

H. S. Meyer

# 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 TRANSFIGURATION

THE transfiguration of Jesus is recorded for us by three evangelists, Matthew 17, 1ff.; Mark 9, 2.; Luke 9, 28ff. The three accounts differ somewhat in detail. They thus serve to supplement each other: items that are

omitted in the one are supplied by the others, vice versa. The three evangelists were not themselves eye witnesses of the transfiguration. There were only three of the apostles to whom the privilege was granted that they saw and heard with



their own ears and eyes what happened on the mount of transfiguration. They were Peter and John and James. James was executed not many years after our Lord ascended into heaven. John does not mention the transfiguration, neither in his Gospel nor in his epistles. Peter refers to it in his second epistle and tells us what it meant to him and what blessings we may derive from it.

Read the three accounts contained in the Gospels to get the details of the story, and then compare the following remarks of Peter.

### 2 Peter 1, 16-18

(15) Moreover I will endeavor that you may be able after my decease to have these things always in remembrance. (16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.

(17) For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. (18) And this voice which came from heaven we heard, when we were with him in the holy mount.

### Impression On Peter

Note that Peter omits almost all details of the story. He does not mention the time, nor the names of the three apostles that were present, in fact he does not even mention how many were present. He does not say anything about Moses and Elias, nothing about the cloud that overshadowed them, nothing about his own foolish suggestion to build three tabernacles. But he does indicate what a deep impression the event made on him.

We do not know on which mountain it happened. Mt. Tabor, which is often suggested as being possibly the mount of the transfiguration, does not fit well into the picture for several reasons: it rises to the north of Caesarea, and Jesus was at the time already somewhere between that city and Capernaum (see Matthew 16, 13 and 17, 24); there is a city on the crest of Mt. Tabor, while the transfiguration took place in a solitude. We do not know which mountain peak it was, but to Peter it was a *holy* mountain ever since.

Note particularly what an impression Peter received of the Father and His awful majesty. In v. 17 he says that Jesus received honor and glory from the Father, but when he speaks about the voice that came out of the cloud he does not repeat the word *Father*, nor does he substitute a pronoun *Him*, no, he calls the Father the "Excellent Glory." Peter did not see the Father, he just heard His voice; but even so,

he was overawed. He, as also did James and John, fell on his face being sore afraid, and did not arise till Jesus came and touched him (Matthew 17, 6, 7). Yes, that voice which they heard was filled with overwhelming power; it came from one who was Excellent Glory in person.

### The Transfiguration Helped to Give Peter a Solid Basis for His Preaching

What benefits did Peter derive from the transfiguration which made such an overawing impression on him that he still trembled, as it were, at the excellent glory and regarded the mountain as holy? And what benefits is he now trying to pass on to his readers?

He mentions first of all that they *heard* this voice which came from heaven. They can testify to it as eye and ear witnesses. The message which Peter and the other apostles brought to the Jews and to the Gentiles, and which their hearers accepted in faith and on which they staked their hope of eternal salvation in heaven, was not an invention of Peter, a philosophy which he had developed by speculative methods. It was not of a kind with the "cunningly devised fables" which the enemies of the Gospel taught and with which they tried to burden the Gospel. No, what Peter preached was based on well attested fact.

The transfiguration was only one case of the manifestation of Jesus' divine glory. There were many others. Verse 17 in our English Bible begins with *for*. This conjunction is here approximately the equivalent of *for instance*. In the preceding verse Peter said that he and the other apostles "were eyewitnesses of his majesty." Jesus often manifested forth His divine glory. Whenever He performed a miracle, the people who were present realized that someone greater than man

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# Editorials

**The Three Sundays Before Lent:** The great Festival of the Resurrection, the most important day of the entire calendar, is properly preceded by a preparatory season, Lent. The three weeks before Lent afford a gradual approach to the Lenten Season, a gradual transition from the jubilant Season of Epiphany to the penitential Season of Lent. Gradually we are to pass from the glorious Mount of our Lord's Transfiguration (the Gospel for the last Sunday in Epiphany) to Gethsemane and to the Place of a Skull.

The three Sundays preceding Lent bear strange numerical names. At least they are strange to us, and it is somewhat difficult to account for them. They are called Septuagesima, Sexagesima, and Quinquagesima, meaning the seventieth, sixtieth, and fiftieth days. Actually these Sundays are nine, eight, and seven weeks before Easter, and with reference to the actual count of days these Sundays seem to be misnamed. It should be remembered, however, that Lent at one time was called the Quadragesima, and the first Sunday in Lent, Quadragesima Sunday, the fortieth day. If we bear this in mind and simply reckon the Sundays before Lent in round numbers, we may thus find some explanation for these numerical names, Septuagesima, Sexagesima, Quinquagesima. The Sunday before Lent, Quinquagesima, is also called Estomihi, a name derived from the Latin version of the Introit for that Sunday, "Be thou my strong Rock," taken from Psalm 31, 3 and 4. The important thing is, that these three Sundays before Lent serve as road-markers, pointing forward to the cross and the empty tomb in Joseph's garden. Lent teaches the real purpose of the incarnation of the Son of God. With Him we set our face to go up to Jerusalem to behold all that came to pass. We observe Him "Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again according to the Scriptures." A. P. V.

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**The Physician Of Souls** Jesus offered Himself as the great Physician of souls in the well-known statement recorded Matthew 9, 12-13: "They that be whole need not a physician but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice, for I am not come to call the righteous but sinners to repentance."

They that be whole, that is, healthy people, do not need a physician but sick people do. The publicans who were sitting at the table with Jesus, an association which was severely criticized by the self-righteous Pharisees, were not whole. They were sick. They were suffering from a far worse disease than leprosy or cancer. They were sick in soul. Sin had been eating away at their vitals, and they had no way of rehabilitating themselves.

They needed a soul doctor, and they needed him badly. They needed a specialist in the cure of sin such as the world had never been able to produce. Here in Jesus was such a physician of souls, a surgeon who could remove the awful cancer of their sins, rehabilitate even such moral wrecks as they were and present them pure and spotless before the Heavenly Father. He had come down from heaven to do

just that. He had come to save sinners, and no sinner was so vile that the treatment given by Jesus could not salvage the soul. And Jesus is a Physician of souls whose cure never fails.

He tells us that He came to save not the righteous but sinners. The righteous, those who have no sin, do not need His ministrations, but sinners do need them. Are there any righteous who because they are righteous do not need Jesus? The Pharisees thought they were that kind of people. They claimed that they had done everything that God demanded in the Law and a great deal more besides. They felt that they had enough on the credit side of their ledger to stand before God.

There are plenty of people like them in our day. They feel that they do not need Jesus or the Church or the Gospel. They are willing to face God on their own merits. They say: I live an upright life. I treat my fellowman right, and I do many good things. What have I to worry about? Jesus can do nothing for such people, for He expressly states that He came not to call the righteous but sinners to repentance. And the reason why He can do nothing for them is not because they are actually righteous but because they imagine that they are righteous and therefore spurn the cure which He offers.

A man may be suffering from a fatal disease, but as long as He imagines that he is well or can cure himself, he will not call a doctor. As a matter of fact all men without exception are suffering from the fatal disease of sin, for "we are all as an unclean thing and all our righteousnesses are as filthy rags." As long as you do not realize that, you will not avail yourself of Jesus. But if you come to Him as a poor sinner, fully conscious of your lost condition and your inability to rehabilitate yourself, then you come to the right Physician who can heal your soul. He came to save just such sinners, and He prepared the right medicine when He sacrificed Himself for the sins of men on the altar of the cross. He is a Physician who is at the same time a blood donor, and His blood plasma is of the right type for each and every sinner, for "the blood of Jesus Christ cleanseth us from all sin."

Let us cling to the sure and certain fact that Jesus has truly redeemed us. Let us heed His advice: "Go ye and learn what that meaneth, I will have mercy and not sacrifice, for I am not come to call the righteous but sinners to repentance." I. P. F.

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**Quicksand** The other day, on the way to Canyon Day School, I was crossing White River below the foot bridge. The water was clear and not so very deep. Just as the front wheels neared the opposite bank it felt as if some giant had seized the rear of the car and jerked it over, parallel with the stream. Immediately the car began to settle down like a setting hen. I stepped on the starter and the exhaust gurgled under water. I applied the clutch and the power of eighty-five horses spun the wheels as the car settled down more comfortably. A thousand horsepower under the hood would have been just as powerless to move the car even an inch. Then Mr. Lamenti brought down his team, — only two horsepower; but this two horsepower pulling from the firm footing of the bank quickly pulled my car out to dry ground.

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# STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

## ARTICLE XXIV Of the Mass

I

BY "Mass" is to be understood the Lord's Supper. This is the name that is used in Article X, where the Scriptural doctrine concerning this sacrament is presented very concisely. In our present Article, where Roman Catholic abuses are to be discussed, the name used in the Catholic Church is retained.



### Introduction

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught what they need to know of Christ. And not only has Paul commanded to use in the church a language understood by the people, 1 Cor. 14, 2, 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. In this connection they are also instructed regarding other and false teachings on the Sacrament. This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

### NOTES

The charge that the Lutheran churches had begun to abolish the

Lord's Supper is met with the claim that rather it is being "celebrated with the highest reverence," *i. e.*, in a manner which is not only dignified in itself but is appropriate to the essence and purpose of the Sacrament. As far as external embellishments are concerned, it may readily be conceded that the Catholic Church observes its Mass with greater pomp and show than does any Lutheran church the Sacrament of the Lord's Table. They elevate the consecrated wafer and kneel before it in adoration. Such ceremonies, which conflict with the true nature and purpose of the Sacrament, are absent in a Lutheran celebration. Yet, true reverence is not absent, since the Sacrament is administered in a manner to set forth its purpose of strengthening the faith of the recipient in the forgiveness of his sins.

A very important remark is injected on the purpose of ceremonies in general: they must serve "to teach the people." Ceremonies that are introduced merely because of their "prettiness" have no legitimate place in our services, they rather distract the attention of the people. Ceremonies must be expressive of the truth of the Gospel, not only in a general way, but in particular of that part of the service in which they occur. Thus when Catholics in the Mass elevate the consecrated wafer, this underscores their false doctrine that the bread has been transformed into the body of Christ; and when they kneel and pray before and to the wafer, this not only strengthens the erroneous view with the people, but actually draws away their attention from the real purpose of the Sacrament, which was instituted by Christ for us to eat and drink for the remission of our sins.

Our fathers, at first, retained Latin singing in their services. The people were accustomed to it; though they did not understand the words, the singing itself had some meaning for them. Paul, in 1 Cor. 14, does not forbid the use of tongues in the church, but he seriously warns against making a show of the gift. A language not understood by the congregation must be interpreted for their benefit. So our fathers, while retaining the Latin to which the people were accustomed, yet added also some German hymns. Thus while the Latin singing reminded the people of the universality of the church, the German songs served the specific purpose of instruc-

tion concerning the essence and purpose of the Sacrament.

A particular point is stressed regarding our manner of celebrating the Lord's Supper: people are trained to "partake of the Sacrament together." The Lord's Supper is a Communion. It certainly has its blessings for every individual, but at the same time it is to strengthen the spiritual ties that bind us together in the communion of saints, which is the church. There will always be occasions for private Communion, but to make this the rule would violate the very purpose of the Sacrament. The rule should be that we "partake of the Sacrament together."

Lastly our fathers mention the chief purpose of the Sacrament. It is not to do God service, that by our act of going to Communion we are performing a good work of obedience, for which God will give us a reward. Our going to Communion must be, rather an eager reaching out for the great consolation the Sacrament brings to anxious consciences. That was the purpose for which Christ instituted it, and to celebrate it in such a way is a God-pleasing worship and a truly dignified manner of celebrating the Mass.

Note also that our fathers stress how all prospective Communicants were first duly *examined*. Communion is the affair of the congregation. The congregation must see to it that, as far as is humanly possible to determine,

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all participants receive the Sacrament worthily. Because of this responsibility of the congregation, what is commonly called "Open Communion" actually conflicts with the very purpose of the Sacrament. For the purpose of such "examination" we have the custom today of "announcing" for Communion, and of "Confirmation" before first Communion.

### I. Abuses Concerning the Mass

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11, 27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore, our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

#### NOTE

It is a grievous error and a base profaning of the Mass when its celebration is treated as a source of income for the church. When this abuse was

checked in our churches, then also the questionable custom of Private Masses receded.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have seen so abused for filthy lucre as the Mass.

#### NOTE

The bishops, the God-appointed watchmen of the church, must take the greatest blame for not having stopped the abuse in its early stages — and hence for the present unrest in the empire.

## THE TRANSFIGURATION

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was doing it. His disciples received a strengthening of their faith, while His enemies were driven to blasphemy, even to the verge of falling into the unforgivable sin against the Holy Ghost. Outstanding among the many manifestations of Jesus' divine majesty was the transfiguration, which Peter was privileged to witness.

No, not cunningly devised fables but fully attested facts formed the foundation of Peter's message to the world, and of that of the other apostles.

Also of the content of Peter's message the transfiguration furnished a foretaste. Peter sums it up in these words: "We made known unto you the power and coming of our Lord Jesus Christ." Jesus Christ will come again

at the end of the world. And then He will not, as He did at the first time, come in lowliness, suffering and dying for the sins of the world: then He will come in power as Judge of the quick and the dead. He will come to complete the work of salvation in glory. He will cast those that rejected Him as their Savior into everlasting torment. Rightly so: they have violated the majesty of the great God Himself in refusing to accept the Savior whom He sent and accredited, His own beloved Son. He will lead those who believed in Him with Him into heaven. He can do so: He is the mighty Savior, approved of God, who crushed the head of the serpent and destroyed the works of the devil.

Such complete salvation is the sum and substance of Peter's message, and it is well illustrated by what happened on the mount of transfiguration.

There was also added the opinion which infinitely increased Private Masses, namely, that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has risen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.

#### NOTES

To feel the full weight of this charge, one would really have to remember in detail the Catholic error concerning original sin. Briefly, they consider original sin merely as the loss of a very superficial endowment, of the "golden bridle" with which sensuality could be controlled without much effort. The loss of this "golden bridle" — no more — Christ made good with His tremendous sacrifice. We ourselves, then, must atone for the real guilt of our sins. By having the priest do a Mass for us (for a price, of course) our actual sins are removed. And by having a Mass said for the dead, their time in purgatory may be shortened. — What a horrible abuse!

### The Transfiguration Pointed out to Peter that the Way to Glory is by the Cross

Assurance is the first benefit which Peter had and which he passed on to his readers. A second pertained much more intimately to Peter personally, but is of not less value to us. Note how Peter not only says: "There came a voice" (v. 17), but adds emphatically: "And this voice . . . we heard." Both Matthew (chap. 17, 5) and Mark (chap. 9, 7) report that the voice from heaven said: "Hear ye him." And now Peter reports, Yes, we heard the voice; that is, we not only understood the words but we heeded what we were told.

To get a clearer view of what Peter means to say, read what happened just a few days, six to be exact, before the transfiguration. Jesus and His disciples were in the vicinity of Caesarea.

There Peter made the wonderful confession: "Thou art the Christ, the Son of the living God" (Matthew 16, 16). Then Jesus began to tell His disciples that He, in order to do His work as the promised Savior, must suffer and die, and be raised again the third day. This mode of procedure seemed most unreasonable to Peter. He wanted to believe in Jesus as his Savior, but he refused to believe in His suffering and death. He took Jesus aside and said: "Be it far from thee, Lord; this shall not be unto thee" (v. 22). He thought that Jesus must do His work in some other way; if He gave Himself over into death, then His cause would surely be lost. After rebuking Peter sharply for this, Jesus explained that in His kingdom no success can be achieved in any other way than by bearing the cross. And He emphasized that just through suffering and death He was on His way to His highest glory: to be the final Judge of the world. — Then six days later the voice from heaven said: "Hear ye him." Mark well what He says and take it to heart.

Now Peter says, We heard the voice from heaven. We learned our lesson. Through some very painful experience, in the course of which he even denied his Lord, he came to realize the truth of Jesus' words. He saw Jesus go into death. He saw Him also demonstrate His invincible power in that He rose again from the dead and ascended into

heaven to sit at the right hand of the Father. That was the way Jesus went. And if Jesus now leads Peter the same way, he knows that he is on his way to heavenly glory. And if Jesus leads all His followers the same way, through much tribulation, Peter can comfort them with the assurance of the "power and coming of our Lord Jesus Christ."

"Hear ye him," God said from heaven; and, "This voice we heard," Peter responds. Fearlessly he now faces his own martyrdom, and he strives to strengthen his readers with the same lively hope. "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." These are the verses immediately preceding the text printed above.

#### The More Sure Word of Prophecy

Some one may think that if we, too, could have some experience like Peter on the mount of transfiguration we should then be in a better position to face the difficulties of the time and eventually our death. But such visions are not necessary for everybody. Not even all of the apostles were present when Jesus was transfigured. There were only three, the others had to be satisfied with a report from these three.

Peter directs the attention of his readers to something infinitely more important than this vision of our Savior, or any other vision. We have something much surer and much safer on which to rest our faith than the fleeting vision of a moment. He says in the verse following the text printed above: "We have also a more sure word of prophecy." Or to translate his words a little more liberally: We have also a more sure thing the word of prophecy.

The transfiguration was important for the witnesses of our Lord to the world, as a special manifestation of His divine majesty which could not be defeated by suffering and death, rather which through suffering and death won a decisive victory over sin and death, and which in due time will be revealed with power when the Savior will return in triumph on Judgment Day to carry His believers home with Him in heaven. Meanwhile the very voice of the Father, which was heard during the transfiguration, directs us to give attention to the prophetic work of our Savior, the word of prophecy serving us as a morning star till that great day shall dawn.

Much as we are filled with wonder by the transfiguration, let us not forget to heed its admonition and give full attention to the prophetic word.

J. P. M.

## SPECIAL MEETING OF THE JOINT SYNOD OF WISCONSIN

THE guilt of our synod was never better and more graphically demonstrated and exposed than at the special Synod session held on January 17 and 18 at St. Matthew's Church in Milwaukee.

It is difficult to imagine that we permitted conditions at our synodical institutions to reach such a state that it will require more than three-quarter million dollars to raise them to even a semblance of modern structures. Even then we have only scratched the surface. More, much more, ought to be done to meet modern demands and expectations, such as are offered by other schools of higher education.

When one hears for instance, that at Dr. Martin Luther College in New Ulm, Minnesota, 26 girls are crammed into a common residence — to sleep, study and spend a few moments of leisure; or that at Northwestern College at Watertown, classes of 20 to 30 are expected to do work in a laboratory that is crowded when but half a dozen

students occupy the room; or when one hears that Northwestern Academy at Mobridge, South Dakota, is housing the janitor in the basement of the dormitory — it is then that one realizes to what extent we have neglected to make adequate provisions.

#### Extenuating Circumstances

Of course, it is easy to say that we were hampered and hindered particularly by the depression. There is some truth in this. But that will not answer every question. Then, too, there was that large Synodical debt that seemed to forbid us to undertake any project involving the expenditure of larger sums of money. That, too, has the ring of truth. But that is not the whole answer. The fact is, that we were rapidly sitting back and comforting ourselves with the thought that as nothing can be done under present conditions, the schools must WAIT.

Yet we could have done something about those conditions, had we made a concerted effort and had we con-

cerned ourselves a little more seriously with these problems to which our attention had been called again and again by the heads of these schools. The fact that we so easily wiped out a debt of more than \$700,000 during the depression will not let that statement stand. At the bottom of our troubles lay our fears and doubts.

#### We Dare Wait No Longer

Now something must be done. Michigan Lutheran Seminary at Saginaw, Michigan, has outgrown its modest buildings. We must enlarge and add a new structure if we do not want to turn away the young people seeking entrance to this school. We would become guilty before God if we did such a thing, guilty of spurning His blessings. If they come to us we must provide room for them. Our prayers to God, to send us young people willing to prepare for work in the church, demand that we accept them when they come to us and to provide room for them. An adminis-

tration building is sorely needed to provide adequate class room space for the constantly growing classes. At present there are no facilities to take care of the ever-increasing number of girls. Living quarters must be provided for them. Add to this a gymnasium where the students can exercise to keep themselves physically fit and you have a picture of the needs of Michigan Lutheran Seminary. It will require a sum of \$250,000.

Northwestern College has needed a new recitation building twenty years ago. It is wholly inadequate and too small. Large class rooms are simply a crying necessity. A spacious library that will accommodate the 20,000 books, pamphlets and periodicals, a laboratory to meet modern needs, a central heating plant and in infirmary to take care of the sick and contagious diseases — must be provided. The cost is estimated at \$266,000.

Dr. Martin Luther College will need \$175,000 for the erection of a dormitory that will house 100 girls, who will be the future teachers of our Christian Day Schools. No amount of wishful thinking will be able to circumvent this necessity. Nor is anything to be gained by postponing. We must build or lose prospective teachers for our schools, teachers that are so very sorely needed today.

The building program at Northwestern Lutheran Academy will require about \$71,000. Any one who only vaguely knows the conditions at this school will concede that that is a modest, very modest, request.

Finally we need a well stocked Church Extension Fund. A church body as large as ours cannot successfully carry on its God-given work of preaching the Gospel without a Church Extension Fund from which the little mission churches are able to borrow money to erect a little chapel in which they may gather to worship and toward which they may draw people who have not as yet heard of the love of God in Christ Jesus. Today our Synod's Church Extension Fund exists only in name. The fund is empty. Therefore it is our purpose to put at least \$250,000 into this fund.

These are the matters that your elected delegates at this special session of the Joint Synod cheerfully decided upon. Not a dissenting voice was heard. So thoroughly were your representatives convinced that the conditions described above cannot continue and that the time for such an offering is propitious.

### We Must Do It Now

In 1950 our Joint Synod will, God willing, celebrate its 100th anniversary. With this in mind and with hearts truly grateful to the merciful God who has so graciously and unspeakably blessed our Synod during those one hundred years, these delegates decided to offer as a THANK OFFERING these things to our faithful Savior through whom God has blessed us in all heavenly things. One hundred years of grace ought to stir the hearts of every member of our Synod. There ought not to be even one heart among us that would not cheerfully and willingly help to make this venture a success, not one heart that would cavil or quibble. If there will be, it will be beyond us to understand such a Christian brother or sister. Weigh God's blessings conscientiously and the miserably small amount that is asked of each member of our Synod and it ought to make us confess shamefully: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant." Let this be the spirit in which we will get to work at this CENTENNIAL OFFERING and God will bless and prosper the work of our hands.

W. J. S.

## EDITORIALS

(Continued from page 18)

It would seem that this little incident might picture some Bible truth for us. Let's see. Well, there was Zacchaeus hopelessly bogged down in the quicksand of sin, particularly of greed, and theft, and dishonesty. When he finally realized his plight he let out the clutch of decision. He applied the full 85 horsepower of his will and determination. He resolved to be a better and honest man. But his continued dishonesty at his office next day showed that he had only spun the wheels of good resolution, and now he could never get out. Then the Lord Jesus came along. He saw Zacchaeus so hopelessly bogged down. He threw to Zacchaeus the rope of love and with three little words pulled him safely to shore: "Zacchaeus come down!" His heart was now powered with "Salvation." And what power he now had! Half of his goods he gave to the poor; and if he had taken anything from any man by false accusation he restored him fourfold!

And so it has ever been: "Without me (Jesus) ye can do nothing" and on

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the other hand: "The Gospel of Christ is the power of God unto salvation to everyone that believeth."

E. E. G.

### CALENDAR OF CONFERENCES

#### COLORADO MISSION DISTRICT CONVENTION

The Colorado Mission District will be in session on February 6, 7, and 8, in Mount Olive Lutheran Church of Denver, Colorado. Sessions begin at 1 P. M. Tuesday.

Papers: The Confessional Articles, Pastor A. C. Bauman; "Doctrinal Affirmation," Pastor Bodamer; Second Peter, Pastor Roy Vollmers; The Religion of Anti-Christian Societies, Pastor Wm. Wietzke; The Vicarious Obedience of the God-Man, Pastor A. C. Bauman.

Sermon: Pastor Orval Kreie (Pastor Milton Weishahn).

Victor Tiefel, Secretary.

#### CENTRAL CONFERENCE

The Central Conference will convene at Hubbleton, Wisconsin (Pastor O. Engel), Tuesday, February 6, 1945.

Order of Business: Tuesday, A. M., Opening and Roll Call. 9:15, Exegesis of Gal. 3, continued, Prof. M. Franzmann. 10:45, Financial Report. 11:00 Communion Service.

Afternoon, 1:30, Opening. 1:45, The Life and Labors of Jeremiah, the Prophet, Prof. D. Rohda. 2:45, Election of Officers. 3:00, Sermon Study on Phil. 1, 12-21, Pastor A. Engel.

Confessional: Pastor M. Nommensen, Prof. H. Fleischer.

Remarks: Kindly announce early to the local pastor.

H. Geiger, Sec'y.

#### SOUTHWESTERN MICHIGAN DELEGATE CONFERENCE

The Southwestern Michigan Delegate Conference will convene at 9:30 A. M. on Wednesday, February 7, at St. Matthew's Congregation of Benton Harbor, Michigan, H. C. Haase, pastor.

Papers: Woman Suffrage in the Church, H. Zink; Union Movement in the Church, A. Fischer. C. J. Kionka, Sec'y.

#### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 5 and 6, 1945, at Winnebago Lutheran Academy, Fond du Lac, Wisconsin. The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; Mose, der Knecht Gottes, J. Schultz; Exegesis of Hebrews 2, Harold Warnke; Die Katholische Kirche im Lichte der Offenbarung, Wm. Hartwig; Why the Name Northwestern?, A. Engel; Christ as a Preacher, Wm. Wadzinski.

Sermon: A. Geiger (O. Siegler, alt.). Please send request for quarters to Winnebago Lutheran Academy, Second and Marr Streets, Fond du Lac, Wisconsin.

H. J. Vogel, Sec'y.

#### ST. PAUL AND VICINITY PASTORAL CONFERENCE

The St. Paul and Vicinity Pastoral Conference will meet January 30 and 31 in Trinity Congregation, St. Paul, the Rev. A. C. Haase, pastor. The conference will begin with a Communion service at 11 A. M. on Tuesday.

S. E. Lee, Chairman.

#### SOUTHWESTERN CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Southwestern Conference of the West Wisconsin District will meet February 6, 1945, at Hustler, Wisconsin. Time: 10 A. M.

Papers: Exegesis of 2 Timothy 1, G. Geiger (Titus 1, R. C. Hillemann); Child Delinquency and its Only Cure, P. Lehmann; What Does Scripture Teach of the Anti-Christ, T. Schaller; Attributes of the Bible, A. Winter; Homiletical Treatise for pre-Lent, Part 2, L. Witte.

Conference preacher: M. Glazer (alternate, R. C. Hillemann).

E. G. Toepel, Sec'y.

#### ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet in Winner, South Dakota, February 6 and 7, 1945, at 10 A. M., C. W. T.

Papers: Isaiah 7, 15-25, Fritze; Dancing, in general, a sin, Stiemke; Baptism, Weiss; 1

Timothy 4, Kugler, Catechetical Instruction of Converts, Oelhafen.  
 Speakers: Unke (Sauer).  
 Text: Acts 1, 1-13 inclusive.  
 Wm. Neujahr, Sec'y.

**MANITOWOC PASTORAL CONFERENCE**

The Manitowoc Pastoral Conference convenes February 6 and 7, 1945, at Grace Ev. Lutheran Church, Manitowoc, Wisconsin, Dr. H. Koch, pastor. The Schedule: Tuesday, A. M.: Devotion; Gal. 3, 22ff., Dr. A. Koch; Martha Spirit vs. Mary Spirit, E. Schroeder; Visitor's Report. Tuesday, P. M.: Devotion; Routine Business; Faithfulness of a Minister, M. Braun; Doctrinal Affirmation, H. Koch. Wednesday, A. M.: Devotion; Isa. 40, 19ff., W. Schink; Critique; Synopsis of Luther's Commentary on Galatians, H. Pussehl. Wednesday, P. M.: Devotion; Casual Questions; The Doctrine of Election, L. H. Koeninger; The Tenth Commandment, Special Reference to Pastor and Congregation, H. H. Eckert.  
 Additional Papers: Sanctification, the Call of a Christian for his entire life, K. Thurow; Unionism, a Mixing of Law and Gospel, E. Kionka; Interpretation of 1 Cor. 9, 14, W. Haase; 1 Tim. 1, 15ff., E. Froehlich.  
 Sermon: E. Kionka, H. Grunwald.  
 H. H. Eckert, Sec'y.

**INSTALLATIONS**

Authorized by President W. T. Meier of the Dakota-Montana District, the undersigned installed Reverend Karl G. Bast as pastor of Zion Lutheran Church, Moberidge, South Dakota, and St. Jacobi Lutheran Church, Glenham, South Dakota, on Sunday, January 7, 1945.  
 Address: Rev. Karl G. Bast, 514 1st Avenue E., Moberidge, South Dakota.  
 R. A. Penseke.

Authorized by President Arthur Voss I installed Pastor W. H. Wiedenmeyer in Township Raymond and Paris, Wisconsin, on January 7, 1945.  
 Address: Rev. W. H. Diemenmeyer, Route 2, Franksville, Wisconsin.  
 E. Hinderer.

Authorized by President E. G. Behm, and assisted by Pastors A. F. Herzfeldt and Fred Thierfelder, the undersigned installed the Rev. Gerhard Struck as pastor of St. John's Congregation at Wrightstown, Wisconsin, on January 7. May the Lord bless pastor and congregation.  
 Melvin W. Croll.

**ACKNOWLEDGMENT AND THANKS**

A memorial wreath in the amount of \$8.00 for the late Pastor Emeritus O. Richter, Frazee, Minnesota, was donated to the Library of Dr. Martin Luther College. The donors were the Young People's Society of Wisconsin Rapids and friends. To all the donors our cordial thanks.  
 E. R. Bliefert, Librarian.

The library of Dr. Martin Luther College has received the following gifts: Leo. Luetke, Secretary of the Michigan State Lutheran Teachers' Conference, \$5.00, a Memorial Wreath for the late Wm. Boelte, Bay City, Michigan; Mr. and Mrs. Harry Pagenkopf, Oriska, North Dakota, \$1.00, a Memorial Wreath for the late Wm. Rader. Our thanks to all the kind donors.  
 E. R. Bliefert, Librarian.

Dr. Martin Luther College acknowledges receipt of \$4.50 as a Memorial Wreath donated by friends and relatives of Mrs. Frank Guth, New Ulm, Minnesota. This sum is to be used for purchases for our hospital room.  
 C. L. Schweppe.

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a Memorial Wreath of \$10.00 from William Schmlege, Jr., U. S. Navy, in memory of his mother, Mrs. William Schmlege.

We herewith express our heartfelt thanks to the kind donor.  
 Emil D. Backer, Music Department.

The Library of our Theological Seminary at Thiensville, Wisconsin, is in receipt of a donation from Mr. Emil Mischke, Sr., Hazel, South Dakota, in the amount of \$10.00. We take this opportunity to express our warmest appreciation for this kind gift.  
 Adalbert Schaller, Librarian.

**CHANGE OF ADDRESS**

Rev. Gerhard Struck, Wrightstown, Wisconsin.

**MEMORIAL WREATHS**

Helmuth Heuer, Summit, South Dakota

Mr. and Mrs. Fred Heuer .....	\$10.00
Mr. and Mrs. Ernst Heuer and Clayton .....	10.00
Mrs. H. A. Heuer .....	5.00
Mr. and Mrs. Ed. Adolphsen .....	5.00
Mr. and Mrs. Harry Stein .....	5.00
Clara Heuer .....	5.00
Mr. and Mrs. Otto Heuer .....	5.00
Mr. and Mrs. Elmer Heuer .....	5.00
Mr. and Mrs. Elmer Dummam .....	5.00
Mr. and Mrs. Edgar Bunde .....	2.00
Mr. and Mrs. Walter Heuer .....	1.00
Mr. and Mrs. Paul David .....	1.00
Mr. and Mrs. Marvin Nelson .....	1.00
Mr. and Mrs. Marvel Rose .....	1.00
Mrs. Auguste Kaaz .....	1.00
	\$62.00

H. C. Schnitker.

**MISSION FESTIVAL**

Twenty-second Sunday after Trinity  
 West Side Lutheran, Greeley, Colorado, and St. John's Lutheran, Platteville, Colorado.  
 Offering: \$72.00. V. E. Tiefel, pastor.

**BOOK REVIEW**

**The Glory of Golgotha** by Rev. William Burhop and Dr. Louis Sieck. Pages: 125. Price: \$1.00. Print: Concordia Publishing House, St. Louis, Missouri.

This book contains two series of Lenten sermons. The first series by Pastor Burhop are a free translation of sermons preached by the unforgettable master, Dr. Steckhardt. They are well done. These alone recommend this book to ministers. A second series, "Passion Story Pictures" contains seven sermons on various scenes taken from the Lord's passion. They are good.

W. J. S.

**In Thy Light** by Walter E. Bauer, Ph. D., Valparaiso University. Pages: 66. Price: 75 cents. Print: Concordia Publishing House St. Louis, Missouri.

The sermonettes printed in this book were delivered and intended for the radio audience. That accounts for the construction of each address and the contents. The subjects treated are: "Behold the Man!", Martin Luther — Then and Now, Education — A Promise or a Menace, The Christian Way in Education, Christianity or Paganism, "Freedom's Holy Light," Lincoln Speaks to a World At War, Good Counsel from the Father of His Country, Reconstruction — A Moral Problem, The Kingship of Jesus. Whether one can agree with the author at all times matters little. It is a book that will be read.

W. J. S.

**Gethsemane To Calvary** by Dr. Olin Spencer Reigstad, pastor of Bethlehem Lutheran Church in Minneapolis. Pages: 31. Price: \$1.00. Print: Augsburg Publishing House, Minneapolis, Minnesota.

This volume contains sermons from the first Sunday in Lent to and including Easter. Also six Lenten sermons, three from the book of Isaiah and three from the Epistles. The sermons are short. The language is good. The writer seems not always so concerned to expound the text as he is to apply it. This may not always be the better course. By recommending this book we do not say that we always agree with the author.

W. J. S.

**In Season Out of Season** compiled by the Reverend W. H. Eifert. Pages: 207. Price: \$1.50. Print: Concordia Publishing House, St. Louis, Missouri.

This volume contains 30 sermons for various occasions. There are 3 anniversary sermons, 1 chapel address, 1 communion address, 1 confirmation sermon, 2 convention sermons, 2 dedication sermons, 3 funeral addresses, 3 graduation addresses, 2 mission sermons, 1 Mother's Day address, 4 national holiday addresses, 2 parish school, 1 for Orphans' home festival, 1 penitence and prayer Sunday, 1 Reformation and 2 wedding addresses. The wide field covered in this volume alone will recommend the book for those who are looking for such material. The sermons are, of course, not all equally good.

W. J. S.

**TREASURER'S STATEMENT**

July 1, 1944 to December 31, 1944  
 Receipts

Cash Balance July 1, 1944 .....	\$ 49,161.33
Budgetary Collections:	
General Administration .....	\$106,045.09
Educational Institutions .....	40,878.53
Home for the Aged .....	2,687.09
Spiritual Welfare Commission .....	36,416.58
For Other Missions .....	188,012.13
Indigent Students .....	2,344.43
General Support .....	8,122.21
School Supervision .....	588.41
To Retire Debt .....	5,581.01
Revenues .....	44,950.31
Total Budgetary Collections and Revenues .....	\$453,603.79
Non-Budgetary Receipts:	
From Debt Retirement Committee .....	2,507.65
Total Receipts .....	\$455,911.44

**Disbursements**

Budgetary Disbursements:	
General Administration .....	\$ 12,886.98
Theological Seminary .....	15,836.27
Northwestern College .....	37,190.51
Dr. Martin Luther College .....	32,760.61
Michigan Lutheran Seminary .....	16,152.20
Northwestern Lutheran Academy .....	7,254.82
Home for the Aged .....	5,050.40
Missions — General Administration .....	135.45
Indian Missions .....	19,405.14
Negro Missions .....	5,938.19
Total .....	\$485,072.77

Home Missions .....	103,876.45
Poland Mission .....	3,635.50
Madison Student Mission .....	607.29
Spiritual Welfare Commission .....	36,606.89
Winnebago Lutheran Academy .....	900.00
General Support .....	15,112.00
School Supervision .....	1,747.90
Total Budgetary Disbursements .....	\$315,096.60
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages .....	1,117.56
U. S. Government Bonds Purchased .....	100,000.00
Total Disbursements .....	\$416,214.16
Cash Balance December 31, 1944 .....	\$ 68,858.61
Budgetary Reserve Fund .....	\$500,000.00

December report of Revenues and Requisition for Expenses from North-western Lutheran Academy were not received in time for this report.

**ALLOTMENT STATEMENTS**

Six Months Receipts and Allotments

Districts	Communicants Receipts	Allotments
Pacific Northwest .....	1,070 \$ 3,273.74	\$ 1,926.00
Nebraska .....	4,715 12,279.85	8,487.00
Dakota-Montana .....	5,586 18,479.03	10,054.80
Michigan .....	16,980 51,982.44	30,564.00
Minnesota .....	34,014 74,028.65	61,225.20
North Wisconsin .....	39,604 78,423.61	71,287.20
West Wisconsin .....	41,420 75,689.20	74,556.00
Southeast Wisconsin .....	45,447 68,732.87	81,804.60
Total .....	188,836 \$382,889.39	\$359,904.80

Table with columns: Districts, Deficit, Surplus, Percent of Allotment. Rows include Pacific Northwest, Nebraska, Michigan, Dakota-Montana, Minnesota, North Wisconsin, West Wisconsin, Southeast Wisconsin, and Total.

Table with columns: Districts, Comm., Receipts, Allotments, Deficit, Allotment. Rows include Pacific Northwest, Nebraska, Michigan, Dakota-Montana, Minnesota, North Wisconsin, West Wisconsin, Southeast Wisconsin, and Total.

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For December, 1944

For Spiritual Welfare Commission

Table listing donations to the Spiritual Welfare Commission, including names like Marjorie Bloedel, Mrs. Margaret Johnson, and Memorial Wreath in memory of Mrs. Taletta Rathje.

Table listing additional donations, including Emerson L. Stickford, Memorial Wreath in memory of Mr. H. Lemke, and various individuals and families.

Table listing donations for Missions, including Mrs. Louise Stolte, PFC Herbert J. Rother, Pearl Holzhueter, and various individuals and families.

For Missions

Table listing donations for Missions, including Rev. K. Homburg, Memorial Wreath in memory of Marvin E. Busse, and N. S., South Milwaukee.

For Indigent Students

Table listing donations for indigent students, including A. W. Coppens.

Correction

In the last "Northwestern Lutheran" issue "for Missions" Memorial Wreath in memory of Mrs. C. F. W. Seiler by Mrs. B. J. Stensby and Walter and Mrs. Robert Fischer, Osseo, Wisconsin.

C. J. NIEDFELDT, Treasurer.

ACKNOWLEDGMENT AND THANKS

Since our last publication in May, 1944, the following donations have been received at our Seminary in Thiensville:

Chapel Fund — Memorial Wreaths: for Mrs. Edna Otto, by Seminary Student Body, \$5.00; Junior Class, \$6.50; Friends, \$5.00; Rev. and Mrs. W. F. Pankow, Rev. and Mrs. Phil. Koehler, Rev. and Mrs. Arnold Schultz; Rev. and Mrs. R. O. Bueger, \$8.00; N. N., \$1.00; — for Clarence Grabow, by Mr. and Mrs. Fred Dutenhoff, \$2.00 (through Rev. W. F. Dorn); — for Rev. Markus Fleischer, by Pastors H. Rutz, R. Kettenacker, A. Hellmann, \$6.00; — for Mrs. Auguste Behnken, by Prof. Joh.-P. Meyer, \$5.00; — for F. Gerstner, by Frieda Behnken, \$1.00 (through Rev. M. Raasch); — for Mrs. Ewald Krueger, by Mrs. Henry Freitag, \$5.00; Mr. and Mrs. Wm. Warnke, \$3.00 (through Rev. Wm. Hartwig); — for Rev. Th. Brenner, from Rev. R. E. Ziesemer, \$10.00. — Other donations: Zion L. A., Bristol, \$5.00; N. N., \$5.00; Mr. R. H. Gehrke, \$100.00 (Organ); Rev. W. Zink, \$10.00 (Organ); Rev. W. Koelplin, \$2.00; Fond du Lac Circuit Conference, \$12.00; Rev. John Brenner, Bible Class, \$58.25; Rev. H. Grunwald, \$30.50; Rev. W. H. Lehmann, St. John's L. A., \$5.00; Rev. Wm. Mahnke, \$1.00; Rev. Frederick Thierfelder, \$5.00; Rev. Geo. Boldt, St. John's L. A., \$10.00; Rev. G. Schaller, \$1.00; Rev. R. Lederer, \$3.00; Rev. A. Stuebs, \$6.00; Rev. Karl Toepel, \$20.00; Rev. F. H. Senger, \$3.00; Rev. Armin Schuetz, \$23.00; Rev. Ed. Kionka, \$7.00; Rev. S. Westendorf, Bethel, Milwaukee, \$10.00; Rev. A. Nicolaus, \$2.50; Trinity L. A., Neenah, \$10.00; St. Paul's, Slinger, \$10.00; Mt. Olive L. A., Appleton, \$50.00; Rev. M. Plass, \$8.00; St. Peter's, Milwaukee, \$3.00; Luth. Ladies' Mission Society, Lake Mills, \$5.00; Mr. Erhard Plevke, Zumbrota, Minnesota, \$25.00 (Organ); St. Paul's L. A., East Troy, \$5.00. — Many of the foregoing gifts were also accompanied by generous donations of canned goods and other food supplies for our Seminary kitchen, in response to our appeal last fall.

Other donations for the kitchen, plus such cash as was earmarked for the same purpose, are from the congregations or societies of the following pastors: Rev. R. Lederer (plus \$15.00); Rev. Arnold Schultz, \$25.00; Rev. Karl Toepel (plus \$10.00); Rev. E. Kionka (plus \$10.00); Rev. Ad. Buenger (plus \$5.00); Rev. G. Schmeling (plus \$27.00); Rev. H. Heckendorf (plus \$3.00); Grace Luth Mission Soc., Milwaukee (plus \$27.25); Rev. W. Wichmann (plus \$2.00); Rev. A. Nicolaus (plus \$3.00); Rev. H. A. Kuetner (plus \$3.00); Rev. M. Rische (plus \$2.00); Rev. H. W. Schwertfeger; Rev. Otto Henning; Rev. H. J. Diehl; Rev. A. Koelplin; Rev. A. F. Krueger; Rev. G. Hoenecke (plus \$8.50); Rev. Wm. Holzhausen (plus \$4.00); Rev. L. Hallauer (plus \$1.00); Rev. A. P. Voss, \$41.00; Rev. Rud. Otto (plus \$4.00); Rev. Henry Geiger; Rev. Wm. F. Sauer, from Mrs. Emily Andrae, \$5.00. — Also three handmade quilts for the Seminary, from Trinity L. A., Marinette, Wisconsin.

It has not been possible for the undersigned to acknowledge all of these gifts by letter or post-card. Perhaps the donors will understand the difficulties involved, and will know that their gifts are gratefully appreciated by our Seminary.

E. Reim, Bursar.