

The Northwestern LUTHERAN

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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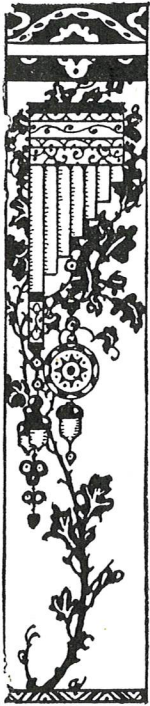
The Year of our Lord 1940



He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom. — Is. 40, 11.

Rev. C. Buenger
5026 19th Ave.
Jan 40

A New Year's Message



We are standing on the threshold of a new year.

Let us look back.

Three hundred sixty-five days of undeserved blessings. Some of us have enjoyed a regular income sufficient to provide for all our bodily needs and also to afford us many of the comforts of life. And even they who have had to forego much that others have enjoyed will have to confess: "It is of the Lord's mercies that we are not consumed: great is thy faithfulness."

His spiritual blessings the Lord has curtailed to no one. We had his pure Word and His life-giving Sacraments. No one cried to Him for pardon without receiving the full comfort of His grace.

No one carried spiritual perplexities to Him without receiving the full comforts of His grace. No one carried spiritual perplexities to Him without obtaining the guidance of the Spirit of Truth...No one sought growth in grace without being enriched abundantly.

In this respect, not one of us lacks anything that he did not stubbornly refuse to take from the bountiful hand of a gracious Father. In fact, the Father followed us through the ministry of grace and besought us to receive His gifts.

But, have we been truly thankful, daily seeking His grace penitently; diligently feeding our souls with the Word at the family altar, in our services, Christian day schools, Sunday schools, confirmation and Bible classes, and at the Lord's Table; surrendering our hearts and lives to the Spirit of Holiness, and bringing forth the acceptable fruits of a living faith?

There are those who have been grossly neglectful in all these things; others, who have been lamentably weak. But they who really fought the good fight of faith earnestly and valiantly will be the first to confess: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." Lord, for Jesus sake pardon Thy unworthy servant!

Let us look into the future.

The days that lie before us are, it is true, shrouded in darkness. We do NOT know what awaits the world, our country, our church, our home, our person.

But, what we DO know is sufficient to dispel all haunting fears; to enable us to face the future in joyous hope; and to give us the will and the strength to employ whatever time the Lord will grant us in a way that will please him and will be of benefit to our soul.

We know that the blood of Jesus has blotted out all our sins, and that we are at peace with God.

We know that God's grace will not fail us, for: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

We know that the Lord will be with His Church mightily, "that the gates of hell shall not prevail against it."

We know that "all things work together for good to them that love God, to them who are the called according to his purpose."

We hear His voice: FEAR NOT, ONLY BELIEVE!"

Therefore, let us seek "first the kingdom of God, and his righteousness," trusting "that all these things shall be added unto us," and let us work "while it is day; the night cometh when no man can work."

Thanks for mercies past receive,

Pardon of our sins renew,

Teach us henceforth how to live

With eternity in view.

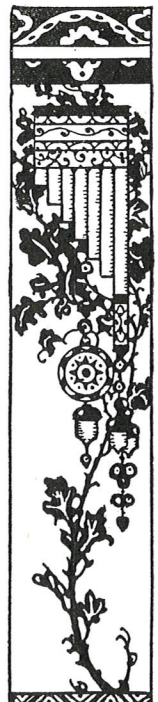
Bless Thy Word to young and old.

Fill us with a Savior's love:

And when life's short tale is told,

May we dwell with Thee above.

JOHN BRENNER.



"Under the Shadow of the Almighty"

"TAKE therefore no thought for the morrow!" — Today we are given to worrying and fretting more than any other day. This is New Year's Day. And we must rise to the occasion by planning and worrying for the weeks and months to come. This is not an ordinary "blue Monday" but we are prepared to shoulder the cares of an entire year. — All is not gloom, however. We have acquired a new calender with no less than three hundred and sixty-six days neatly divided into times and seasons with not a few "red letter days" in which we hope to make the most of life. — This is New Year's Day and we are prepared to join Jacob in saying, "All these things are against me," or we will make the words of the rich man our own "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." — "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth," or they rise to such heights of self-confidence and pride to say, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." — This is New Year's Day. And time becomes an idol. Time will heal our wounds. Time will tell. Time will fill our cup of woe or joy. — "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, *if the Lord will*, we shall live, and do this, or that." — James 4: 13-15.

If the Lord Will

In the plans of men today we note one thing: "God is not in all his thoughts." — Some of *us* may have entered this new year with the attitude expressed in the words of the patriarch, Jacob. "All these things are against me." Like Jacob who passed over Penuel and halted upon his thigh, we may greet this new year a bit weary and lame because of the trials through which we have passed. Yet we shall say, "I will not leave *Thee* except Thou bless me."

Hast thou not known, hast thou not heard, that the Lord has charged His evangelists saying, "Comfort ye, comfort ye my people. Comfort them with the Gospel

message: I have loved you with an everlasting love. Fear not, I have redeemed thee, I have called thee by thy name, thou art Mine." The Lord's ministers shall cry unto Jerusalem and tell her that her warfare is ended. All sins are forgiven. "Behold your God." Jesus Christ is come to bring us "a glad New Year," a year of grace — why are ye so fearful, O ye of little faith!

Hast thou not known, hast thou not heard that the everlasting God fainteth not, neither is weary? God never grows weary of forgiving our sins. His love fainteth not. "Even to your old age it is He, even to hoar hairs will he carry, he will bear, he will deliver." Hast thou not experienced this? How many proofs of His long suffering and patience there are in your life! How many

sins, crimson red, have been forgiven! Because He is the *everlasting* God, therefore nothing can separate us from His love in Christ Jesus. He is the everlasting God, and we shall be kept by His power; through faith, unto salvation. Because He is the everlasting God He not only knows and sends what life has in store for us, but from eternity he has decreed, "that all things must work together for our good." It is the everlasting God, the Lord, Jehovah, our *Covenant* God. He hath sworn with an oath, and sealed it with the blood of Christ: "I will never leave thee or forsake thee." If God be for us, who can be against us?

Our Lord is the Creator of the ends of the earth. "Heaven and earth are mine," saith the

Lord. And this Creator of the ends of the earth who has pledged His love and tender care most assuredly has a spot on this earth for you, a place where you may dwell in safety and in peace. The Lord of heaven and earth certainly has enough bread and clothing to feed and cover us through life's little journey. He that created the ends of the earth will send help in the hour of need. If He does not send it from the east, He will send it from the west, if need be, directly from heaven.

Why sayest thou, O Jacob, my way is hid from the Lord? — "He giveth power to the faint, and to them that have no might He increaseth strength." The Lord knoweth our frame, He remembereth that we are dust. Like as a father pitieth his children, so the Lord pitieth them that fear Him. He knows that you are growing tired and weary. He knows that we faint under the burden and heat of the day. But when we have grown so weary that

TEXT

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

ISAIAH 40, 28-31

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with Elijah we will say, "It is enough — now, O Lord, take away my life, for I am no better than my fathers," behold, then the angel of the Lord will touch us and say, "Arise and eat." And there will be a cake baked and cruse of water, and in the strength of that meat we shall be refreshed to go on again for forty days and forty nights. — The Lord giveth power to the faint and to them that have no might He increaseth strength. The table which the Lord hath spread before us in this wilderness is His *Word*. This is our rod and staff for life's journey — yea and when we pass through the valley of the shadow of death. "Thy Word hath *quicken*ed me."

Our weary world, and lame, as lame as Mephibosheth, the son Jonathan, who was lame on both feet due to a fall, today hears many a promise of remedies and cures for its ills. Men from the east and men from the west have plans and suggestions to strengthen the weary. — But Mephibosheth has but one true and dependable friend,

David's son, and David's Lord — O that the lame beggar knew it and believed it! But too many scorn the invitation of the King: "Is there yet any one that is left of the house of Saul, that I may show kindness to him?" How many refuse the bread which is set before them by the King and will not, like Mephibosheth, dwell in Jerusalem, in the Church, and eat continually at the King's table? How many lame beggars — and we are all beggars in the sight of God — scorn the message of the Lord's apostles, "Gold and silver have I none, but such as I have I give thee: Arise and walk!" — These proud beggars shall faint and be weary, they shall utterly fall — but they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. — Hast *thou* not known? Hast *thou* not heard?

A. P. V.

ARTIFICIAL RELIGION

By Pastor H. J. Schaar, Woodland, Wis.

OURS is an artificial age. Our radios, newspapers and magazines are teeming with advertising proving extreme artificiality. Notice: artificial leathers, artificial jewelries, artificial furs, artificial medicines, artificial foods, artificial money, artificial homes and countless other unreal things have become a part of our changeable American life. We have witnessed the lust for prosperity; wages soared; raw materials doubled; values tripled, cities grew with astonishing rapidity; farm life standardized quickly: then suddenly we discovered much of this material prosperity was unreal, imaginary, artificial.

Our generation has actually lived through an undeniable proof of the deceitful artificialness of earthly riches and wisdom. The experience of the rich man of the Bible whose ground brought forth an abundance has been reenacted a thousand fold. That man thought within himself: "I will say to my soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But that poor rich man had to part with all that very night. Today thousands have been similarly affected. Thousands sought their treasure in earthly riches, neglected God and their soul, and lived miserly,

slavishly ruled by their money. Now they have only horrible memories of their former possessions, and feeling themselves object of charity frantically cast about for ways and means of driving away despondency and despair.

It Invades the Spiritual Kingdom

But sadder still is the fact that this artificialness soon manifested itself in the spiritual kingdom. Let us weigh the far reaching effect of ARTIFICIAL RELIGION. With the great Western expansion movement of our American continent during the past half century our civilized Christianity became infested with false beliefs of every description. The voice of the people clamored: "Away with the old religion, give us the new." New territories were developed and churches kept the pace. UNIONISM — once called the community church — was nothing more than commercial and civic enterprise cleverly hidden by a flimsy cloak of religion. The people eagerly sought their salvation in a different way and made for themselves a man-made gospel of artificial self-righteousness. — How comforting to know that a few retained the TRUE and GENUINE religion of the Bible, salvation in the CHRIST CRUCIFIED!

An Example

Again, artificial religion is not a new thing. Several thousand years ago a great people were permitted by God's grace to enjoy the great blessings of material and spiritual prosperity. They had a God and they knew Him and His Word. Then God sent them a prophet, Moses, who had under God's command proclaimed the pure and genuine religion. But the people wanted something different, new, better (?)! So they gathered the GOLD, golden earrings, melted all and made for themselves a large golden calf. That handmade golden IMAGE was their God! But it was an artificial, unreal, God. Yet the Israelites permitted themselves to be ruled by the dumb, lifeless, handmade image, a cold, artificial calf. Therefore their worship was cold, lifeless, VAIN.

Our Own Day

Today our proud civilization is guilty of the same idolatry. Today God's judgment, that, "the love of money is the root of all evil" has proven itself real. Throughout this broad land of ours the cry of the hour is GOLD! GOLD! GOLD! "People cannot eat, drink or wear it," — but it rules them. Mark well what God's Word teaches; "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. FOR THE LOVE OF MONEY IS THE ROOT OF ALL EVIL: WHICH, WHILE SOME COVETED AFTER, THEY HAVE ERRED FROM THE FAITH, and PIERCED themselves through with many sorrows." 1 Tim. 6:9. 10.

In Christ's day the Jews, Pharisees and Scribes, deliberately misunderstood the Savior's plan of salvation for a sin-ridden mankind and chose what they felt was a "better" religion, the artificial religion of self-righteous-

ness" teaching for doctrine the commandments of men." Today Modernism, Scientism, Millennialism and a legion of other "ISMS" have become the artificial gospel of our land. "AVOID THEM."

Let Us Heed

Would to God that in these dark hours we heed the admonition: "IN VAIN DO THEY WORSHIP ME teaching for doctrine the commandments of men." Let us Lutheran Christians thank God that OUR church has by His grace remained GENUINE, — "On prophets and apostles built, with Christ, the CORNERSTONE"! Thank God that our dear Lutheran church, diligently warns against all artificial religions by preaching the PURE LAW and the PURE GOSPEL, administering the actual and real sacraments as instituted by our Lord, Jesus Christ. Pray God to give us "more GENUINE sincerity and LESS hypocrisy; more REALITY and less PRETENSE; more HONESTY and less DECEIT; more BIBLICAL CHRISTIANITY and less MAN-MADE ARTIFICIALITY. Pray earnestly:

"Those haughty spirits, Lord, restrain
Who o'er Thy Church with might would reign,
And always set forth something new,
Devised to change Thy doctrine true.

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy Holy Word and Sacrament." —

Christians! Thank God that Christ's life and death, His resurrection from the grave, and His sitting on the right hand of God the heavenly Father are not imaginary, hazy and artificial theories, but ETERNAL realities, making certain our redemption from sin, and giving unto us and all believers in Christ, the REAL, ETERNAL LIFE. This is most certainly true.

SERMON DELIVERED AT THE INSTALLATION OF DR. PAUL PETERS

By President John Brenner

THE words of our text are a graphic description of the solemnity of that hour in which the apostle took final leave of the elder of Ephesus. We too feel the solemnity of this present moment. It reminds us once again of the sudden and unexpected end of Professor August F. Zich. In his death the Lord laid His hand on our Seminary and on our hearts. We humbly acknowledge that we have well deserved God's visitation. We did not appreciate nor love our Seminary as we should have done. The very fact that so many graduates of this school are still waiting for a call from the Church to serve the Lord in His vineyard testifies against us. And we, today, bow in deep humiliation before our God.

And yet, this hour is also one of joy for us. The Lord, in His grace, remembered our Seminary and has

permitted us to gather here today to induct Dr. Paul Peters into his office.

Our joy over the grace of God prompts us to resolve on this day to love our Seminary more in the future and to serve it with a readier heart, so that, when our pilgrimage is done, we may look back upon our work as Paul was privileged to look back upon his labors.

Let Us Briefly Consider the Work of Our Seminary

We are here concerned with the loftiest and most blessed work — the building of the Church of God. When Paul affirms: "Wherefore I take you to record this day, that I am pure from the blood of all men," he is not thinking of physical, bodily life, but of the eternal blessedness and the eternal woe of those people among which

God had called him to labor. This was the aim of all his work — that poor sinners would become true members of the Church of God and remain such unto their blessed end.

This Church the Son of God purchased for Himself with His own blood, and it is built by the mighty work of grace of the Spirit of God whom the ascended Savior sent to us. In her the poor sinners are saved by the grace of God. It is God's purpose that His Church shall increase and be preserved unto that day when He will present her in her entirety and establish her in the joy and glory of heaven.

To achieve this purpose the Spirit of God gives the Church, through her call, teachers and shepherds who are to lead and shepherd her according to the Lord's will. These men are to be such who take heed to themselves: stand in faith, love the Lord, and faithfully follow Him. They are to love the flock: feed it with the Word of pure doctrine, watch over it, guard it against false doctrines, and serve it faithfully and unselfishly with prayer and supplication. What a responsibility for a poor, weak, sinful man!

Such Men Must Be Prepared for This Office

The apostles were called directly by the Lord and filled with His gifts. But this was not the case with the men Paul addressed here. He trained them himself by his preaching and instructing and example, so that he could expect them to serve the congregation at Ephesus as true shepherds. And this is the very work that we are carrying on at our Seminary. This institution was founded for this very purpose to train and educate men who will be able and be prepared to serve the Lord in our congregations and missions, as the apostle describes this work in our text. This is a high and important calling. Hence it is important for the welfare of our churches and the individual souls in the Church that this work be carried on in the spirit of Christ. Our professors, therefore, have a grave responsibility — so grave, in fact, that it could cause them to fear and tremble at the thought.

And Yet They May Work Without Trepidation

The Lord demands nothing of us that He is not willing to give us. He does not build His Church on our

wisdom and strength. If this were the case, Paul could not have spoken as he did. He is cheerful because he can say: "For I have not shunned to declare unto you *all the counsel of God.*"

We have not called our professors to declare their own counsel. They are not to create new ideas. The counsel of God has been revealed; it is recorded. And this counsel of God, as it is revealed and recorded in the Scriptures they are to preach and teach. They are not expected nor asked to prove God's counsel or make it palatable to man's reason; nor to enlarge or develop it. Every subject taught at this Seminary is to serve but one purpose: that the revealed counsel of God be preached to the students. Through this preaching the Holy Ghost creates in the hearts of the students the spirit that the Lord of the Church seeks in His servants.

The Lord Requires Faithfulness

"Moreover it is required in stewards that a man be found faithful. 1 Cor. 4:2. A professor of theology is faithful if he preaches and teaches with untiring zeal and great patience — the *whole counsel of God* and nothing but this counsel of God. And not primarily to increase the knowledge of the students but to build them up in Christ Jesus. If this is his determination, he will not forget them in his prayers, nor neglect to be an example to them in his conduct. "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

Faithfulness is God's Gift

Paul commends the elders to the Lord, "And now, brethren, I commend you to God, and the Word of His grace, which is able to build you up and give you an inheritance among them which are sanctified." To the teacher who prays for himself the Lord will grant strength to carry on his work and will crown it with His blessings. In answer to our prayers made in faith the Lord will keep a watchful eye on our Seminary and by His grace work upon the hearts of teachers and students alike, to the end that they will be blessed and mightily extend His kingdom in our Synod.

And now, may the Lord bless our new professor and make him a blessing to many.

COMMENTS

A New Hobby A new hobby seems to be in the ascendency once more in certain circles — that of re-arranging the order of the ten commandments, "to make them fit modern social conditions." At present a professor of psychology in one of our great universities is engaged in this "pastime." Presenting this problem to his classes in psychology the following re-arrangement of the decalogue resulted:

1. Thou shalt not kill.
2. Thou shalt not steal.
3. Thou shalt not commit adultery.
4. Thou shalt not bear false witness.
5. Honor thy father and thy mother.
6. and 7. Thou shalt not covet.
8. Thou shalt have no other gods.
9. Remember the Sabbath day to keep it holy.

10. Thou shalt not take the name of the Lord, thy God, in vain.

What a woeful ignorance of the Law of God is evinced in this rearrangement of the ten commandments — what ignorance of their intent and purpose. It is convincing evidence of the sinfulness of man. There is no fear of God in man; he will not give God credit for knowing what He is doing; he simply cannot agree with God; his natural mind simply cannot conceive a group of ten commandments in which one is not greater and of more importance than the other. This, however, is not new. Men of the world have indulged in such speculations from time immemorial. A scribe entertained the same idea in regard to the Law and asked Christ, "which is the *greatest* commandment? No man of himself can know the will of God. Christ gave the answer and the interpretation of God's Law, saying to this scribe, "Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the FIRST and GREATEST commandment. And the second is LIKE UNTO IT, Thou shalt *love thy neighbor as thy self.*" Matthew 22 :35-39.

This explanation of Christ and the order here repeated by Christ satisfies the Christian perfectly. He is willing to let the order established by God stand with, "Thou shalt have no other gods" at the very head of them. He understands God and hence also God's Law. He knows that God in His Law requires a *condition of the heart* — LOVE — and that God "looketh not on the outward appearance." The fact that at certain times the transgression of one commandment over against the others is more pronounced than at other times cannot be denied. But that only means that the *manifestation* of sin has changed. The root of the trouble, however, has NOT changed and that is SIN — the corruption of the heart from which all sins emanate. In each case it is the LOVE of God that is absent and wanting — and that is SIN.

The letter of the Law of God will never change a man's heart, make an unwilling heart willing and turn it into the paths of righteousness; the love of God alone can do this. Nor can the LAW produce this love; it is the fruit of faith in Christ, the Savior from sin. That can do it and that alone. Where this love is shed abroad in our hearts, there the Law of God functions and the order of the commandments is an immaterial thing. One commandment is as important as the other and fits perfectly every "social requirement" at all times.

W. J. S.

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Finland Whose heart does not bleed for little Finland during these days of her assault by bestial Russia. Our sympathies for Finland are not only swayed by the fact that Finland has established a very favorable and enjoyable record after the World War but also because of the absolutely unwarranted attack on

her by the Soviet Union. Nothing that Finland did or said could have provoked the assault. Russian lust for an outlet to the Atlantic Ocean precipitated the present slaughter. If the Russian hordes are successful against Finland (and there certainly seems to be no doubt about it) communism and with it atheism will have gained more ground.

This is the aspect of the Finland attack that is of special interest to us. The little Republic of Finland up to this time has been nominally Lutheran, with good schools in which religion is taught, and with many beautiful churches that are filled with worshippers of a Sunday. Should the Soviet forces subdue this little nation, it would mean the end of Lutheranism and religion in Finland and the beginning of the godless religion of the Russians there. This is the sad note in Finland's mighty struggle today.

Nor is Finland secure against the Russian influence — politically and religiously — within her own borders. The Finns living on the border have already been infected with the iniquitous Russian doctrines of communism and atheism and are a dangerous and traitorous element in the present war. This traitorous element has already capitulated to the Russians and has set up a government which has been recognized by the Soviet Union. This makes an already desperate condition seemingly hopeless.

This pitiful picture of little Finland ought to make us who still confess the name of Christ in all that it means humble and penitent before God; for what has happened to Finland may well happen to us. And who would say that WE have not deserved that lot. As Luther prayed and sang for protection against the Pope and Turk in his day — that God in heaven would stay their purpose against His Christians — so let us appeal to the throne of grace that he may not look upon our sins nor our many transgressions, nor our coldness and selfishness, but in mercy shield and defend us from the rapidly spreading influence of communism and the attendant atheism here in America. May He preserve us from shouting: "Peace, there is no danger!"

W. J. S.

* * * *

And Again a New Year The whole world is looking forward to a New Year — Christians and unbelievers alike. This year will again dawn upon a world involved in another death-struggle; with dark and ominous clouds hanging over a cringing humanity. It is indeed a sad picture. The hopes of the unbelieving world, after the great sacrifice not so many years ago, have come to nought. The great nations of Europe are again at each others throats while the rest of the nations of the world are asking themselves, "Will we finally be drawn into the conflict?" Not a pleasant prospect at all!

In this turmoil of nations the Christian finds himself an innocent victim, hopelessly outnumbered and helpless to stem the tide of destruction. So it seems!

"Let not your heart be troubled, neither let it be afraid." Thus spoke our Savior to His disciples in the hours immediately preceding His death upon the cross. Those days to come when Christ would be taken from them "a little while" were to be dark and perilous for them, days in which they would experience anguish, perplexities and doubts. These words, if they would remember them, were intended to give them courage and strength for the days to come; they were an assurance to them that their Lord, even though seemingly helpless, hanging on the cross, still controlled the hearts and minds, and doings of men, and that, therefore, no harm should come to them. We know how faithfully Christ kept His word; not a hair of their head was touched in the very midst of the enemy.

The words, "Let not your heart be troubled, neither be afraid" are meant for us — everyone who confesses His name — now, at a time when our hearts are troubled and afraid and we look into the year about to begin with many misgivings. Above all the noise and din of war and the bickerings of men we are to see Him who holds in His almighty hands the destiny of all nations and all men and so governs and directs them that His own glorious purpose for His people will be vindicated. So whatever comes to us in the new year we may be sure that the Lord's hand is in it and that no harm, real harm, will come nigh our dwelling, and that all things will, *must*, work together for good to them that love God. In this faith let us enter the new year secure in the fact that "The Lord of hosts is with us; the God of Jacob is our refuge."

W. J. S.

* * * *

New Year Security We are entering a new year. We do not know what is in store for us. It is a closed book to us. We may try to decipher its mysteries, but it is a hopeless job. We may assure ourselves that we have made plans to make it a prosperous new year, only to have them prove futile before the year is many days old. The true Christian will echo the words which Moses addressed to the Lord after

the episode of the golden calf at the foot of Mt. Sinai: "If thy presence go not with me, carry us not up hence."

Without the almighty and gracious presence of the Lord to guide and keep us, we can only shrink back from the unexplored regions which lie stretched out before us. What are we going to do with the many sins which will mar our lives also in the new year if we can not turn them over to the Lord and wash them away in the blood of Jesus? Death may claim us before the close of another year. And how would we face that if we could not say with Paul, "Thanks be to God which giveth us the victory through our Lord Jesus Christ"?

The problems of unemployment have not yet been solved. Many of our people may be out of work and be faced with the problem of providing for themselves and for their families. Sickness may come. Accidents may strike heavy blows. War may come. But in spite of these and other threatening dangers, the Christian can stand secure in the knowledge, "If God be for us, who can be against us?" Under His loving providence all things, however threatening they may be, must work together for our good.

And for our Synod, too, crucial days may lie ahead. There may not be bloody persecution from the outside, though that is not out of the question, but Satan never sleeps and may in a more refined way endeavor to drive an entering wedge between us and the old Bible truths. If the Lord did not go up with us, where would we land?

In our congregational and synodical life we are sometimes inclined to build on men, to think that certain men are indispensable and that as long as we have the benefit of their talents and counsel all will be well. But it is better to trust in the Lord than to put confidence in princes. No man is indispensable in God's Kingdom. He can produce His instruments when and where He needs them.

All plans which are not turned over to the administration of the Lord had better never have been made. But if we make the Lord our companion and leader in the new year, all will be well with us. "I can do all things through Christ which strengtheneth me." I. P. F.

NEWCOMERS TO THE HYMNAL

4. O Come, O Come, Emmanuel

1. O come, O come, Emmanuel,
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.
2. O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save
And give them victory o'er the grave.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.
3. O come, Thou Dayspring from on high,
And cheer us by Thy drawing nigh;
Disperse the gloomy clouds of night
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.
4. O come, Thou Key of David, come
And open wide our heavenly home;
Make safe the way that leads on high
And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

In the medieval Church it was customary to chant the great antiphons at evensong during Advent, from December 17 to 24. Their address was to our Savior, and they reflect a joyful anticipation of His advent. They are therefore probably not of Roman origin, although they were introduced in Rome already before the ninth century. Some unknown Latin writer later versified five of the great antiphons.

The opening words of the antiphons upon which the hymn is based are these:

- O Emmanuel, Rex at Legifer noster.
- O Radix Jesse, qui stas in signum populorum.
- O Oriens, Splendor lucis aeternae.
- O Clavis David et Sceptrum domus Israel.
- O Adonai at Dux domus Israel.

The opening stanza of the Latin text reads:

Veni, veni, Emmanuel;
 captivum solve Israel,
 qui gemit in exilio,
 privatus Dei Filio.
 Gaude, gaude; Emmanuel
 nascetur pro te, Israel.

This hymn was put into English dress by Dr. John Mason Neale and published in his *Medieval Hymns* (1851), beginning "Draw nigh, draw nigh, Emmanuel."

Dr. Neale afterwards revised his translation, and the text above is his unaltered, but with the fifth stanza omitted. This stanza, without the refrain, reads:

O come, O come, Thou Lord of might,
 Who to Thy tribes on Sinai's height
 In ancient times didst give the Law
 In cloud and majesty and awe.

Modern hymn-books do not agree as to the merits of Dr. Neale's translation. Some use a translation by Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York, others that of Dr. T. A. Lacy, an Anglican theologian, who was a member of the editorial committee of the *English Hymnal*.

The tune is commonly called "Veni, Emmanuel" and has usually been given as of 13th century origin; but all efforts to trace it have been in vain. Authorities now seem to be agreed that it is an adaptation of a plain-song Kyrie. — W. G. Polack in *Luth. Witness*.

A NEW YEAR HYMN

"I SHALL NOT WANT"

The New Year dawns. Through all the vanished years,
 Lord Jesus, I have known Thy Shepherd-care.
 Should things uncertain fill my heart with fears?
 And should the future cause me to despair?
 Ah no! The memories of pastures green
 And sparkling streams breathe courage to my heart.
 Shekinah still beams on in glorious sheen.
 I shall not want, for Thou my Shepherd art.

And should my path lead through the wilderness, —
 Through desert regions where no bread I see, —
 Should sore temptations fill me with distress, —
 Still, my Redeemer, I will trust in Thee!
 Thou still hast ways and means Thy flock to feed,
 Though all the world no pasture should impart.
 Thou still canst well supply my every need.
 I shall not want, for Thou my Shepherd art.

Why should I fear then, if my toil should fail?
 The cattle on a thousand hills are Thine!
 Should anxious cares cause my poor heart to quail
 When Thou hast wealth in every treasure mine?
 Should illness come, and bring through ling'ring days
 Sheer helplessness, and poignant pains that smart,
 Physician blest, I leave to Thee my ways.
 I shall not want, for Thou my Shepherd art.

Should foes oppress, — should bitter sorrows come, —
 Should death lay low a loved one I hold dear, —
 And should the pilgrim-path that leads me Home
 Be strewn with cruel thorns this coming year, —
 Should tear-drops fall, — still will I hold Thy hand.
 O nevermore from Thee let me depart!
 On Thy sure promise I can firmly stand.
 I shall not want, for Thou my Shepherd art.

Thou, too, hast wept, Thou, too, hast suffered loss, —
 Hast hungered, — borne temptation's subtle blow.
 Thy holy hands were nailed to Calv'ry's Cross.
 Earth's every pain and grief Thou well didst know.
 Thus Thou art able well to comfort me
 Should I be wounded by the arrow's dart.
 Let come affliction and adversity, —
 I shall not want, for Thou my Shepherd art.

Redeeming love caused Thee to die for me.
 Thy precious Blood washed all my sins away.
 Thy Father's Arms embrace me tenderly.
 Thy Spirit bids me fear not, come what may.
 Thy death has won eternal life for me.
 My journey heavenward Thou well canst chart.
 O Savior mine, till Eden's gates I see,
 I shall not want, for Thou my Shepherd art.

Anna Hoppe.

SHOULD CHILDREN CONTRIBUTE TO THE CHURCH?

By Pastor Rudolph Korn, Lewiston, Minn.

The time is again at hand when most of our congregations will be making arrangements to set up their congregational and synodical budgets for the ensuing year, either by conducting an Every Member Canvass or other-

wise. The question, who are to contribute to the Church at home and abroad is one that has not been definitely settled in many congregations. In the days of our fathers it was a standing custom that only the head of a family

pay dues for the support of the church, that meant that not until a young man had taken unto himself a wife, he became a so-called voting member of the congregation and then also began to pay his church dues. Not the fact that he was a communicant member of the congregation but that he was a voting member made him eligible to support his church. This notion still exists in many of our congregations today. Young people will not contribute to the support of their church until they "earn something" or are voting members. We maintain that all communicant members of our church should contribute toward the support of their church which serves them according to Gal. 6:6.

The following article which we glean from another source, is an answer to the question: Should Children Contribute to the Church?

"Sometime ago a collection was taken up in a certain college for the relief of starving Armenian children. The amount given by the students was 87 cents. Not long afterward during 'Junior Week' festivities, some of the same students spent \$100 or more apiece upon their tea dances, evening dances, and incidentals. Is your boy or girl like one of these who could not give a cent to save a child from starving because he or she had enslaved himself to personal extravagance?

How many children spend all they have upon sweets and trifles during their grammar school years, and on recreation and activities during high school or college years? Are we training our children in self-indulgence instead of helpfulness? If so, do they not finish their school period weakened for the battle of life?

The nickels and dimes given systematically to the Church by children do something more than support the Church: They build in those children the kind of character which is ready for larger operations. The work of the Church of tomorrow rests upon the giving of the child of today. We are creatures of habit: and the habits

that make or mar our life are formed in the earliest years. If the *child* does not give, how shall one expect that the *adult* will be a giver?

Jesus pointed out the importance of the widow's mite. The children of those days did not have their pocketful of coins, or the Master might have said something about the children's pennies. The nickels and dimes of the children may in a certain sense be worth more to the kingdom of God than the thousands of dollars sometimes given of a rich man's abundance. For the child who gives is forming character by his gifts."

The shop-worn excuse that parents offer in defense of their children's not contributing because they are not earning is untenable. These same parents do not hesitate to give their children spending money for luxuries, entertainments, school activities, and what not; why not teach them to use some of that spending money for the support of God's kingdom?

Furthermore, by giving the confirmed youth in our congregations weekly or monthly envelopes as the case might be, we teach them to contribute regularly and systematically. Their weekly or monthly offerings are not to be considered as "pew rent" or an admission fee for each service which they attend, as though they were obliged to pay only when they come to church. The Church renders them other services also. If our contributions were fees, then it would be only fair to ask the same amount from every one. But the Lord wants each and every one to bring offerings according to the measure with which He has prospered them, 1 Cor. 16:2.

Let parents, therefore, do all in their power to encourage their confirmed children above all to regularly and faithfully make use of the means of grace, then also to become regular and faithful contributors for the support of their Church, even though their contributions will of necessity be smaller than those of the adults. Let them leave the thought with them that as their income grows so will their offerings increase.

WHERE THERE IS A WILL, THERE IS A WAY

THUS writes a pastor from Minnesota, just across the Wisconsin border, to the writer in response to an inquiry. This congregation has overcome the seemingly unsurmountable obstacle.

"Your letter reached me this morning. Thank you. I shall gladly give you the desired information. Our church is sending twenty-eight children to St. Martin's School. St. Martin's Congregation offered us the facilities of their school without tuition. This offer our congregation gratefully accepted. At present we are renting a bus from a church which uses it on Sundays for Sunday School purposes. We are paying twenty cents per mile for the services with everything included, driver, insurance, etc. In about a week we are to decide whether

to continue this or a similar arrangement, or possibly purchase of a bus. We thought since we had the opportunity to make this arrangement, we would give it a trial. The bus travels about eleven miles per day. A route has been outlined for the convenience of the children. The children board the bus — which makes about twelve stops — along the route. Some of the stopping places are at filling stations for the convenience of the children in inclement weather."

The example set by St. Martin's and St. Matthew's Congregations is worthy of emulation. We are of the opinion that other congregations not having a school could afford a similar or some other arrangement in order that many more of our Lutheran boys and girls would have the opportunity to receive a thorough Christian

training. In a number of places we have a congregation that conducts a school. In the same city, not far distant, we have congregations that are without a school. Some of these are not strong enough to support a school alone. Would it not be possible for all of these congregations to devise ways and means by which they could become affiliated with the neighboring school? Truly it is worth the effort and sacrifice.

The danger confronting our children who are attending a Christless school is becoming ever greater. Very often at an early age seeds of spiritual doom are planted in their little hearts. We must provide every opportunity possible to fortify our youth sufficiently that they can ward off the insidious attacks of the Adversary. The Christian day school has always been recognized as the best means of achieving this goal. F. W. Meyer.

NEWS BRIEFS



The Intersynodical Hymn Book Committee will meet in Milwaukee from the 27 to the 29 of December at the parsonage of Pastor O. Kaiser. Those of you who are interested in the history of the New Hymns read Professor Polak's column which we hope to be able to continue in the *Northwestern Lutheran*.

address is still, 1868 North 24th Place, Milwaukee, Wisconsin. Please make the correction in your annuals.

Lester Groth who has been helping in the school of the Fairview congregation in Milwaukee has accepted the call extended to him by the congregation in Colome, South Dakota. He will take up his new duties in the near future.

Reports indicate that eighteen pastors of the Missouri Synod are now devoting full time to ministry among the deaf. Approximately 6,000 deaf men and women in 237 cities in the United States and Canada are being served. Of this number 2,184 are communicant members of the Synod. Several other pastors are giving part-time service without remuneration. More than 700 deaf children are receiving catechetical instruction in the various American city and state schools and in some of Canada's provincial schools for the deaf. In nine cities there are Missouri Synod Lutheran Churches for the deaf: Chicago, Milwaukee, St. Paul, Minneapolis, Spokane, Seattle, Portland, Omaha, and St. Louis. A tenth is being constructed in Detroit. Work among the deaf was initiated in 1873 with the establishment of a Lutheran school for the deaf in Detroit, Michigan.

Fred Tiefel of the class of '39 has received and accepted the call to Tacoma, Washington, as successor to Pastor Roland Hoenecke. He is now on his way to his new field of labor.

It is reported that the American Association for the Advancement of Atheism has raised a fund of \$500,000 with which to establish a new anti-Christian magazine.

Mr. Armin Roeckle, Candidate of Theology, was called to Manitowoc, Wisconsin, to teach school and assist Pastor L. Koeninger.

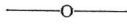
With results of their annual church paper campaign still incomplete the *Lutheran Standard*, official English language periodical of the American Lutheran Church, reports that 64 congregations have succeeded in getting subscribers in every home of the parish. This is already 14 more than the goal of 50 set before the campaign began.

An interested pastor writes: "How would it be if we were informed through the *Northwestern Lutheran* how the subscription list has grown? We should have at least 25,000 subscribers!" Yes, with such a spirit to "push" the papers we could easily reach that goal. If we all would decide to do all we can for the *Northwestern Lutheran* the battle would be over. Let us do it!

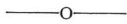
One of the Hungarian Lutheran Church magazines gives evidence of cooperation between Catholic and Lutheran congregations. The report concerns a Lutheran congregation in Bavaria which for many years had no church or chapel and so was accorded the privilege of conducting its services in the City Hall. Recently, however, it was announced that the City Hall could no longer be used for any such purpose. The congregation then applied to the local Roman

This may not be news but nevertheless we will say it here that Pastor Walter Hoenecke's name has been inadvertently omitted from both the *Northwestern Lutheran Annual* and the *Gemeindeblatt-Kalender*. His

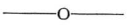
Catholic parish requesting the use of one of their chapels until their own church is built. The priest granted the request and his decision was in turn approved by the Archbishop of Munich. The text of the first sermon preached by the Lutheran pastor in the Roman Catholic chapel was "All things are possible with Christ."



One of the great historical song books of the Lutheran Church is Proenes Rare Klenodie (*Faith's Rare Gem*) published by the Danish poet and hymnologist, Hans Adolf Brorson. It is now 200 years since this volume of hymns was first published. Brorson was a pietist and his warm-hearted and poetic verses unloosed the tongues of his countrymen, so the Danish and Norwegian Churches became known once again as "singing churches." Many of his hymns have been translated into the English language. Among the best known are "Thy Little Ones, Dear Lord, Are We," "In This Happy Christmastide," "I Walk in Danger All the Way," "Behold a Host," "O Watch and Pray," "O Father May Thy Word," and "Why Art Thou Cast Down."



A report from the Philippine Islands indicates that the annual distribution of the Bible last year reached a point above the combined circulation of all the newspapers on the island. The demand for the Bible now exceeds 125,000 copies annually. W. J. S.



Lectures On Our Mission In Nigeria, Africa

Our missionary, William Schweppe with his wife and our deaconess, Miss Helen Kluck have returned to the States on furlough after a period of strenuous work in Africa. They are returning home mainly for rest and recuperation. Then, too, they have planned

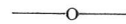
to improve their usefulness in the mission by further study.

Many congregations are anxious to have these mission workers come to them and relate their experiences as sowers of the Gospel seed on virgin soil in far away Nigeria.

It will be readily understood that the purpose of the furlough will not be gained if these workers are called on to lecture to small groups in various localities daily, or at least frequently, for any length of time. In the interest of our missionaries, and for the good of the cause generally, the Missionary Board, therefore, pleads for cooperation in order to preserve the workers' time, strength and energy.

May we suggest, especially in Lutheran centers, that mass meetings be arranged in order that a large number of people be served with a minimum of effort and time to the missionaries.

Kindly direct all requests to L. A. Wisler, Executive Secretary, 3558 So. Jefferson Avenue, St. Louis, Missouri.



In accordance with the resolution of the General Synod the chairman of a District Mission Board cannot hold another office in the general body. Pastor G. Schlegel, Mobridge, South Dakota, has resigned as chairman of the Dakota-Montana Mission Board following his election to the Board of our Academy at Mobridge at the last session of the Synod. Pastor W. Sprengeler has been elected chairman of the Dakota-Montana Mission Board. He has resigned as chairman of the Auditing Board of the district. Pastor G. Schmeling, Henry, South Dakota, has been appointed in his place. Mr. W. Clasen a laymember of the Auditing Board moved to Minnesota. Mr. Lewis Stein of the Rauville congregation has been asked to serve in his place. W. T. Meier.

ANNIVERSARIES

SEVENTY-FIFTH ANNIVERSARY OF CHURCH DEDICATION

St. John's at West Bend, Wis., observed the 75th anniversary of the dedication of its church on December 17. Dr. Paul Peters, a son of the congregation ably served the happy congregation in both the English and German services, basing his festal address on Ps. 27, 4f. Under Pastor G. Vorberg the church was dedicated on December 15, 1864. Under Pastor E. Hoyer it was enlarged and rededicated in 1897. W. P. Sauer.



1864. Under Pastor E. Hoyer it was enlarged and rededicated in 1897.

GOLDEN WEDDING

On December 3, Mr. and Mrs. George Nessler, members of Trinity Lutheran Church, Jenera, Ohio, observed their golden anniversary in the company of their children, grandchildren and many other relatives and friends. The undersigned delivered an address based on Ps. 73:23, 24. J. Gauss.

TWENTY-FIFTH ANNIVERSARY

On September 27 the Mississippi Valley Pastoral Conference in convention in Trinity Lutheran Church, Wilson, Minn., observed the twenty-fifth anniversary of Pastor Arthur Hanke's ordination. A short service was held immediately following the conference communion service in which Pastor E. Hertler, a class-

mate, delivered the address basing his remarks on 1 Tim. 1:12. A social gathering was enjoyed in the Wilson parsonage in the evening by the pastors and their wives.

May the Lord of His Church be with our brother in the future as He has been in the past and prosper his labors in His vineyard for the salvation of many souls.
R. P. K.

REDEDICATION OF ST. PETER'S CHURCH, BALATON, MINN.

"I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

This was the prevailing sentiment of the members of St. Peter's Congregation of Balaton, Minn., on the 19th of November. Having worshipped all summer in the auditorium of the high school, they were on this day privileged to rededicate their enlarged and entirely remodeled church. Four divine services were held: one German and three English. Four times members and friends filled the church. Christians from near and far had come to rejoice with the members of St. Peter's. In the morning the undersigned preached on Matt. 7:24-29 in the German service; Pastor Her. Scherf of Morgan, Minn., delivered the message in the English language on Ps. 116:12, 13. Pastor E. Gamm of Marshall, Minn., occupied the pulpit in the afternoon, speaking on Ex. 40:34-36. In the evening the undersigned spoke on Ps. 26:8.

The English service in the morning and afternoon taxed the capacity of the church. Chairs were set in all the aisles, ladies' room and in the front-hall entrance. An amplifier was pressed into service to accommodate those in the basement, who could not be taken care of in the church proper.

St. Peter's now has a church-home adequate for its purpose. It has a spacious basement. Twenty feet were added to the length of the church to make room for the spacious new sanctuary. Pulpit and altar are now separate units. The altar now contains a beautiful picture of Christ in Gethsemane, in place of the pulpit, painted by one of the congregation's own members. Twelve new pews were added to take care of the needs of a growing congregation. The church now has a comfortable seating capacity of 350. The front entrance, with a ladies' room to the right, has so changed the appearance of that part of the building, that one does not realize that he is entering the same building. The entire inside is finished in two-tone New-wood, with white stone-effect setting off the chancel. Toilet and kitchen facilities are found in the basement. The heating unit is a forced-air oil-burner.

May the Lord in His saving grace and abundant mercy bless St. Peter's with spiritual blessings. May the members again and again experience the truth of the Word of God: "My Word shall not return unto Me void, but accomplish that whereunto I sent it." W. G. Fuhlbrigge.

MISSION FESTIVALS

10th Sunday after Trinity

Trinity Church, Town Vinland, Wis.
Offering: \$34.77. — Harold O. Kleinhans, pastor.

13th Sunday after Trinity

Trinity Church, Belle Plaine, Minn.
Offering: \$213.50. — W. Schuetze, pastor.

15th Sunday after Trinity

Salem Church, Escanaba, Mich.
Offering: \$120.00. — Wm. F. Lutz, pastor.

18th Sunday after Trinity

Martin Luther Church, Oshkosh, Wis.
Offering: \$147.35, Sunday school, \$19.10; total: \$166.45.
— Harold O. Kleinhans, pastor.

St. John's, Church, Woodland, Wis.
Offering: \$175.11. — H. J. Schaar.

23rd Sunday after Trinity

St. Luke's Church, Watertown, Wis.
Offering: \$85.00. — P. Lorenz, pastor.
St. John's Church, Saginaw, W. S., Mich.
Offering: \$287.25. — O. Frey, pastor.

ANNOUNCEMENTS

ANNOUNCEMENT

The following committee has been appointed to make the necessary preparations for the celebration of the ninetieth anniversary of the founding of our Synod:

Prof. M. Lehninger, Thiensville, Wis.
Prof. G. Westerhaus, Watertown, Wis.
Prof. A. Sitz, Watertown, Wis.

John Brenner.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on January 16 at La Crosse, Wis., with Pastor W. Gutzke.

Opening service with Holy Communion at 9 A. M.
Speaker: R. W. Mueller — T. J. Mueller.

Assignments: Exegesis of Ps. 137 with reference to Mt. 5, 43-48; Isagogical Treatise of 2 Cor., H. Kesting; Sermon Criticism by R. Korn, followed by general discussion; A Christian's attitude toward Birth Control, H. Bentrup; Book Review, W. Gutzke. Theo. J. Mueller.

NORTHERN MICHIGAN PASTORS'-TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will meet, D. v., on January 9 and 11, 1940, at St. John's Church, Bay City, A. Westendorf, pastor.

Papers: F. Krauss; A. Hueschen; O. Eckert; O. Hoencke.

Sermon: F. Krauss (R. Kaschinske).

Please announce.

A. W. Voges.

ST. CROIX PASORAL CONFERENCE

The St. Croix Pastoral Conference meets January 16 and 17, 1940, at 10 A. M. in St. John's Lutheran Church, St. Paul, Minn.

Papers: Pastor A. C. Haase: "The Temptation of the First and Second Adam" (continued); Pastor A. W. Koehler: "Slips in Speech and Grammar"; Pastor L. W. Meyer: "God's Great Amen"; An Exegetical Paper; Address by Dr. Ralph Rossen; "Thoughts of a Psychiatrist."

Confessional Address: Pastor O. Klett (Pastor A. C. Haase).
Arthur W. Koehler, Chairman.

WINNEBAGO PASTORAL CONFERENCE

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

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

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

Please make early announcements with the local pastor.
Carl Lawrenz, Sec'y.

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference meets Tuesday and Wednesday, January 23 and 24, 1940, at Divine Charity Church (Rev. J. Jeske). Opening session Tuesday at 9:00 A. M.

Service: Communion on Tuesday evening at 7:30 P. M.
Preacher: Rev. Phil. Koehler (Rev. A. Lengling).

Essays: Prof. J. Meyer, "Eschatology"; Rev. C. Doehler, "Emphasis on Liturgics"; Rev. W. Schaefer, "The Walther League"; Rev. E. Dornfeld, "Church Discipline."

A. H. Schroeder, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets January 23 and 24, 1940, at 10 A. M. at Appleton, Wis., Mt. Olive Church, with Pastor R. E. Ziesemer.

Confessional Sermon: E. C. Hinnenthal — L. Kaspar.

Papers: Exegesis: Rom. 8, 24-30, R. Ziesemer; Isagogics: 2 Kings, P. Oehlert; The Lord's Supper as Instituted and Received, G. E. Boettcher; Church Ushering, S. Johnson; The Christian in Labor Difficulties, V. Siegler; Unfinished papers by R. Lederer, J. Masch, K. Toepel, F. Reier, W. Wichmann.

Kindly inform the host.
F. A. Reier, Sec'y.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference meets Tuesday, January 17, at 9 A. M. in North Mankato.

Papers: Exegetical Paper, R. Haase; Practical Paper, E. Birkholz; Continuation of R. Palmer's paper on "Occasional Services."

Confessional Address: H. Kelm; A. Mackdanz.

Note: The Communion Service will precede the regular session.
W. Schuetze.

WINTER CONFERENCE

The winter conference of Lincoln, Nebraska, will convene January 2 and 3 at Trinity, Lincoln. Opening January 2 at 10 A. M. in the usual way with a Communion Service. Speaker: Pastor A. Degner — Kohtz.

Works: G. Mueller: Practical Lessons of our Day from Malachi; E. C. Monhardt: Lenten Outlines; Heins: Millennium; Erck: Modernism; J. Raabe: Exg. Rom. 14; Hemmelter: What Does Scriptures Teach Concerning War?; Barth: Exg. Rom. 15; E. C. Monhardt: Eindruecke der Intersynodale.

E. F. Hy. Lehmann.

SOUTHEAST MICHIGAN DELEGATE CONFERENCE

The Southeast Michigan Delegate Conference will meet at Riga, Michigan, January 23 and 24. The opening devotion will be held at 10 A. M. sharp.

Papers: Exegesis on 1 Cor. 6, 12-20, H. Richter; 1 Cor. 7, G. Luetke; Detailed report on District Missions, H. Heyn.
Preacher: K. Vertz (H. Engel).

Confession: P. Heyn (H. Heyn).

Pastors and delegates are requested to announce to Pastor C. Schmelzer before January 15.

W. E. Steih, Sec'y.

ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference will meet January 3 and 4 at St. Paul's Church, Aberdeen, South Dakota (Pastor F. J. Graeber). The first session will begin at 9 A. M.

Essays: W. Schmidt, Current Events of 1939; H. Gerike, Comparison of Liturgical Forms of Lutheran, Catholic, and Reformed Churches; G. Schmeling, Pastor in Civic Affairs; F. Bierwagen, Polemics in the Sermon; Ph. Albrecht, Our Approach to the Unchurched; J. Rengstorf, The Weak Brother and How to Deal With Him, Rom. 14, 1-15, 27; O. Heier, The Church and Its Societies; A. Meitler, Hints on 1 Cor. 12.

Speakers: E. Hartenberger, R. Marquardt.

Kindly announce!
H. Heckendorf, Sec'y.

DODGE-WASHINGTON COUNTY CONFERENCE

The Dodge-Washington County Conference meets January 9, 1940, at Hartford, Wis., with Pastor A. von Rohr. The session will open with divine service at 9:30 A. M. in which Pastor Ph. Martin (Pastor R. Pietz) will deliver the sermon.
H. Cares, Sec'y.

INSTALLATIONS

Authorized by President Karl F. Krauss, the undersigned, with the assistance of Pastor A. G. Wacker and Pastor H. Engel on the first Sunday in Advent installed Pastor John H. Martin as pastor of the newly founded mission at Belleville, Michigan. May the Lord bless his labors in this field.

Address: Rev. John H. Martin, 176 W. Columbia Ave., Belleville, Mich.
R. W. Scheele.

Authorized by President H. Kirchner the undersigned installed the Rev. Fritz Miller as pastor of St. Paul's Lutheran Church at Platteville, Wis., on December 17, 1939. May the Lord bless the pastor and the congregation.

Address: Rev. Fritz Miller, 218 Broadway, Platteville, Wis.
E. A. Wendland.

Authorized by President Lueckel, I, the undersigned, ordained and installed Timotheus R. Adascheck as assistant pastor in the Grace Ev. Luth. Church at Yakima, Wash., on the first Sunday in Advent, December 3. Pastor F. H. K. Soll, assisted.

Address: Pastor Timotheus Adascheck, 113 N. 6th Ave., Yakima, Wash.
Ewald F. Kirst.

MINNESOTA DISTRICT

September, October, November, 1939

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 35.00	\$
Jul. F. Lenz, Bremen.....	4.00	
E. G. Hertler, Brownsville.....	3.25	
R. Jeske, Caledonia.....	160.00	
R. F. Schroeder, Dexter.....	157.10	
Karl A. Notling, Frontenac.....	20.00	10.00
T. E. Kock, Goodhue.....	45.00	
F. W. Weindorf, Goodhue, Grace.....	54.39	
F. W. Weindorf, Goodhue, St. John's.....	112.46	
Jul F. Lenz, Hammond.....	13.45	
E. G. Hertler, Hokah.....	13.10	
E. G. Hertler, LaCrescent.....	40.00	
T. H. Albrecht, Lake City.....	447.30	
C. A. Hinz, Mason City.....	114.00	
Theo. Haar, Mazeppa.....	51.00	
T. E. Kock, Minneola.....	30.00	
A. Eickmann, Nodine.....	187.00	25.25
M. C. Kunde, Oronoco.....	12.40	

Jul. F. Lenz, Oronoco, St. Paul's.....	35.05	
M. C. Kunde, Pine Island.....	8.10	
J. R. Baumann, Red Wing.....	7.75	
R. Jeske, Union.....	33.70	
H. F. Muenkel, Wabasha.....	9.75	
Karl A. Nolting, West Florence.....		10.00
Paul E. Horn, Zumbrota.....	404.00	
	<u>\$1,997.80</u>	<u>\$ 45.25</u>

Mankato Conference

R. J. Palmer, Alma City.....	\$ 42.75	\$
W. Schuetze, Belle Plaine.....	67.28	
L. F. Brandes, Jordan.....	285.50	2.00
A. Ackermann, Mankato.....	318.18	101.76
R. A. Haase, North Mankato.....	120.00	
A. H. Mackedanz, St. Clair.....	25.70	7.25
Ernst C. Birkholz, St. John's.....	31.50	35.00
O. K. Netzke, Smith's Mill.....	32.00	
	<u>\$ 922.91</u>	<u>\$ 146.01</u>

St. Croix Valley Conference

O. P. Medenwald, Amery.....	\$ 150.00	\$
Wm. Franzmann, Baytown.....	281.65	
E. H. Bruns, Delano.....	129.51	
L. W. Meyer, Farmington.....	99.58	
Wm. Franzmann, Grant.....	80.00	
A. H. Baer, Hastings.....	156.12	
Paul T. Bast, Minneapolis.....	13.03	
Paul C. Dowidat, Minneapolis.....	500.00	100.00
R. C. Aye Lallemand, North St. Paul.....	300.00	
P. R. Kurth, Nye.....	61.33	
P. R. Kurth, Osceola.....	67.25	10.00
E. W. Penk, Prescott.....	39.00	
P. R. Kurth, St. Croix Falls.....	5.00	
Otto E. Klett, St. Croix Falls, Redeemer....	17.58	
C. F. Bolle, St. Paul.....	220.89	
G. A. Ernst, St. Paul.....	365.91	
A. C. Haase, St. Paul.....	804.02	
C. P. Kock, St. Paul.....	150.00	30.00
J. Plocher, St. Paul.....	673.10	
Arthur W. Koehler, So. St. Paul.....	96.26	
J. W. F. Pieper, Stillwater.....	206.00	
H. E. Lietzau, Woodbury.....	150.00	
Erwin M. Schroeder, Woodville.....	20.00	
	<u>\$4,586.23</u>	<u>\$ 140.00</u>

Redwood Falls Conference

R. Heidmann, Arlington.....	\$ 337.00	\$
A. C. Krueger, Cedar Mills.....	114.11	
A. W. Blauert, Danube.....	375.12	
Theo. Bauer, Echo.....	70.15	
C. C. Kuske, Emmet.....	62.98	
Im. F. Albrecht, Fairfax.....	420.35	15.50
C. C. Kuske, Flora.....	44.89	
Hy. Boettcher, Gibbon.....	1,044.70	
M. J. Wehausen, Morton.....	49.75	
A. W. Blauert, Olivia.....	199.24	
A. W. Fuerstenau, Omro.....	230.95	6.50
Edw. A. Birkholz, Redwood Falls.....	191.14	
Aug. Sauer, Renville.....	79.00	
G. R. Schuetze, Seaforth.....	4.25	
G. R. Schuetze, Sheridan.....	111.16	
E. G. Fritz, Wellington.....	120.00	
Aug. Sauer, Winfield.....	90.00	
C. W. A. Kuehner, Winthrop.....	152.36	8.00
F. E. Traub, Wood Lake.....	437.81	25.85
	<u>\$4,134.96</u>	<u>\$ 55.85</u>

Crow River Valley Conference

W. G. Voigt, Acoma.....	\$ 520.86	\$
E. R. Berwald, Buffalo.....	179.85	
Alvin Leerssen, Crawford's Lake.....	149.69	
Im. F. Lenz, Graceville.....	107.73	
W. J. Schulze, Hutchinson.....	1,260.01	
Chr. Albrecht, Johnson.....	137.64	43.38
Karl J. Plocher, Litchfield.....	216.95	
W. P. Haar, Loretto.....	352.91	
E. A. Binger, Clinton.....	48.81	
M. J. Lenz, Monticello.....	32.03	
Alvin Leerssen, Montrose.....	40.56	

H. C. Duehlmeier, Morris.....	71.00	
W. C. Nickels, Pelican Lake.....	289.73	
S. Baer, Rockford.....	71.47	
	<u>\$3,479.24</u>	<u>\$ 43.38</u>

New Ulm Conference

H. C. Sprenger, Balaton.....	\$ 317.00	\$
A. J. Maas, Brighton.....	43.13	
J. C. A. Gehm, Darfur.....	76.35	
H. A. Scherf, Eden.....	108.00	
A. Martens, Island Lake.....	93.22	
Paul W. Spaude, Lake Benton.....	177.09	
W. Frank, Morgan.....	44.39	
G. Hinnenthal, New Ulm.....	781.54	
F. Koehler, Nicollet.....	583.14	
R. Schierenbeck, Sanborn.....	9.00	
G. Theo. Albrecht, St. Peter.....	165.00	
Wm. C. Albrecht, Sleepy Eye.....	750.09	
A. Martens, Tyler.....	42.00	
Paul W. Spaude, Verdi.....	88.63	
Karl Brickman, Vesta.....	285.92	
	<u>\$3,564.50</u>	
Sibley County Youth Conference, Helen Lucas, Treasurer.....	10.00	
	<u>\$18,695.64</u>	<u>\$ 430.49</u>

Memorial Wreaths

	For	From	Amount
Mrs. Roy S. Munson.....	Rev. J. R. Baumann, Red Wing		\$ 4.75
F. W. Bening.....	Rev. R. Heidmann, Arlington		12.00
Mrs. Mary Dickmeyer.....	Rev. Im. F. Albrecht, Fairfax		22.75
Herm. Grosskloep.....	Rev. Im. F. Albrecht, Fairfax		3.50
Benjamin Piipke.....	Rev. A. W. Fuerstenau, Omro		6.50
Mrs. Henry Mohr.....	Rev. F. E. Traub, Wood Lake		17.00
Mrs. A. Asmas.....	Rev. A. H. Leerssen, Montrose		1.00
Fred Lentz.....	Mrs. E. W. Yackel, Treas., Sanborn		3.00
Mrs. Frank Trapp.....	Mrs. E. W. Yackel, Treas., Sanborn		6.00
Joachim Holst.....	Rev. F. W. Weindorf, Goodhue		2.00
Rosalie Ann Hartke.....	Rev. F. E. Traub, Wood Lake		13.10
Mrs. Julius Rreihit.....	Rev. F. E. Traub, Wood Lake		16.50
Mrs. Augusta Linde.....	Rev. F. E. Traub, Wood Lake		5.00
Gust Busiahn.....	Rev. F. E. Traub, Wood Lake		5.00
Mrs. J. P. Koehler.....	Rev. F. E. Traub, Wood Lake		46.10
Mrs. Emelia Nisse.....	Rev. W. G. Voigt, Acoma		6.25
Mrs. Randi Heile.....	Rev. M. J. Lenz, Monticello		3.00
Julius Hasse.....	Rev. H. A. Scherf, Eden		3.00
Mrs. Marie Borger.....	Rev. C. A. Hinz, Mason City		1.00
Mrs. Anna Felsing.....	Rev. C. A. Hinz, Mason City		1.00
John Oelkers.....	Rev. J. R. Baumann, Red Wing		3.00
Rev. F. Gaeve.....	Rev. L. F. Brandes, Jordan		6.00
Wm. Zaun.....	Rev. L. F. Brandes, Jordan		2.50
Fern Fuhrman.....	Rev. L. F. Brandes, Jordan		2.00
Aug. T. Wagner.....	Rev. A. Ackermann, Mankato		2.35
Mrs. Robert Sodemann.....	Rev. A. H. Mackdanz, St. Clair		2.00
Unetta Timmermann.....	Rev. A. H. Mackdanz, St. Clair		7.25
Mrs. J. W. Meier.....	Rev. Ernst C. Birkholz, St. James		35.00
Mrs. Augusta Loeschen.....	Rev. Ernst C. Birkholz, St. James		9.00
Frank Boeder.....	Rev. A. C. Krueger, Cedar Mills		15.00

Frank Spiering.....	Rev. C. W. A. Kuehner, Winthrop	15.00
C. Herman Wendt.....	Rev. W. J. Schulze, Hutchinson	2.00
Mrs. Herman Miller.....	Rev. W. J. Schulze, Hutchinson	3.50
Mrs. Amalie Lange.....	Rev. W. P. Haar, Loretto	5.00
Wm. Schimmel, Sr.....	Rev. W. C. Nickels, Pelican Lake	15.00
Wm. F. Blauert.....	Rev. G. Hinnenthal, New Ulm	2.00
Mrs. Wm. Messerschmidt.....	Rev. Wm. C. Albrecht, Sleepy Eye	2.00

Debts paid plus \$100 Inmates Deposits	18,303.72	18,303.72
Available for Debts.....		
New loans made.....		\$180,090.03
Budget debt on November 30, 1939.....		23,554.70
Accounts Payable for November		\$203,644.73
		9,028.67
Total Budget Debt November 30, 1939		\$212,673.40

H. R. KURTH, District Treasurer.

CONDENSED TREASURER'S STATEMENT FOR NOVEMBER, 1939

Cash on hand July 1, 1939.....	\$ 39.40
Receipts from Districts	127,187.25
Revenues	19,438.94
Extraordinary Receipts:	
Previously reported	\$ 175.74
N. N., for Missions	4.00
E. Kuehl, Indigent Students.....	5.00
A Friend for Missions	1.00
Mr. Louis Baumann for Indian Mission from Mrs. L. Baumann	5.00
	190.74
	\$146,856.33
Disbursements	162,067.58
Deficit	*\$15,211.25
Budget Debt	
Debt July 1, 1939.....	\$198,393.75
Receipts from D. R. C.....	\$ 2,400.00
Collection for Debts.....	688.40
Minn. Sale of Lot.....	504.20
	\$ 3,592.60

Church Extension Division	
Debt July 1, 1939.....	\$122,405.29
Cash balance June 30, 1939.....	\$ 35.41
Repayments	2,345.25
Interest	633.25
Collections	421.55
	\$ 3,435.46
Church Extension debt paid.....	2,865.00
	2,865.00
Available for debts	\$ 570.46
Church Ext. Debt on Nov. 30, 1939.....	\$119,540.29

Total Debt	
Budget Debt	\$188,294.73
Church Extension Debt	119,540.29
	\$307,835.02
Inmates Deposits	15,350.00
	\$323,185.02
Accounts Payable	9,028.67
Total Debt on November 30, 1939	\$332,213.69

Chapel Money	
Balance on October 31, 1939.....	\$ 90.62
Receipts for November.....	122.00
Available for Chapels.....	\$ 212.62

THEO. H. BUUCK, Treasurer.

1940
Day by Day With Jesus Calendar
 For Family and Private Devotions
 Prepared by Dr. Walter A. Maier
 Price 60 cents, postpaid

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