificat of Mary. We shall join the choir of the angels in time; but while we dwell in earthly tabernacles we may call ourselves blessed to make the Magnificat of Mary our own.

Some will say, "Mary, the mother of Jesus, indeed had reason to sing and to rejoice in view of her singular and honored position among mortals." Did not the angel of the Lord greet her with the words, "Hail, thou art highly favored, the Lord is with thee. Fear not, Mary, for thou hast found favor with God?" Mary herself appreciated this and said, "From henceforth all generations shall call me blessed." Thus *Mary* could rejoice. — But we have not caught the spirit of her hymn if we dwell on the peculiar distinction which was hers as the mother of our Savior. And Mary does not give expression to this special favor of the Lord in her Magnificat. Her hymn is tuned to the key of our own familiar: "All glory be to God on High, who hath *our Race* befriended; to *us* no harm shall now come nigh, the strife at last is ended. God showeth His good will toward *men*, and peace shall reign on *earth* again, Oh thank Him for His goodness!"

### "My Heart is Inditing a Good Matter"

Was it Melancthon, Luther's co-worker, who said, "Preaching is not an art, or I would have mastered it!" This applies also to Mary's Magnificat. To sing it is not an art, is not a matter of culture or musical training. Mary's Magnificat reminds one of David's most beautiful Psalm, the Forty-fifth, and its opening strains, "My heart is inditing a good matter." Thus Mary sings, "My soul doth magnify the Lord, and my spirit hath rejoiced." Not all of us may be blessed with a *voice* to sing, but all of us have a *heart* that can rejoice in the Savior. Moreover, some may speak and sing with the tongue of angels, yet, if the love of God is not shed abroad in their hearts they are become a sounding brass. Out of the fullness of the heart the mouth shall speak. God preserve us from mere artistic lip worship!

### The Christian — Luther's Allegory

Luther's allegory will help us better to understand Mary's Magnificat. Luther once likened the Christian to the tabernacle which Moses erected in the wilderness. This sanctuary was built in three parts. The first was the Holy of Holies where Jehovah dwelt among His people in the cloud that hovered over the ark of the covenant — the only light in the Holy of Holies was the light of this cloud, the "Glory of the Lord." The second section of the tabernacle was the Holy part. In it the golden candlestick gave light. — The outer court was the

third section of the tabernacle. Its canopy was the sky, its light, the light of the sun. This, Luther has suggested, is a type and figure of the believer. The Holy of Holies, the Holy part, and the outer court represent the spirit, the soul, and the body, respectively, of the Christian. So it is with the bodily, the material well-being of the Christian. The outward circumstances in which he lives, whether it be in prosperity or in adversity, may be observed by men. And they will call him blessed or unfortunate according to these outward circumstances in which they find him. But, certainly, life is more than meat and the body than raiment. God has given us a soul and a spirit, and these may be compared with the Holy part and the Most Holy of the tabernacle. The light of the Christian's soul is the Word, the Gospel of Jesus Christ. It shines brightly in days of prosperity and adversity. The external circumstances in which a Christian lives do not change the truth of the Gospel: "Ye are all the children of God through faith in Christ Jesus." And by faith in the Gospel the Lord Jesus himself dwells in the spirit of the Christian. Deep within the believer's heart dwells the peace of God which passeth all understanding, a peace which abides though storms may gather without. We bear this in mind as we hear the Magnificat of Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Her very words do not permit us to say that she was thinking of her outward circumstances. — Remember, too, those were perplexing ways through which God was leading her. Remember her poverty. Others might have fretted and murmured against God under like circumstances. But Mary sings. She sings of that which fills her *soul* and *spirit*. It is the truth and faithfulness of God and His Word which she magnifies. The spiritual blessings which God has prepared for the poor and lowly in spirit make her soul rejoice. It is the gift of God's Son, the Savior from sin, whom her spirit magnifies. And mark this, though she is the mother of the Savior, she still knows herself in need of grace and salvation, and she rejoices that she has found favor in the sight of God. — Mary must lay her child in a manger, yet she rejoices because she has kept all the words concerning this child in her heart. This is Mary's Magnificat.

### Make It Your Own

Sing of the truth, sing of the grace which hath appeared to us and all men in Christ at Christmas — can you? In the Epistle lesson for the Second Sunday in Advent we are told that Christ came for truth's sake and also for mercy's sake. Christ, the Savior, is come to confirm the truth and truthfulness of God. God *promised* the Savior. He also promised Him to *you*. Hold Him to that word and promise. Thus you have a claim to



salvation in Christ. Jesus also came for mercy's sake. Though we are unworthy because of our sins, yet we can plead mercy; and salvation is ours by grace. Saved from sin and everlasting condemnation, with Immanuel as our Savior, we can sing under all circumstances, in sickness and in health, in prosperity and adversity. — Deep within our soul we have the light and the assurance: "God is my dear Father, the Friend who loves me most, and that whate'er betide me, my Savior is at hand, through stormy seas to guide me, and bring me safe to land."

My soul doth magnify the Lord,  
My spirit hath rejoiced in God;  
He saves according to His Word. Hallelujah!

His mighty arm hath done great things,  
His mercy free salvation brings,  
Now through all Christendom it rings. Hallelujah!

The proud and mighty are abased;  
The poor and humble He hath raised;  
His holy name be ever praised! Hallelujah!

A. P. V.

## THE CHRISTMAS STAR

By Pastor H. Shiley, West Allis, Wis.

### THE STAR OF THE WISE MEN

**M**ANY attempts have been made by astronomers and others to explain the mystery of the star which guided the Wise Men from their home in the East to Jerusalem and finally led them to the Child of Bethlehem. Let us briefly examine some of the theories that have been advanced by them with the purpose, of course, of explaining away the supernatural and making the appearance of that star a very natural occurrence.

#### Theory Number One

It is claimed by some that that star was none other than the planet Venus at the very peak of its brilliancy which these Wise Men followed and that ultimately led them to Jerusalem. Venus, you know, is the brightest object visible in the heavens, the sun and the moon alone excepted. This is their explanation: the Wise Men saw this planet, and like all remote objects, it appeared to move with them, which made them believe that they were being guided by Venus, but it proved to be an optical illusion.

It need hardly be said that this explanation does not fit the Biblical account of that star recorded in Matthew 2:1-10. This peculiar star was visible in the East where it appeared unto them. They read its message and followed its guidance to Jerusalem and finally to Bethlehem and there stood over the house in which the Christ child lay. This star travelled *south*; a thing that Venus could not do, since no heavenly body travels south. The proponents of this theory, that the star was Venus, would have us assume that these Wise Men were totally ignorant of the existence of the brightest of all heavenly bodies. This is preposterous, since these Wise Men studied the stars and hence knew Venus.

very well as the morning or evening star. They could not have been deceived by Venus.

#### Theory Number Two

Another theory to receive attention claims that at the time of the birth of Christ there was a remarkable conjunction (a coming together) of several planets: Jupiter, Saturn and Mars in one place in the sky. Perhaps also, they met near a bright fixed star. This would make the four bright objects appear as one extremely brilliant star to the people on the earth. This bright object the Wise Men mistook for a new star which they apparently followed, as in the case of Venus. However, all the objections raised against the "Venus theory" apply here also. But let us add one more objection to this theory. Those four stars, which they claim came together in the heavens, could not have remained together long enough in the sky to allow the Magi to make that long trip from the East to Bethlehem. Travel was extremely slow in those days, and ere long they would have seen their star breaking up into four lights and disintegrating.

#### Theory Number Three

Still others propose the idea that a variable star burst forth in great splendor, as a star just recently did, and that this new star was the star that guided the Wise men. The above objections will also disprove the possibility of this theory. A star could not travel *south* and come to rest over the house to which Mary and Joseph had removed the child Jesus.

#### Other Theories

Some have even assumed that the Wise Men saw a comet. But a comet would hardly be interpreted by the Wise Men as heralding the





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Arthur Voss, Church News

**Associate Editors:** Professor K. Schweppe  
Im. P. Frey

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birth of the new King of the Jews, for a comet, in ancient times, was interpreted as an evil omen, foretelling the coming of some disaster.

One more theory and we shall have exhausted the possibilities advanced by those who do not accept the biblical version. It is claimed that the Wise Men saw a large meteor flash across the sky in the East. They believed that they were to go in that direction. As they travelled on they saw a few more meteors and regarded them as the same one they had seen at first. On the way from Jerusalem to Bethlehem still another meteor flashed out and seemed to light right among some houses directly in front of them. They entered one of them, and sure enough, there was the Christ child.

The theory is too fantastic and also assumes that the Magi had never seen a meteor.

### What Star Did They Follow?

No man will ever be able to identify the star that led the Wise Men safely to the Christ Child for the simple reason that it was a special creation. The Lord, no doubt, created a special star for this purpose that moved low in the heavens and so slowly that the Magi could easily fol-

low it and safely discern it from all other stars under the canopy of heaven. And when the star had served its God-intended purpose and had delivered the Wise Men to the door of the house where the young child lay it disappeared forever.

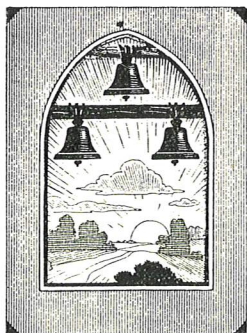
Surely the appearance of that star is no greater miracle than that the Son of God was made manifest in the flesh. To a Christian this miraculous appearance of that star will never be a stumbling block. The only reason such "natural" explanations are offered by men is because they refuse to believe in any miracle. They are the modernists and unbelievers, and to them the Bible is not holy ground but just a book written by fallible men.

"God moves in mysterious ways his wonders to perform." Here he created a special star to lead these Gentiles to the Savior. And these stars above could still lead men to the truth for, "the heavens declare the glory of the Lord; and the firmament showeth His handiwork." If men would study the stars, humbly seeking the truth, the Lord would have mercy on them as He did on the Wise Men and lead them to the Word, the Gospel of their salvation, where they too would find the Christ child, the Savior from sin.

## LET US CELEBRATE CHRISTMAS

### NOT AS DOES THE WORLD

**T**HE celebration of Christmas in the world has been reduced to the most shameful abuse and the utter desecration of the blessed event that the Christian Church commemorates on that day. In the world generally, and in the larger cities of our country in particular, the Christmas days seem to give impetus to the most uncontrolled and reckless debauchery, carnality and dissipation imaginable. Every public place of the baser sort has made careful and elaborate preparations for the expected revelers who are going to eat and drink and be merry lest tomorrow they may be dead. Neither have the business houses of the cities forgotten to cry their wares into the ears of the public. The streets of the cities and the wide



lanes of the country will be jammed on Christmas and the boisterous and hilarious shouts and the din of the Bacchanalian and the merry-makers will be heard for many a mile; some will give untold trouble to the officers of the law and make the highways dangerous.

Many of the celebrants, God's pity, will be those who are still of a tender age in the early twenties of life — young men and young women — boys and girls. To look upon some of the scenes that are annually enacted makes the heart sick and the spirit shudder, unless we have become callous to such scenes. And the homes, the fire-sides, which God intended for intimate social intercourse, are forsaken. Each member of it has turned to his own way, in utter disregard of the desires and intentions of the other. And no one cares! Each one is bent on enjoying the day in his own way — the way of sin and destruction, to be sure. Forsaken is the beautifully decorated home, the warm inviting fire-place, the brilliantly lighted tree — emblematic of the blessed eternity. Surely



there will be many homes of the children of the world that the above description will not fit; not, however, because they have a different mind in regard to Christmas, but because their financial condition, perhaps, will not permit such extravagance or because of personal inclinations or disinclinations, aside from any moral convictions in the matter.

But what a shallow, hollow, empty, sinful thing is Christmas with them. It must all be hateful and disgusting to the Christian and he can want none of it.

### Nor WITH the World

As little as the Christian can celebrate Christmas as the world does, so little will he celebrate *with* the world. The mere avoiding of the hilarious Christmas revelry of the world will not satisfy the Christian. This festival is of such a sacred nature that he will want to observe it, not in the company of the world, but in the company of those who with him are able, by the Spirit of God, to appreciate its sacred meaning and gratefully remember God's mercy to a fallen world.

Not all children of the world are base, vile, flagrant corrupters of the traditional moral code among men. They are not all drunkards, adulterers, fornicators, revelers, open mockers of holy things. There may even be many among them who hate licentiousness, indecency and immorality on moral grounds. But all this makes them not one whit better in the sight of God nor more fit company for the Christian. In fact, they may be more dangerous to the Christian than the open sinner. These are the Pharisees and moralists known to every age; yet they have as little sympathy for all that Christmas means to us as the libertine. Their company will be as unsavory as that of the others. There is and can be no bond of intimacy between the Christian and them. As little as we could form an intimate friendship with people who hate and despise our father or mother without a just cause, so little can we feel drawn to people who despise the goodness of God that would lead them to repentance; so little could we want them to celebrate Christmas in our intimate circle. That would quench the very spirit of the festival which we want to dominate our hearts. In our complex national life and the work-a-day world of our country the consciousness of this separation — oftentimes painful separation — is threatened to be forced into the background, and it becomes necessary to be reminded of it. Let the world keep the feast in her way and we in our way.

### But Apart from the World

When we think of Christmas, and all that it means to the Christian — when we think of *celebrating* — we cannot but think of it in light of John 3:16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," and Titus 2:11-13, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying all ungodliness and worldly

lusts, we should live *soberly, righteously, and godly* in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Here is the spirit that permeates the whole Christian Christmas. In it all the world, the churchless, the unbeliever has no part because he rejects the counsel of God against himself. That inner joy, which the Christian experiences and which centers on Christ, finds no response in the heart of those who are without Christ in the world.

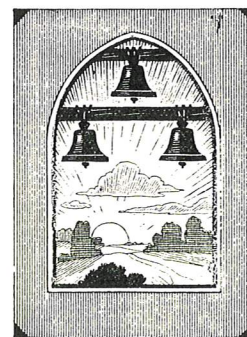
It is natural then that the Christian will seek such as are of the household of faith and are like-minded with him, and with them celebrate Christmas. They alone can meet on common ground, being of one mind in the joy, the hope, the comfort that Christmas and its message brings to us.

The social life which we crave (and this craving is not wrong) during the Christmas season, will most certainly find its utmost satisfaction in the family circle. This is the first sphere of God-intended social life; it is the very stronghold, nucleous and focal point of the Church as well. Here the Christian may give vent to the joys that move his heart; here he will find those who share those joys with him and are willing to raise their hearts and voices with him to the Lord, "who spared not His own Son but delivered Him up for us all." If one would widen this sphere — there are those of the Church, those especially, who have found a larger place in our heart; but always such who share with us the real meaning of Christmas.

### To the Glory of God

Is all feasting and merry-making and joviality taboo and displeasing to God? Let this never be said! It is only by the abuse that we dishonor God and His Christ. The Christian is still human and because of that fact, perhaps, feasting is one way by which he gives vent to the joys of his heart and spirit. It has been so among God's children from the beginning of time, and nowhere does the Scripture find fault with such family feasts. — But, let us remember, with a Christian it is never the *cause* but always the *result* of joy, a joy that lies far deeper than the material part of man, rather, a joy that lies deeply concealed in the heart, in the spirit and has its wellspring in the Spirit of God.

This is especially true of our great church festivals; and Christmas is not the least among them. Mary was moved to glorify God at the very thought of the Savior's birth and she sang her great Magnificat to give expression to the joy of her heart. "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior." So sang the Christians in times past; so sing the Christians today. They join in





that mighty refrain of the angel-chorus: "Glory to God in the highest, on earth peace, good will toward men."

So let us celebrate Christmas! "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be

filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:17-20. W. J. S.

## COMMENTS

**Extravagant Claims** It is nothing new to receive advertising matter these days that promises to help cure the "ills" in the church and help the "poor overworked pastor." Just *why* people are so much interested and spend so much time on the "problem" of the ministers and the churches and gush forth an unending stream of sympathy for both and are ever ready to "advise" and "help" this hapless pair — is simply beyond us. In fact, we are fed up, we are sick of the advice of every Tom, Dick and Harry and their uninvited and uncalled-for sympathy. It is nothing less than an insult to a self-respecting pastor and congregation to be forever an object of pity and to be told — by some officious fellow, who has no call from God or the Church — that the members of the church are shirking and the pastor is over-loaded with work. If this *were* the case, we still would resent the offer of a "helpful scheme" from some self-appointed master-mind.

It seems to us that their interest in the Church and the pastors is selfish rather than altruistic. They "work" the churches because experience has proven that many churches and many pastors can be "worked." Some are open to any scheme that promises *money* or numerical increase in membership.

Isn't it high time that the churches and pastors assert themselves and regain or preserve their self-respect? Why will we permit men — outside of the church or within the church — to gain the impression that the Church of Christ is a beggar-institution and that the glorious Gospel it possesses and preaches is impotent to cope with its own problems and provide efficient perfect relief?

Here is a soap (not soft-soap) company "willing" to help the struggling churches out of their stringencies and help them bear the burdens with a lucrative offer. — Hear the Savior, "My yoke is easy and my burden light." Here comes another booklet, prolifically illustrated, showing in successive pictures the tragic figure of a minister: the church board informs him that his work is not satisfactory; the children take no interest in the Sunday school; the president of the ladies' aid informs him that interest is lacking for the bazaar (what a blessing); the treasurer tells him he can't meet the bills; the pastor sits in his study a helpless fellow, a dejected figure. He sees the roof caving in upon him and decides to "pack the suitcase." Then comes his wife and tells him that all successful ministers have a parish paper and advises him to try it. He does! And now, believe it or not, that

pastor, so badly in the "dumps" a moment ago, becomes a great success, all his worries vanish as by magic, as the mist before the sun.

It is not now our purpose to write disparagingly about the modest parish paper if it remains humbly and soberly within the God-given sphere of the local congregation; but when such extravagant claims are made and disseminated among pastors and churches, we believe it is time to call a halt. Such claims, let us repeat, challenge the intelligence of the pastor and are an outright insult to the church and the Gospel of Christ. That Gospel which we have been called to *teach* and *preach*, if conscientiously applied, will leave nothing wanting. We will need no aids of any kind. W. J. S.

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**The Metaphysical Baby** The latest experiment of this evolutionistic and benighted world concerns — a baby — a red haired, blue-eyed five-month-old baby — if this will add color and interest to the picture. The parents of the child, so it is reported, abandoned her because of extreme poverty that would not permit them to care properly for the child. So, to give Jean a better opportunity in life, the parents asked the Royal Fraternity of Metaphysicians to adopt her. She is now being cared for by a private nurse in the one-time Vanderbilt mansion on Long Island owned by the above mentioned fraternity.

What, we curiously ask, is this fraternity going to do with the five-month-old baby, what possible interest could they have in this tiny tot? The answer is given by their leader that they are going to use this baby to "prove that immortality can be actually achieved, not as a ghost or spirit" and "that man is an immortal being."

How do these Metaphysicians intend to achieve this end? The formula is very simple, so simple, in fact, that one marvels why others didn't hit on this idea before. Jean is never to hear death or disease spoken of because, this fraternity claims, "illness and death are the result of destructive thinking." Her diet is also to be rigidly supervised. She will be raised on a vegetable diet — a very important detail in achieving immortality.

That is the latest balderdash! We refuse to believe that these men are serious and that they expect anyone to take them seriously. They know as well as everyone knows that immortality cannot be produced by eating garlic, cabbage and spinach and by avoiding talk of illness and death. This may be a good recipe for the stomach



and for the neighbor or friend who usually must listen sympathetically to our aches and pains — but beyond this — and for immortality — it will prove a very thin excuse.

There is, of course, a bomb-proof recipe for immortality. But it is not the product of the garden soil, nor yet the result of well chosen subject matter for conversational purposes — but it comes from the Savior, the Son of God, to whom belongs immortality. He says John 11: 25, 26, "*I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.*" This recipe is fool-proof. These are not empty words, spoken by some idealist, some dreamer, but by Him who mightily demonstrated the truth of this claim. He was nailed to the cross and He died upon it; He was laid into the grave — a dead man; on the third day, however, He appeared to His disciples — alive. What is the answer? He proved what he claimed John 10: 18, "I have power to lay it (my life) down, and I have power to take it again." Here is IMMORTALITY — neither death nor grave mean a thing to Him. And as He conquered, so shall we conquer by Him; for He distinctly says, "Whosoever believeth in me shall live — shall never die."

Mortality, death is the result of sin, 1 Corinthians 15: 56, "The sting of death is sin; and the strength of sin is the law." Sin and the Law are vanquished by the Savior; and with them every vestige of power they once had over man. *All who believe* in the Lord's victory over them shall at His return put on IMMORTALITY. If the Royal Fraternity of Methaphysicians are sincerely seeking to achieve immortality for little Jean we advise them to feed her — not a vegetable diet, nor chosen subjects for conversation that avoid the mentioning of illness and death — but the Gospel of Christ which through faith will some day clothe her with immortality.

W. J. S.

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**Be It Resolved** Doubtless it is often wise and necessary to pass carefully worded resolutions, but it sometimes seems as if organizations give this kind of emphasis to matters scarcely worthy of so

much breath and formality. In studying reports of committees and brotherhoods and synods, one is frequently annoyed by being compelled to read several paragraphs beginning with the stereotyped WHEREAS and finally leading, far down the page, to a BE IT RESOLVED. Quite often both the contents and this stilted kind of language could have been omitted, and no one would have suffered.

It also seems as if World War II is going to bring us another flood of such rhetoric. Just two examples, and these are quite like a number of others that have appeared in recent weeks.

"We hereby empower the secretary of this . . . to apprise the President and the Congress of the United States that we have prayed and do continue to pray that divine wisdom be vouchsafed them in the discharge of their difficult duties in a manner that pleases God by regard for His good and gracious will for our nation. Being thus led by the God of nations, we pledge to the civil authorities of our land continued loyalty and obedience."

"That we pledge our support and cooperation . . . to the safeguarding of our American rights and liberties, bequeathed to us as a precious heritage and sacred trust by our forefathers."

Of course a Christian prays for those in authority. As a good citizen he seeks to preserve civic rights and liberties for himself and for all others. Are we now under suspicion? Have we given people reason to believe that we have stopped praying for the higher powers in this country? Have we carried on in a fashion that might reflect on our Christianity or on our intention to uphold our democratic institutions?

If we have, such resolutions might serve to remind us of our delinquency; but if we have, will the sending of such resolutions to the President and the Congress cure our ailment? If we have not, why BE IT RESOLVED at all? Are not some things self-evident?

It is always well to remind ourselves of prayer and of subjection to those who rule over us, but we are in a sorry state if the world refuses to give us credit for these virtues without our shouting them from the house-tops.

S.

## OUR EAST FORK MISSION, WHITERIVER, ARIZONA

By P. A. Behn, Whiteriver, Ariz.

RECENTLY one of our pastors confessed that the work among our Apache Indians did not have his wholehearted support until he *visited* the field. During the past summer months we welcomed a number of mission friends from the East and the West. The printed page does not adequately portray the panorama of our work and activity, of success and progress. Visitors can absorb much in a short time. Their usual interest and reactions stir our workers on to continue to bear the difficulties peculiar to the Apache Vineyard.

The life of another people unfolds before us. They are victims of the powers of darkness, yet, standing in awe of that "Light that should lighten the Gentiles." They approach this Light with caution. Yesterday the Red Brother doubted whether the White missionary could bring him something worth while. Today he is knocking at our door, pouring out his troubles to one whom he believes does understand. The Gospel-Bearer may today proceed to the teepees in Apacheland to find a warm welcome. Love had broken down the barrier.



"That ye love one another as I have loved you," spoken by the Savior so long ago, is still a sound principle in finding souls for Christ.

#### Another Milestone

This year the East Fork Mission Station passed another milestone. Major repairs on our buildings, necessary for years, have finally been made. Had our girls' dormitory been passed by another year it would have become necessary to replace the siding on at least one side. The rear of the chapel did require replacement of siding. The newly painted (white) exterior of our buildings now bespeaks the work that is being carried on indoors, that of bringing up children for the Lord.



The First Seed (First Mission House)  
and the Later Fruits

Leon Coty, born February 27, 1937; Drusilla Bead, born April 12, 1937; Velma Stevens, born June 19, 1937; Louise Walker, born July 9, 1937; Oliver Belwoods, born January 13, 1937

Last spring our mission workers bemoaned the fact that the interior of our chapel did not come in for repairs. It seems obvious that any such expenditure could not be considered at this time by the Synod.

Could something be done locally? A committee found willing hearts and hands among both Indians and Whites of our congregation. The results were gratifying. A special collection on Easter Sunday amounted to about \$120.00. Past and future Sunday collections netted the balance required for materials, which totaled \$306.00. The labor was supplied without cost. While repairs were under way we held our services out of doors. — On October 15 we again opened the doors of our chapel. Superintendent Uplegger of San Carlos addressed the congregation in the Apache language and Pastor Guenther of Whiteriver preached in the English language, "Surely, this is the House of God."

The annual maintenance of the Institution at East Fork costs much more than the above mentioned expenditures. It was not so in 1902 when a missionary with the help of two Indians built the chapel and enrolled 20 children in the school. Thirty-seven years have since passed. Today three other teachers are instructing about 90 children of another generation. Today many physical

handicaps have been met to permit school work to go along more smoothly. Instead of six grades there are eight. We have better classrooms, more adequate equipment to meet the needs of the entire Institution. — But the spiritual problems continue. The home life is beset with old sins clothed in different garments, even as it is among our White people. Children are being lured to the government schools through movies and social activities. Yet, the chosen few acknowledge their sinfulness and seek salvation in the wounds of Christ, realizing that there is salvation in no other. Fathers and mothers bring their infants to Baptism; young men and women partake of the Water of Life among those who have recognized the folly of man's wisdom.

#### The Orphanage

Our group of ninety includes those from the Day school, Boarding school, and Orphanage. The latter group particularly is thought of when the name of this mission station is mentioned, as can be seen from the contributions that reach us. It is not a purely humanitarian interest that should prompt the Synod to spend hundreds of dollars each year for these unfortunate children. Finally, that belongs to the duties of our government whose wards these children are. The Church has a greater task to perform. Apacheland needs native evangelists to carry the Gospel to their own people. When, in 1923, the Orphanage was begun, this thought was prevalent. Sixteen years of shepherding have brought some of the first orphanage boys and girls to the age of discretion. The fruits of the Gospel are manifesting themselves in many ways gratifying to the workers. These children are on the threshold of serving the Kingdom of God in the capacity of mission workers.

We have about 20 infants in our orphanage below school age. Some are twins, due to the old Apache tradition, which casts out the smaller one. In other instances home conditions were such that the child would have perished had it stayed in camp. — Douglas was such a child. His mother was ill and could not care for him. The grandmother tried to do so. When the baby showed signs of weakening the missionary was consulted. He found the baby starving. Thanks to the care given him at the orphanage Douglas today is a fine young man, a promising chief.

Nellie Bulloch is from Cibecue. She was found — this was on January 20, 1937 — not far from camp wrapped in a blanket, a deformed child. The baby was rushed to the government hospital fifty miles away and given treatment and proper care. Eventually Nellie came under our care. Some facial deformities have been corrected by operation, some are pending. But Nellie is a happy little girl in our large family. She is progressing in most ways as well as the normal children.

At this writing another call came to us. Twins arrived at the Hugh Massey home. Will the orphanage not take the girl? We had to act quickly. The child was



taken to the hospital where it will stay at least three months before the orphanage will admit it. This hospital care is given us through the courtesy of the local government doctor, who fully realizes the conditions which prevail in our orphanage without a regular night nurse.

### Our Needs

At present we are setting up estimates on the cost of much needed blankets and bed coverings for our many charges. We should have at least one blanket for each of the sixty cots. We trust that Christmas contributions will cover the costs. — Speaking of Christmas, we are brought face to face with the Christmas shopping problem

that seems to enter every house. And what a problem we have at East Fork, covering the needs of our children, from the infant in the crib to the large orphanage boy, from the little candidate in the camp who will enroll as a beginner next year to the old grandmother. They who are responsible for all this shopping are eagerly watching the incoming mail for letters with "enclosures."

Let love for the heathen manifest itself! Love has conquered tribes and nations for Christ. Time, money, and life are offered on the altar by Christians that others may be won for Him. But are these offerings not God's time, God's money, and a life dedicated to the highest privilege which God can bestow on any man? P. A. B.

## ADVENT

**H**AVE mercy, Lord, upon a world  
That at the Advent of Thy birth  
Is so concerned with giving gifts  
Of only transitory worth;  
That it forgets the gift to men  
Is Christ the Babe of Bethlehem.

Have mercy, Lord! At a mad pace  
We spend our talents and our strength  
And reach the zenith of the year  
With weary, faltering steps at length;  
We only dimly see the light  
That ushers in the Holy Night.

Have mercy, Lord! Our selfish gifts  
Are only to a chosen few.  
And these will compensate in turn.  
Thy love, dear God, no boundaries knew;  
Though reprobate and vile with sin,  
Thy love sent Christ and took us in.

Have mercy, Lord! Our blinded eyes  
Count blessings by material worth.  
Unless Thy Spirit change the heart  
And gives to us a second birth,  
Our sinful heart will never see  
That Christ alone can make us free.

Have mercy, Lord! Prepare our hearts  
That we Thy Advent may receive;  
And by our deeds and lives express  
That all Thy teachings we believe;  
Then truly shall the angels sing  
For hearts grown tired of wandering.

Have mercy, Lord! Then may the heart  
Await with yearning that great day  
When with the saints in glory we,  
Without reserve, our gifts shall lay  
Before Thy feet — oh wondrous grace —  
And see the Christ Child face to face.

Esther A. Schumann.

## NEWS BRIEFS



Superintendent for Indian Missions, Rev. F. Uplegger, and he will see that it is equitably distributed.

From Apache Land comes an appeal to our churches to help our missionaries make Christmas for the Indians in their care. This appeal will, like all other appeals, meet with enthusiastic support. If no letter has reached you and you wish to make a contribution just send it to the

Fund. I read in the *Gemeindeblatt* that this fund is in need." A very short letter and yet it speaks volumes for the faith and the love of these good people whose heart God opened. Are there no others in our Synod who will follow this example?

Pastor F. Mueller of Colome, So. Dak., has accepted a call to Platteville, Wisconsin. We have not been informed just when Pastor Mueller intends to leave Colome for his new charge. We wish him God's blessing in his new field.

Pastor W. Roepke, chairman of our General Mission Board received a letter some time ago from a husband and wife living in Wisconsin, in which they enclosed a check for \$100.00 with this message, "I am herewith sending you a check for the Mission Church Extension

Culled from the *Lutheran Witness*: "St. Matthew's, at West 145th St. and Convent Ave., New York City, the oldest Lutheran Church in our Synod and in the United States, celebrated its 275th anniversary on October 29. A unique feature of the celebration was the display of the original charter granted the congregation by Governor Richard Nicolls on December 6, 1664.



Also taken from the *Lutheran Witness*: "Dr. Eugene Friedrich, son of Prof. E. J. Friedrich of St. Louis, on a study trip in Europe, was arrested at Saloniki, Turkey, as a spy, but was released with apologies.

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According to reports the Missouri Synod is within \$134,000.00 of wiping out its debt of more than one million dollars as a result of the Centennial Thank-Offering Collection, and it is even possible that the whole debt will be wiped out after all congregations have been heard from.

—o—

If this column interests YOU why not help keep it alive by sending us all news items which come to your

attention. Please! But don't let George do it — do it yourself and immediately. W. J. S.

*Have you included the "Northwestern Lutheran" in your Christmas plans? It would make a very acceptable gift to any relative, member of the family or friend. This ought to be the year in which to carry out the plan of — "A 'Northwestern Lutheran' in Every Home." The subscription rate is certainly within the reach of most of us!*

## OUR INSTITUTIONS

### SEMINARY NOTES

AS the readers of this paper have been informed, the newly called professor, Dr. Paul Peters, arrived safely in Thiensville on the 8th of November and was inducted into office in a special service held in the Seminary chapel on Sunday, November 19. Since Monday, November 20, he has been meeting his classes regularly. Thus the vacancy caused by the death of Prof. Aug. F. Zich has been filled, for which our hearts are filled with gratitude toward God.

Prof. Aug. Pieper, the veteran member of the faculty, began the school year in September carrying his full schedule as in former years; but it soon became evident that due to his advancing age he would have to be relieved, in part at least. An arrangement was made that he now meets only one class a day, thus delivering five lectures during a week, while formerly he had nine. Of the remaining four lectures one was dropped entirely for the present school year. Instead of meeting the class in Encyclopedics and Methodology twice a week, Prof. Pieper now meets it only once, limiting himself in his lecture to the absolutely essential things of the course. In this way he hopes to cover the ground without serious loss to the class. The other three lectures were taken care of by combining classes.

This arrangement is necessarily only a temporary makeshift. When every member of the faculty takes his equitable share of the work together with his colleagues, the load is heavy enough for each one; and while every one is willing to take on some extra work in an emergency, yet it would not be serving the best interests of the Seminary if any one of its teachers is overburdened for too long a time, or if the courses are curtailed.

We thank God that, with the sole exception of Prof. Pieper's illness and failing strength, the members of the faculty, as well as our 68 students, have been blessed with good health during this fall so far.

Continue, we ask you, to remember our Seminary in your daily prayers. Joh. P. Meyer.

### DR. MARTIN LUTHER COLLEGE

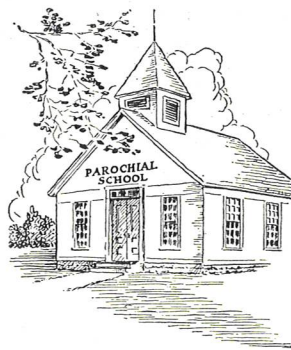
On November 10 Professor G. Burk began his fifty-sixth year as instructor at Dr. Martin Luther College, New Ulm, Minn. Professor Burk began his work on the day the institution first opened its doors, and he is still carrying a full schedule. He devotes his time to instruction in piano and organ music. In the early days he taught a variety of subjects. Music has always been his favorite, however, and for the last seventeen years he has been able to give his talents full play in this course.

On Tuesday evening, December 19, at 7:30, the annual Christmas program will be offered at Dr. Martin Luther College. The choir will sing a number of appropriate songs, and all present will join them in singing several others. The attendance has always been very good. All are welcome, this year also. Immediately after the program the students will leave for home. Classes will be resumed on January 3.

In addition to their other practice teaching, the students of the Third Normal Class at Dr. Martin Luther College are now in charge of the kindergarten at the local St. Paul's School for a half day throughout the week.

C. L. Scheweppe.

### MICHIGAN STATE TEACHERS' CONFERENCE



The Michigan State Teachers' Conference met from October 25 to 27 in St. John's Church at Pigeon, Mich. Many pastors and visitors were also in attendance.

The sessions began on Wednesday morning with a short devotional service. The following essays and lessons were delivered: "The Nominative Case of Nouns," W. Stint; "The Transfiguration of Christ," Pastor A. Westendorf; "Circulation of



Blood," N. Berendt; "Physical Features of Europe," R. Sievert. The chairman opened the afternoon session on Wednesday with an address in which he stressed the importance of co-operation between pastors and teachers. He also called attention to the fact that 835 children are attending our parochial schools in Michigan, truly an insignificant number, if one considers the large enrollment in our Sunday schools! His report showed that at present 19 male, and seven lady teachers, and four pastors are instructing in our Michigan schools. The following teachers were accepted as members of the conference: E. Backer of Saginaw, J. Gehm of Toledo, Miss Koeniger of Bay City, West Side, Miss Thurow of Owosso, and Miss Bode of South Bay City, also candidate James de Galley of Freeland.

On Thursday morning the conference heard and discussed the following lessons: "Joseph and His Brothers," by F. Radde; "Hygiene Lesson, The Blood," Miss E. Wassman; "A Trip Across the Sahara," H. Schulz; "Long Division," by W. Arras.

On Thursday evening the regular conference service was held. Pastor Hueschen was in charge of the altar service and teacher Schulz was at the organ. The teachers' choir, under the direction of Arvin Jans, sang. Pas-

tor H. Zink of Freeland delivered a timely sermon based on Is. 49, 4, "Then I said I have labored in vain: Yet surely my judgment is with the Lord, and my work with my God." This service also commemorated the twenty-fifth anniversary of Teacher Luedke. Pastor A. Wacker delivered the jubilee sermon in which he expounded the text: 1 Tim. 1:12, "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." After the service the assembly gathered in the church basement for sociability. Mr. Luedtke was presented with a purse by Mr. Klambusch, chairman of St. John's congregation. Due to his absence because of sickness the fortieth anniversary of Teacher Mehnert was postponed.

On Friday morning Prof. W. Schaller of Saginaw read an instructive paper on "Luther as Educator."

The conference has again elected the undersigned as chairman and Mr. Raabe as secretary. It adjourned to meet again in the last full week in October, 1940, at Saginaw. A vote of thanks was extended to the congregation and its pastor Rev. Hueschen, to Teacher Luedke, and to the ladies for their hospitality.

A. Wandersee.

## ANNIVERSARIES

### PASTOR'S FORTIETH ANNIVERSARY



October 15, 1939, Frieden's Church, Hutchinson, Minn., celebrated the fortieth wedding anniversary of the Rev. and Mrs. W. J. Schulze and the fortieth anniversary of Pastor Schulze's ordination to the ministry. An appropriate service was held in which pastor Hy. Boettcher of Gibbon, Minn., preached in English and pastor E. G. Fritz of Fairfax, Minn., in German. After the service congratulatory messages were read from pastor Schulze's former congregations in St. Louis, Mo., and Stillwater, Minn. The church at Sanborn, Minn., Pastor Schulze's first charge, delivered its felicitations through its present pastor, the Rev. R. Schierenbeck. Mr. H. R. Kurth spoke in behalf of Frieden's Church and presented Pastor and Mrs. Schulze with a gift from the congregation. A social gathering was held in the church basement. During Pastor Schulze's pastorate a new church and parsonage have been erected at Hutchinson.

A. C. Krueger.

### TWENTY-FIFTH ANNIVERSARY OF ORDINATION

September 24 was Mission Sunday in Redeemer Church, Gresham, Ore. The occasion also provided a

fitting opportunity to observe the twenty-fifth anniversary of Pastor F. Schoen's ordination. The undersigned spoke on 1 Tim. 1:12. Mr. C. Hafner presented the pastor with a gift in the name of the congregation. Pastor Schoen has served congregations in Oklahoma, Wisconsin, and Oregon.

W. Lueckel.

### SIXTIETH WEDDING ANNIVERSARY

On Sunday, November 19, Mr. and Mrs. Karl Timreck, Sr., Members of Emanuel Church, Tawas City, Mich., celebrated their sixtieth wedding anniversary. They were married in Germany and came to Michigan fifty-seven years ago. On the occasion of the anniversary the undersigned addressed them on Luke 24:29. A collection amounting to \$7.82 was taken for our Home for the Aged at Belle Plaine.

J. J. Roekle.

### CHURCH DEDICATION

St. Peter's Church, Town of Birch Creek,  
Chippewa Co., Wis.

In the northwestern part of Wisconsin is a small congregation which has been served by various pastors of our Synod for many years. The undersigned preached there more than thirty-four years ago on every third Friday of the month. This is St. Peter's Church, which together with Cornell and Keystone is at present served by Pastor E. E. Prenzlow.

For many years this congregation was forced to wor-



ship, first in the home of Mr. August Plagge and later in a public school building. For many years these good people lived in the hope of some day having a house of worship of their own and two years ago decided to build a church. Owing to many difficulties the project was delayed for a while. Finally the Lord permitted them to begin work on the new church. Members with a ready heart and hand donated a lot, lumber, materials and equipment and the new church became a reality.

On October 8 the church was ready to be used and the congregation gathered on that day to dedicate their new house of worship to the services of the Triune God. The Lord blessed them with beautiful fall weather so that many members of the neighboring congregations were able to attend the ceremonies and rejoice and thank God with them for His grace and mercy in permitting them to erect this house to His honor. Prior to the dedication the corner stone was laid by the local pastor, the undersigned assisting. This done all present filed into the new building to participate in the first service to be held in the new edifice. The undersigned occupied the pulpit in this service. He chose his text from Psalm 87:1-3 on the bases of which he spoke on "The Glory of the Lutheran Church." In the afternoon service Pastor H. A. Pankow of E P K Mound, Wis., preached the Word based on Psalm 103:1-3. Special singing and instrumental solos were rendered to add to the solemnity of the occasion. The ladies of the congregation served a dinner to all who were in attendance.

St. Peter's congregation numbers 11 voters, 35 communicants and 60 souls. It is praiseworthy that these few members, in the fear of the Lord, undertook the work of building a church at this time; in doing so they certainly have given a fine example for other congregations

and missions to follow. The building measures 26x46 with a full basement. The pulpit, altar, pews and wood work are finished in dull oak. The outside of the church is covered with asbestos siding. All work was done gratis by the members of the church; this accounts for the fact that there is but a small debt of \$200.00 left to pay. The entire cost of the church was \$1,500.00, but in reality it represents a value of more than \$5,000.00. Here again we have evidence of what concerted effort can do and a love that will not be stopped by difficulties.

Let us, their brethren, rejoice with the members of St. Peter's and with their pastor. God bless them in the future and always. Ps. 122:6. M. F. Plass.

### REDEDICATION OF CHURCH

Montello, Wis.

On Sunday, October 8, St. John's Evangelical Lutheran Congregation of Montello, Wis., was privileged to re-dedicate its renovated church to the services of the Triune God.

Three dedicatory services were held in which Prof. M. Franzmann, Rev. W. Hillmer, and Rev. E. Jaster preached the sermons.

The renovation project included extensive repairs on the exterior of the building, replastering of portions of the interior, redecoration of the church's interior, rewiring and the installation of a new lighting system, and new carpeting. The interior decorating was done by C. A. Christiansen.

May this renovated church incite the members of St. John's to greater zeal in hearing God's Word to the salvation of their souls and the praise and honor of their Lord. W. J. Hartwig.

## OBITUARY

### Pastor Herman Knuth

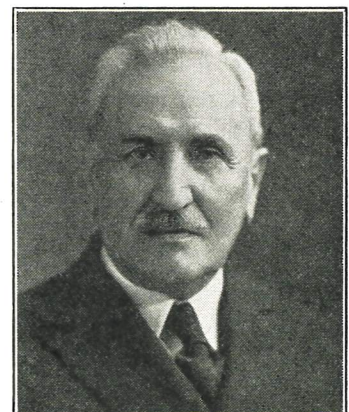
"Our friend — sleepeth." These words of our Savior with reference to Lazarus of Bethany suggest themselves as a very appropriate heading for these columns at this writing. The great Shepherd and Bishop of souls has called two faithful and tried friends from the Church Militant to His Church Triumphant. Two of our brethren in the ministry who knew the added blessing of a lifelong friendship, Pastor Herman Knuth and Pastor Herman Ebert, departed this life on November 18 and November 20, respectively.

#### PASTOR HERMAN KNUTH

Pastor Herman Knuth was born August 17, 1861, at Freistadt, Wis. His parents, Friedrich Knuth and Albertine, née Wille, sincere, consecrated Christians, desired that their son should become a missionary and pastor. Accordingly, after his confirmation by Pastor Keibel, they enrolled him as a student at Northwestern

### Pastor Herman Ebert

College, Watertown, where he was graduated in 1885. He continued his studies at the Theological Seminary of the Wisconsin Synod, then located in Milwaukee. Having completed the theological course, he entered the ministry in 1888, and was called to serve as pastor of Trinity Church, Waukesha, Wis. During his pastorate at Waukesha he



was united in marriage with Lena Reichel on Thanksgiving Day, 1891. The following year, 1892, he accepted a call to the newly organized Bethesda Lutheran Church in Milwaukee. This congregation had been



founded in 1891 by nine men who had been affiliated with St. Matthew's Church and had been released for the purpose of establishing a new church in a rapidly developing section of Milwaukee about one mile north of St. Matthew's. The Lord richly blessed the faithful endeavors of Pastor Knuth in Milwaukee. The congregation and its parochial school which the deceased always regarded as indispensable for the perpetuation of sound Christianity grew rapidly. Pastor Knuth must be regarded as a vital factor in the development of Bethesda Church and school. In 1902, 11 years after his marriage to Lena Reichel, Pastor Knuth was cast into great sorrow by the untimely death of his wife. Some years later he married again, the oldest daughter of the sainted pastor Herman Wille, Emma Wille. Pastor Knuth always discharged the duties of his office with great faithfulness and devotion. Standing four-square upon Holy Scriptures as the inspired and unalterable Word of God, he was a man of unshakeable principles, and, therefore, was loved and respected by all who loved and stood in awe of the Word of God.

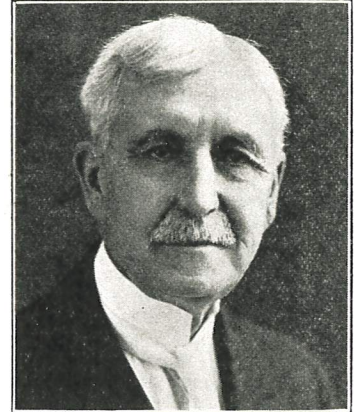
Pastor Knuth, a faithful member of the Wisconsin Synod, always manifested great interest in the affairs and endeavors of the Synod. For twenty-five years he had been intrusted with the office of Synodical treasurer; for a number of years he was a member of the mission board of the Southeast Wisconsin District of the Synod; for several terms he served as chairman of the Milwaukee Institutional Mission; with others he was instrumental in establishing the Lutheran High School of this city some thirty years ago.

Pastor Knuth is survived by his wife Emma, two daughters by his first wife, Mrs. Corinne Brohm, wife of Pastor Victor Brohm who for about ten years has been associated with Pastor Knuth in the Bethesda pastory, and Mrs. Berga Falk, wife of Prof. Erich Falk, a member of the Lutheran High School faculty; a foster son, George Hornecker and his wife Myrtle, and three grandchildren, Norman, Harold, and Eugene Brohm. Pastor Knuth reached the age of 78 years. The following officiated at the funeral: Pastor Arthur Halboth conducted a brief children's service immediately after the remains of their beloved pastor had been brought to the church. Pastor John Brenner, general President of the Wisconsin Synod, preached the English sermon, Pastor Paul Bergmann, President of the Southeast Wisconsin District, delivered a German address. Pastor John Karrer read the obituary and Pastor William Pankow officiated at the cemetery. — "They that turn many to righteousness shall shine as the stars forever and ever." — Dan. 12:3.

#### PASTOR HERMAN H. EBERT

Pastor Herman H. Ebert, son of Carl Ebert and his wife Henriette, née Polzin, was born April 7, 1863, at Watertown, Wis. After completing his studies in St. Mark's Lutheran School at Watertown and following his confirmation he entered our Northwestern College in Sep-

tember, 1878. He was graduated in June, 1885. Thereupon he entered our Theological Seminary, but due to prevailing conditions he was called into the ministry before completing his course at the Seminary. His first charge was St. Paul's Congregation in Town Franklin, Wis., where he was ordained and installed by the late Prof. Eugene A. Notz on January 23, 1887. He served this parish faithfully for eight years and was then called to the new mission congregation, Saron, of Milwaukee, in February, 1895. St. Paul's of Town Franklin and Saron's of Milwaukee were the only two charges during the entire fifty-one years of Pastor Ebert's active ministerial life. He retired from the active ministry on October 10, 1937.



On September 28, 1892, Pastor Ebert was united in holy wedlock with Miss Louis von der Heide of Detroit, Mich. Their marriage was solemnized by the late Pastor John A. Huegli of Trinity Lutheran Church, Detroit. God blessed their union with six children, all of whom are still living.

Pastor Ebert was called to his eternal rest at the age of 76 years. He is survived by his wife Louise, his children Camilla, Lydia, Louise, Pastor Edmund Ebert of Milwaukee, Mrs. Adelia Backer, and Herman Ebert; two sisters-in-law Miss Alvina von der Heide of Milwaukee, and Mrs. Bertha Ebert of Arcadia, Mich., and seven grandchildren. Funeral services were held at St. James Church on November 24. Prof. John Meyer preached in German, Pastor Arthur Voss in English. — Fifty-one years in the ministry of the Gospel, most of them spent in serving Saron's Church of Milwaukee, for many years the secretary of the Milwaukee Pastoral Conference, a faithful member of many a board and committee, Pastor Ebert, a humble Christian, has entered his eternal rest.

V. B. — A. P. V.

— Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. Ps. 90:1-9.



## BOOK REVIEW

**The Sunday School and the Home.** By A. C. Mueller.

**"Ye Fathers."** By A. C. Stellhorn.

**The Position of the Lutheran School.** By A. C. Stellhorn.

The above mentioned three tracts are good. Anyone reading them will spend his moments well. "Ye Fathers" is especially recommended for thoughtful perusal.

W. J. S.

**My Yoke Made Easy.** By Adolph Doerfler. Pages 119. Price 35 cents in paper covers. Print, Concordia Publishing House, St. Louis, Missouri.

The book contains 51 short prayers and meditations "for the sick and invalids, who are seeking comfort, encouragement, hope, and peace in the Gospel of Jesus Christ." This book makes its first appearance in a cheaper binding and at a popular price. It ought to find ready acceptance.

W. J. S.

**Blood, Bread, and Fire.** By Vance Havner, Baptist minister. Print, Zondervan Publishing House, Grand Rapids, Michigan. Pages 119. Price \$1.00.

"Critics may scorn 'bloody Gospel' and 'slaughter-house theology'; the blood songs may be taken from our hymnals . . . but for all that, He still declares to the Greeks who would see Jesus, "and I, if I be lifted up from the earth will draw all men unto me," and it is the blood of a Calvary not the idealism of a crystal Christ, that makes the sinner white as snow." This quotation from the author's first sermon, is the tenor of the 12 sermons offered in this volume. Though there are numerous statements with which we can't agree — the cross of Christ — is still prominent.

W. J. S.

**"The Whole Armour of God."** By Albert Hughes, D. D. Print, Zondervan Publishing House, Grand Rapids, Michigan. Pages 137. Price \$1.00.

This volume contains eleven addresses which were delivered at many Bible conferences. The addresses are based on the book of Ephesians, dwelling especially on chapter 6: 10-18. He who reads these addresses will enjoy the practical way in which the author uses his text. The reading will not be marred by the fact that one cannot subscribe to every statement.

W. J. S.

**The World's Saturday Night.** By William Edward Biederwolf, minister, Royal Poinciana Chapel, Palm Beach, Florida. Zondervan Publishing House, Grand Rapids, Michigan. Pages 167. Price \$1.00.

The author of this book of 13 addresses or sermons, as one cares to call them, sees the present generation enjoying a Saturday night orgy of sin and sinning with the dawn of Sabbath, the eternal Sabbath slowly appearing over the horizon. The writer is a millennialist, of course. Nor does he think of State of Church as entirely separate entities. The sermons are all topical. We have read better ones.

W. J. S.

**What Must I Do to Be Saved?** By John R. Rice, D. D. Pastor, Fundamental Baptist Church, Dallas, Texas. Zondervan Publishing House, Grand Rapids, Michigan.

Six lengthy sermons bearing the titles: 1. "All have sinned." 2. Be sure your sin will find you out." 3. The Bible Hell, a literal place of eternal torment. 4. The Mad-House, hell — why God permits it; who goes there and how to miss

it. 5. Religious, but lots of false hopes of heaven. 6. "What must I do to be saved." These sermons breathe a spirit of humble faith in all that Scripture says. The author quotes copiously from the Scriptures and preaches sin and grace.

W. J. S.

**Now I Know God Answers Prayer.** By Rosalind Goforth. Zondervan Publishing House, Grand Rapids, Michigan. Pages 142. Price 65 cents paper covers.

The title of the book reveals its contents. In ten chapters we are told how God answered her prayers throughout her life.

W. J. S.

**Judgment for Everybody.** By W. D. Herrstrom. Print, Zondervan Publishing House, Grand Rapids, Michigan. Price 25 cents.

This brochure of 62 pages contains 7 sermonic lectures. The first three, with the exceptions of a few statements, are very good; but the last four lectures, treating judgment and the restoration of Israel with the attendant errors of the millennium are bad.

W. J. S.

**God's Covenant With Man.** By Rev. Y. P. DeJong, Th. D. Print, Zondervan Publishing House, Grand Rapids, Michigan. Price 25 cents. Pages 48.

"A study for advanced catechetical work, Bible classes, and societies," says the author. The subject matter is presented in the form of question and answers with copious foot notes. This method of presenting the material offered could be profitably imitated. The author is a minister of the Reform Church and the "Reform" views are presented.

W. J. S.

**God and Peter.** By James E. Bennet, Attorney, Conference Speaker, and Bible Teacher. Zondervan Publishing House, Grand Rapids, Michigan. Price 25 cents. Pages 70.

The purpose of this brochure is "to show some of the lessons to be learned by observing the way the Spirit of God dealt in, for, and through an ordinary man whom we generally know as the apostle Peter," says the foreword.

W. J. S.

**Seed Thoughts for Sowers.** By A. MacFayden, Baptist minister. Zondervan Publishing House, Grand Rapids, Michigan. Price 35 cents. Pages 44.

This pamphlet contains a mass of thoughts brought under many heads. They are as the author says, "just seed thoughts." They may help to stir the mind.

W. J. S.

**Sermons Seeds in the Psalms.** By A. MacFayden, Baptist minister. Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00. Pages 140.

These are brief, *very brief*, outlines on the Psalms. The author might have done better by putting a little meat on the skeletons. As they are it is hard to judge their real worth.

W. J. S.

**All the Days.** By Clark J. Forcey, Th. D. Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00. Pages 163.

The purpose of this volume of addresses is to comfort and strengthen. The writer is a humble Christian who himself, no doubt, has dipped often and deeply into "the life giving stream" and been filled.

W. J. S.

## MISSION FESTIVALS

Ephrata Church, Milwaukee, Wis.

Offering: \$112.56. — Wm. F. Pankow, pastor.

11th Sunday after Trinity

St. Jacob's Church, Grass Lake, Mich.

Offering: \$116.95. — E. C. Leyrer, pastor.

16th Sunday after Trinity

Trinity Church, Hutchinson, Minn.

Offering: \$113.21. — Arthur Kell, pastor.

St. John's Church, Kendall, Wis.

Offering: \$152.62 — L. A. Witte, pastor.

17th Sunday after Trinity

Trinity Church, Kaukauna, Wis.

Offering: \$273.05. — Paul Th. Oehlert, pastor.

Mt. Olive, Detroit, Mich.

Offering: \$62.66. — Kenneth W. Vertz, pastor.

18th Sunday after Trinity

St. John's Church, Wrightstown, Wis.

Offering: \$125.30. — F. C. Uetzmann, pastor.

Trinity Church, Brillion, Wis.

Offering: \$332.90. — Martin F. Sauer, pastor.



St. Mark's Church, Carbondale, Mich.  
Offering: \$41.57. — Henry A. Hopp, pastor.  
St. Peter's Church, Manistique, Mich.  
Offering: \$7.20. — H. J. Lemke, pastor.  
Grace Church, Germfask, Mich.  
Offering: \$5.75. — H. J. Lemke, pastor.

19th Sunday after Trinity

Holy Cross Church, Daggett, Mich.  
Offering: \$49.82. — Henry A. Hopp, pastor.  
St. Paul's Church, Saginaw, Mich.  
Offering: \$737.46. — O. and O. J. Eckert, pastor.

20th Sunday after Trinity

St. John's Church, Town Lake, Wis.  
Offering: \$126.41. — Theo. Monhardt, pastor.

22nd Sunday after Trinity

Immanuel Church, Sault Ste. Marie, Mich.  
Offering: \$39.54. — E. C. Rupp, pastor.  
Christ Church, Wautaga, So. Dak.  
Offering: \$37.35. — B. R. Hahm, pastor.  
Bethany Church, Kenosha, Wis.  
Offering: \$81.74. — Walter K. Pifer, pastor.

23rd Sunday after Trinity

Mission, Leith, No. Dak.  
Offering: \$13.70. — P. R. Kuske, pastor.

24th Sunday after Trinity

Snoqualmie Valley Church, Snoqualmie, Wash.  
Offering: \$42.20. — E. H. Zimmermann, pastor.

ANNOUNCEMENTS

ORDINATIONS AND INSTALLATIONS

Authorized by President John Witt I ordained and installed Candidate Ed. Knief as minister of the Gospel and pastor of the St. John's Lutheran Church at Herrick, So. Dak., on the 19th day of November, 1939. The Rev. Leo Gruendemann and the Rev. Norbert Mielke assisted.

Blessed be pastor and congregation.  
Address: Pastor Ed. Knief, Herrick, So. Dak.  
F. C. Kneuppel.

Authorized by president Witt of the Nebraska District, the undersigned ordained John Raabe and installed him as pastor of Zion Lutheran Church in Shickley, Nebr., on November 5, 1939.

Address: Rev. John Raabe, Shickley, Nebr.  
R. H. Vollmers.

Authorized by President Herbert Kirchner, the undersigned on Sunday, December 3, ordained and installed Erwin C. Schewe as pastor of St. Peter's Ev. Luth. Church at Brodhead, Wis. The brethren William Thierfelder and Alfred Schewe assisted. May the young brother ever be a good soldier of Jesus Christ, the Captain of our salvation!

Address: Pastor Erwin C. Schewe, Brodhead, Wis.  
Paul Pieper.

INSTALLATIONS

Authorized by president Witt of the Nebraska District, the undersigned installed Rev. R. H. Roth as pastor of Trinity Lutheran Church in Grafton, Nebr., on November 5, 1939.

Address: Rev. R. H. Roth, Grafton, Nebr.  
R. H. Vollmers.

Authorized by President W. T. Meier the undersigned installed the Rev. H. Buch as pastor of the First English Church at Aurora, So. Dak., and Zion Church at Bruce, So. Dak., on Thanksgiving Day, November 30.

Address: Pastor H. Buch, Aurora, So. Dak.  
R. A. Kettenacker.

On November 12, the 23rd Sunday after Trinity, the undersigned installed Pastor Reinhold Jaech in Faith Church, Tacoma, Wash. Pastors A. Synow, A. Levenhagen and M. Galstad assisted.

Address: Rev. Reinhold Jaech, 112 So. 96th St., Tacoma, Wash.  
W. Lueckel.

Authorized by President Karl Krauss the undersigned installed the Rev. A. Schwerin in St. Paul's Church at Hale, Mich., on the 18th Sunday after Trinity. May the Lord bless the shepherd and his flock.

Address: Rev. Amos Schwerin, Hale, Michigan.  
J. J. Roekle.

CORRECTION

In the report on the Diamond Jubilee, Hopkins, Mich., page 395, end of first paragraph, it should read: E. Friebe, 1928-1929; and since 1929 E. T. Lochner. E.

ACKNOWLEDGMENT AND THANKS

During the fall months the following foodstuffs and moneys were received at Northwestern Lutheran Academy:

Otto Weinkauf, Shadehill, South Dakota: 1 sack turnips, rutabagas, pie pumpkin; Ernst Dubbers, Morrystown, So. Dak.: 6 dressed chickens; Mr. and Mrs. Daugaard, Shadehill, South Dakota: 1 sack muskmelons; Mrs. Anna M. Kuehl, Mound City, South Dakota: Three truckloads potatoes, pumpkin, squash, beets, onions, carrots, cucumbers, canned goods, and \$12.50 trucking money; the congregations at Elkton and Ward, So. Dak., trucking balance, \$13.00; Pastoral Conference at Aurora, So. Dak., for library \$9.35; Western Pastoral Conference at Faith, So. Dak., \$15.00 for library equipment.

To all these liberal donors we wish to express our heartiest thanks.

Mobridge, So. Dak., November 25, 1939.

R. A. Fenske.

MINNESOTA DISTRICT

June, July, August, 1939

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 109.00	
Jul F. Lenz, Bremen.....	146.07	
E. G. Hertler, Brownsville.....	5.25	
R. Jeske, Caledonia.....	359.45	
R. F. Schroeder, Dexter.....	199.80	
Karl A. Nolting, Frontenac.....	154.31	
T. E. Kock, Goodhue.....	90.00	
F. W. Weindorf, Goodhue, Grace.....	139.01	
F. W. Weindorf, Goodhue, St. John's.....	254.68	
E. G. Hertler, Hokah.....	77.90	
E. G. Hertler, La Crescent.....	245.80	
T. H. Albrecht, Lake City.....	368.94	
Theo. Haar, Mazeppa.....	147.00	
T. E. Kock, Minneola.....	146.50	3.50
A. Eickmann, Nodine.....	419.25	2.00
M. C. Kunde, Oronoco.....	58.49	
M. C. Kunde, Pine Island.....	34.88	
Geo. W. Scheitel, Potsdam.....	182.27	
J. R. Baumann, Red Wing.....	3.50	
R. Jeske, Union.....	91.75	
Herbert F. Muenkel, Wabasha.....	4.35	
Karl A. Nolting, West Florence.....	203.00	
Paul E. Horn, Zumbrota.....	408.75	
	\$3,849.95	\$ 5.50

Mankato Conference

R. J. Palmer, Alma City.....	\$ 240.00	\$ 12.00
W. Schuetze, Belle Plaine.....	118.49	
A. Jul Dysterheft, Helen.....	225.00	
L. F. Brandes, Jordan.....	75.00	
H. E. Kelm, Lanesburg.....	43.24	
O. K. Netzke, Madison Lake.....	16.07	
A. Ackermann, Mankato.....	545.77	780.00
R. A. Haase, North Mankato.....	30.00	



A. H. Mackdanz, St. Clair.....	122.84	
Ernst C. Birkholz, St. James.....	129.00	
O. K. Netzke, Smith's Mill.....	27.08	
	<hr/>	
	\$1,572.49	\$ 792.00

**St. Croix Valley Conference**

O. P. Medenwald, Amery.....	\$ 61.91	
Wm. Franzmann, Baytown.....	16.10	
Aug. W. Saremba, Cady.....	13.25	
Otto E. Klett, Centuria.....	53.00	
O. P. Medenwald, Clear Lake.....	18.20	
L. W. Meyer, Farmington.....	153.95	
Wm. Franzmann, Grant.....	15.00	
A. H. Baer, Hastings.....	20.36	
Paul T. Bast, Minneapolis.....	15.52	
R. C. Ave Lallemand, North St. Paul.....	50.00	
P. R. Kurth, Nye.....	14.50	
P. R. Kurth, Osceola.....	18.75	
E. W. Penk, Prescott.....	30.00	
A. C. Haase, St. Paul.....	309.50	
C. P. Kock, St. Paul.....	150.00	40.00
J. Plocher, St. Paul.....	246.99	13.53
A. W. Koehler, So. St. Paul.....	54.50	
J. W. F. Pieper, Somerset.....	6.85	
J. W. F. Pieper, Stillwater.....	61.00	
H. E. Lietzau, Woodbury.....	22.00	
Aug. W. Saremba, Woodville.....	40.24	
	<hr/>	
	\$1,371.62	\$ 53.53

**Redwood Falls Conference**

R. Heidmann, Arlington.....	\$ 102.00	
A. C. Krueger, Cedar Mills.....	480.06	
A. W. Blauert, Danube.....	14.98	
Theodor Bauer, Echo.....	182.48	
C. C. Kuske, Emmet.....	186.02	2.00
G. F. Zimmerman, Essig.....	78.26	
Im. F. Albrecht, Fairfax.....	207.50	1.00
C. C. Kuske, Flora.....	130.06	
G. F. Zimmerman, Ridgely.....	61.15	
Hy. Boettcher, Gibbon.....	94.39	7.00
M. J. Wehausen, Morton.....	256.30	
A. W. Blauert, Olivia.....	7.80	
A. W. Fuerstenau, Omro.....	219.85	
Edw. A. Birkholz, Redwood Falls.....	148.76	
Aug. Sauer, Renville.....	208.25	
G. R. Schuetze, Seaforth.....	5.93	
E. G. Fritz, Wellington.....	288.00	
Aug. Sauer, Winfield.....	160.00	
C. W. A. Kuehner, Winthrop.....	38.14	
F. E. Traub, Wood Lake.....	497.00	17.60
	<hr/>	
	\$3,366.93	\$ 27.60

**Crow River Valley Conference**

W. G. Voigt, Acoma.....	\$ 116.22	
E. R. Berwald, Buffalo.....	29.85	
E. H. Bruns, Delano.....	82.95	
M. Schuetze, Ellsworth.....	171.00	
Im. F. Lenz, Graceville.....	81.63	
H. C. Duehlmeier, Hancock.....	195.00	
W. J. Schulze, Hutchinson.....	302.44	
Chr. Albrecht, Johnson.....	256.50	
Karl J. Plocher, Litchfield.....	48.38	
W. P. Haar, Loretto.....	272.95	
E. A. Binger, Malta.....	16.81	
W. C. Nickels, Pelican Lake.....	127.88	
S. Baer, Rockford.....	322.70	
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	\$2,024.31	

**New Ulm Conference**

H. C. Sprenger, Balaton.....	\$ 113.45	
A. J. Maas, Brighton.....	167.84	
A. J. Maas, Courtland.....	223.02	
J. C. A. Gehm, Darfur.....	43.10	
H. A. Scherf, Eden.....	174.00	
Paul W. Spaude, Lake Benton.....	47.80	
W. Frank, Morgan.....	135.86	20.00

G. Hinnenthal, New Ulm.....	1,482.41	
F. Koehler, Nicollet.....	406.42	56.25
R. Schierenbeck, Sanborn.....	326.75	
G. Theo. Albrecht, St. Peter.....	70.00	
Wm. C. Albrecht, Sleepy Eye.....	268.13	25.00
Paul W. Spaude, Verdi.....	19.20	
Karl Brickmann, Vesta.....	70.85	
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	\$3,548.83	\$ 101.25

Walther League, Minnesota, Walter F. Hinck, Treasurer.....	7.50	
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	\$15,741.63	\$ 979.88

**Memorial Wreaths**

For	From	Amount
Mrs Emma Meyer.....	Rev. R. Jeske, Caledonia..	\$ 6.00
Mrs. Wilhelmine Brickmann.....	Rev. R. Jeske, Caledonia..	6.00
Gustave Jeske.....	Rev. R. Jeske, Caledonia..	3.00
Mrs. Wilhelmine Brickmann.....	Rev. R. Jeske, Caledonia..	5.00
Mrs. Aug. Rodsek.....	Rev. A. Eickman, Nodine	2.00
Oscar Alms.....	Rev. A. Saremba, Spring Valley	2.50
William Bechtold.....	Rev. W. P. Haar, Loretto	5.00
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Wm. Oelkers.....	Rev. P. E. Horn, Zumbrota	8.75
Rev. A. F. Imm.....	Rev. A. Ackermann, Mankato	51.00
Bernard Breidenbach.....	Rev. A. Ackermann, Mankato	15.00
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Mrs. Chas. Marwede.....	Rev. I. F. Albrecht, Fairfax	3.50
Mrs. Herman Loeffers.....	Rev. Hy. Boettcher, Gibbon	20.00
Mrs. O. Lothert.....	Rev. M. J. Wehausen, Morton	5.05
Adolph Boese, Sr.....	Rev. W. C. Nickels, Pelican Lake	5.00
Mik Carroll.....	Rev. H. C. Sprenger, Balaton	7.00
Herman Hasse.....	Rev. H. A. Scherf, Eden	4.00
Mrs. H. J. Dallmann.....	Rev. F. Koehler, Nicollet	39.25
Mrs. Alma Wels.....	Rev. F. Koehler, Nicollet	51.00
Miss Alma Meyer.....	Rev. F. Koehler, Nicollet	17.00
Mrs. Carl Netzke.....	Rev. F. Koehler, Nicollet	23.00
Mr. H. J. Dallmann.....	Rev. F. Koehler, Nicollet	56.00
Tabea Baur.....	Rev. R. Schierenbeck, Sanborn	7.00
Geo. Waterman.....	Rev. R. Schierenbeck, Sanborn	9.25
Erwin Rogatzke.....	Rev. R. Schierenbeck, Sanborn	.50
John Quast.....	Rev. T. E. Kock, Minneola	20.00
Harold Dierks.....	Rev. J. R. Baumann, Red Wing	1.00
Henry Scharpin.....	Rev. J. R. Baumann, Red Wing	2.50
Friedrich Hormann.....	Rev. A. Jul. Dysterheft, Helen	15.00
Mrs. John Goeffler.....	Rev. R. Heidman, Arlington	12.00
Miss Lorena Lasson.....	Rev. Theo. Bauer, Echo	4.50
Fred Burdorf.....	Rev. Hy. Boettcher, Gibbon	30.50
Mrs. Johanna Otto.....	Rev. E. H. Bruns, Delano	11.00
Mrs. Alvina Lenz.....	Rev. E. H. Bruns, Delano	12.00
Wm. F. Luedtke.....	Rev. W. J. Schulze, Hutchinson	36.75
William Steinke.....	Rev. W. P. Haar, Loretto	2.00
August Tessmer.....	Rev. W. P. Haar, Loretto	11.65
	<hr/>	
		\$558.20

H. R. KURTH,  
District Treasurer.