

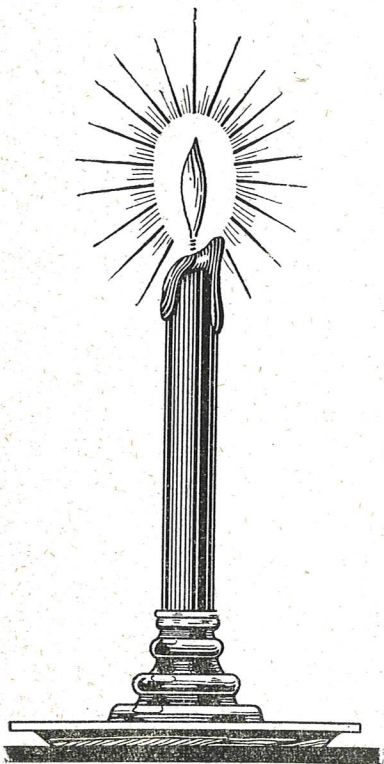
The Northwestern Lutheran

"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

Milwaukee, Wisconsin

Wisconsin Synod

Volume 34 — Number 1

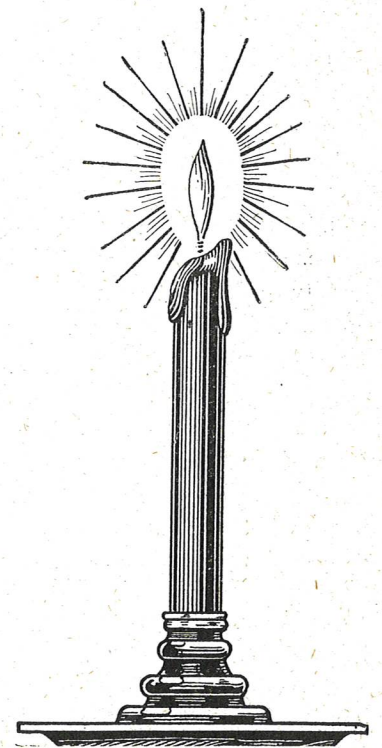


The Year of Our Lord 1947

"I will lift up mine eyes unto the hills,
from whence cometh my help.

"My help cometh from the Lord,
which made heaven and earth."

Ps. 121: 1. 2.



"The Lord shall preserve thee from
all evil; He shall preserve thy soul.

"The Lord shall preserve thy going
out and thy coming in from this Time
forth, and even for ever more."

Ps. 121: 7. 8.

LET CHRIST JESUS EQUIP YOU FOR THE NEW YEAR'S JOURNEY

WE have all begun a journey through a new year. The specific experiences which we shall meet on the way are not known to us. We do not even know whether we shall all complete this journey here on earth. Whenever we undertake a journey of any length or importance we usually feel a need of being equipped for it, surely then also for our journey through the new year. Thanks be to God, we are not left helpless in our need. In Christ Jesus all the equipment that we need has been graciously provided for us. St. Paul assures us that God has made Christ to be "*unto us wisdom, and righteousness, and sanctification, and redemption*" (1 Cor. 1, 30). These are the very things which we will need. Let Christ, therefore, equip you.



With Wisdom, Against the Folly of Sin

All too many people journey through one year after another without true wisdom. All that they look for is good health, ample income, honor, recognition, and an abundance of joy and pleasure. This is the folly of sin, which centers all of man's interest upon material things and makes him blind to the needs of his soul. As they long for the enjoyable things of life and dread what would be disagreeable many speak of "good luck" and "bad luck." At best they hope to defeat the actions of blind chance with their own ingenuity and prudence. It is the folly of sin, in which man shuts his eyes against the presence of God who is ruling over his life. Others still acknowledge the guiding hand of God in their life and are greatly concerned about obtaining his favor. Yet it is wholly with their own good efforts, deeds, and resolutions that they endeavor and hope to win God's favor. That, too, is the folly of sin, in which natural man fails to see that of himself he is utterly unable to bring forth any righteousness that could make him acceptable in God's sight.

Yet God made Christ Jesus to be wisdom unto us, that we might be delivered from all the folly of sin. God's wisdom revealed in Christ is this that in His great love for us lost and condemned creatures God spared not His dearest, His only begotten Son, but delivered Him up for us all that through Him we might have pardon and eternal life. Believing in Him as our Savior we will be equipped with true wisdom for our journey through the new year. We will know that for Christ's sake we are enjoying God's love and favor in spite of our own unworthiness. In His gifts of pardon and salvation we will ever see our greatest treasures; at the same time we will be confident that God is adding all else that is not a hindrance to our soul's welfare or that of others. We will know that for Christ's sake God is carefully guiding everything in our life as a loving Father.

With Righteousness, Against the Guilt of Sin

As believers we will, of course, earnestly strive against sin. Yet also in our journey through the new year sin will not be lacking. We will sin daily out of the weakness of our sinful flesh, which we carry with us unto the end of this earthly life. Thus on many an evening during the new year, as we look back upon the day, we may find ourselves painfully mindful of a selfish act, an unkind word, a sinful outburst of wrath, or a sad neglect of duty. Then our conscience will seek to accuse us, seek to rob us of all joy in the Lord and of all confidence to commit ourselves to Him in prayer. We need to be equipped to meet and overcome such distress of sin and guilt. Christ Jesus alone can fill this need. God has made Him to be righteousness unto us. The Son of God came into the humbleness of our flesh to lead a holy life in our stead and to bear all the curses of our guilt for us. This righteousness which He won for us is ours through faith. As often as our conscience accuses us we may humbly take refuge in His perfect righteousness and be comforted by the knowledge that our sins are covered and that we continue to be God's dear children.

The Northwestern Lutheran

With Sanctification, Against the Power of Sin

Also the new year will again be full of dangerous temptations. The unbelieving world about us will seek to draw us away from serving the Savior. Satan, our unseen foe, will be active through the world with all his guile and cunning. Of ourselves we lack the power to resist these foes, of ourselves we are all too ready to succumb to the lusts of the flesh, the lust of the eyes, and the pride of life. Again it is Christ alone who can meet our need. God has made Him to be sanctification unto us. His gracious gifts of pardon and eternal life, apprehended in a God-given faith, fill our hearts with a thankful love that enables us to battle against temptation. The constraining love of Christ moves us to say: "How can I do this great wickedness and sin against God?"

With Redemption, Against the Evils of Sin

The journey through the new year may also lead us into various adversities. It may lead some into sickness, some into toil and hardships, some into grief and sorrow, some into persecution, some even into the dark valley of death. We need to be equipped to meet any of these adversities if they should come upon us on our journey through the new year. Yet also here God has again provided for us through Christ. He has made Him to redemption unto us. All ills and woes have entered human life as a curse of sin. Christ Jesus has, however, atoned for all sin and borne all its curses. Trusting in Him as our Savior we enjoy redemption from the evils of sin. In part we enjoy it already in this life. For though sickness, need, grief, sorrow, and the like may still come upon us, Christ has taken the curse out of these things for us and converted them into beneficial crosses. They must serve for our good, serve to keep us close to Him and His Word, so that we may remain in faith and enjoy a blessed end. Final and complete redemption from all evil we shall enjoy through Him on the last day when our bodies will rise in glorified state unto eternal life and bliss.

C. J. L.



THE EPIPHANY OF OUR LORD -- WE BEHELD HIS GLORY

1. THE FESTIVAL OF THE EPIPHANY "THE GLORY OF THE LORD IS RISEN UPON THE WORLD."

Gospel Not long after the birth of Jesus, star-guided Magi come from the Orient to Jerusalem with the question: "Where is He that is born King of the Jews?" We know neither the number, the country, nor the origin of these Wise Men. We do know that God uses them to manifest to Herod and all Jerusalem the birth of His Son, the true King of the Jews. That the Savior was born and that He was the One to be worshiped the Magi know. They only ask for the place of His birth. Herod's Bible students find in the Scripture that the Messiah would be born in Bethlehem of Judea. Believing the Word of God the Magi continue to Bethlehem, see again to their surprise and joy the star, which led them directly to the house where the young child was. Having worshiped Him they brought their offerings of gold, frankincense, and myrrh. A true Epiphany indeed!

Epistle "The glory of the Lord shall arise upon thee." The glory of the Lord is embodied in Jesus Christ, God's Son. In Him the holy God comes to sinners to save, to bless, to glorify. Alone through the Gospel of Christ can the darkness that covers the earth, the darkness of sin and death, be lifted. This glory of Truth and Grace shines upon all the people of the earth. Those who by faith see this glory will radiate its light. They will beam with delight, shout for joy, serve the Lord with gladness, and show forth His praise.

Introit Behold the Lord, the Ruler, hath come: and the kingdom, and the power, and the glory, are in His hand. Give the King Thy judgments, O God, and Thy righteousness unto the King's Son. "O God, Who by the leading of a star didst manifest Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead." (Collect) All they from Sheba shall come; they shall show forth the praises of the Lord. Arise, shine, O Jerusalem, for the glory of the Lord is risen upon Thee. Hallelujah. We have seen His star in the East, and are come with gifts to worship the Lord. Hallelujah. (Gradual. Isaiah 60; Matthew 2, 2.)

2. THE MANIFESTATION OF THE LORD'S GLORY AS THE TRUE SON OF HIS HEAVENLY FATHER

Epiphany I

Gospel The twelve year old Jesus makes Himself known as the Son of God Who must be about His Father's business. God was His true Father, He the only-begotten of the Father. God sent Him into the world that the world through Him might be saved, that sinners might again become sons of God. We too marvel at the sinless, perfect mind of Jesus and at the understanding which He manifests in the presence of the learned doctors in the temple. To do the Father's business included perfect obedience to God's Law and therefore Jesus was obedient to Joseph and Mary according to the Fourth Commandment.

Epistle "Be transformed by the renewing of your mind." Even as the Lord manifested His glory as God's dear son, so this glory is manifested in the Christian who by faith in Jesus has become a child of God. He functions now as a member of Christ's body. He not only believes in Christ, but also confesses Him and serves Him. He does this as a member amid fellow members, using the portion of his faith in serving them, and receiving the benefits of their service in turn. He has a renewed mind. His mind is bent on doing the will of God, on that which is pleasing to God according to His Word, and no longer runs with the world nor adopts its fashion and ways. In all this the believer is content, humble, happy, soberminded. That is the Christian's reasonable service to the Lord Who is manifested in Him.

Introit I saw also the Lord, sitting upon a throne, high and lifted up. And I heard the voice of a great multitude, saying: Allelujah, for the Lord God Omnipotent reigneth. Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness. "O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do and also may have grace and power faithfully to fulfill the same." (Collect) Blessed be the Lord God, the God of Israel, who only doeth wondrous things; blessed Be His glorious name forever. The mountains shall bring peace to Thy people, and the hills righteousness. Hallelujah. Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness. Hallelujah. (Gradual. Psalms 72 and 100.)

G. W. F.

Editorials

Lessons Taught by the Passing Year

It is human nature that when a year is drawing to a close most people are anxious to have it over with and to make a fresh start. There have been too many disappointments. The past year has been no exception.

The new year was entered in great anticipation. It was the first year for some time that the nation was not at war. It was to be the great year for reconversion, for a return to normalcy on a peace-time basis. But somehow things did not work out. The expected goals have not been reached. The housing problem in spite of well-laid plans has not been solved. The reconversion machinery has sputtered. Disastrous strikes have blocked the expected gains and in some cases have brought much suffering to the citizens of our country. Anticipation at the beginning of the year and the actual results achieved are far apart.

It is not our business as a church to analyze the political and economic causes behind it, but there is no question that during the past year we have had a demonstration of man's greed and selfishness, greed and selfishness on the part of capital and labor and also on the part of those in between. Practically everyone has been out to make as much for himself as possible. Even the government with its drastic measures to curb human greed and selfishness has not been able to control the situation.

The passing year, then, calls out to us such messages and warnings as: "Cursed be the man that trusteth in man," "It is better to trust in the Lord than to put confidence in princes." We ought to stop putting our trust in men, in political and business leaders or in ourselves, for "except the Lord build the house they labor in vain that build it."

We need also to be warned against the spirit of materialism, the greed and selfishness which is so characteristic of the world. We Christians too are children of our times. We are putting too great a value on earthly things and too low a value on spiritual and eternal things. We need the reminder: "Set your affection on things above and not on things on the earth." We need a greater interest in and concern for God and the salvation of our souls. We must stop putting first things last.

Even in church affairs the spirit of earthly mindedness is making itself felt. There is a feverish and frantic hankering after the admiration and approval of the world with a corresponding lessening of loyalty to every word of God. Signs are not lacking that the visible church is beginning to feel very much at home in this world and is feathering its nest here and beginning to lose sight of its eternal home. The passing of another year is a vivid reminder that the end of all things is drawing closer. Jesus said: "This gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come." The church hasn't much time left. Haste is necessary. The Church can't afford to be concerned about its earthly status but must concentrate upon the proclamation of the saving Gospel of Jesus Christ before it is too late.

As we look back upon the past year, we, both as individuals and a church, must confess that we have been too earthminded. Let us in true repentance bring this and all our sins to Jesus that He may wash them all away with His precious blood and pray God to keep us ever mindful of the fact that we are only strangers and pilgrims here on earth.

I. P. F.

* * * *

"The Bible Unmasked"

The atheists or, as they prefer to be known, the freethinkers, are on the march again. Recently they have "bought time" again on the radio and are sending out their "wisdom" over the ether waves. Some Christians are fearful of their propaganda and would dispute the right of this organization to the radio. They feel that the church ought to protest to the broadcasting company for permitting them to use their broadcasting facilities. The *Free-thought Press Association* with headquarters in New York, is mailing personal circulars to people in every section of this country seeking purchasers of a blasphemous book written by a certain Mr. Joseph Lewis, purporting to be an "expose" of the Bible. The book is entitled, "*The Bible Unmasked*." This book, according to the circular, was originally intended to sell at \$2.50, but there were few takers. So now this "valuable" piece of literature is being offered to the poor deluded public at the bargain price of only 98c. But even at that price it is not moving very fast, so the author or the press association or the publisher is sending out personal letters to search for prospective buyers, people who are looking for "bargains." According to the Table of Contents this book of filth deals entirely with "risque details in the pages of the Bible." The author even found a passage in the Bible which violates the criminal codes of the United States. Smart fellow! In flaming red letters the circular apprises the prospective buyer that he will find in this book "A Startling Disclosure," "Incredible Episodes" and "Absorbing As a Novel." The author also is a scrupulous fellow (or is it the publisher?). The circular contains the notice that "because the author quotes the Bible *verbatim* the publishers do not care to send "the Bible Unmasked" to any person under 18 years of age." They fail to say, however, that if they did this they would get into trouble with the government. This book even carries the endorsement of a minister.

Now what about that "incomparable" book? To begin with it is the product of a filthy mind that runs in the channels of filth which he claims to have found in the Bible. He picked just such portions of the Bible which seem to satisfy his lusts and filthy mind. He has, by this book, done harm to no one but to himself. In spite of all the attempts of Mr. Lewis, the Bible will continue to be the Book of Life, the rod and staff of the wayfaring Christian and pilgrim. And as far as God is concerned no Christian need worry. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision," Ps. 2.

(Continued on page 9)

TABLE OF DUTIES

Concerning Civil Government

Let every soul be subject unto the higher powers. For the power which exists anywhere is ordained of God. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1-4.

IV.

CIVIL government dare not meddle with affairs of religion. Church and state must be kept separate. According to their nature and constitution they operate in entirely different fields, with altogether different means.

Religion, union and communion with God, is a matter of the heart. It is realized through faith in Christ Jesus. He who believes in Jesus Christ is through his faith united with God; and he who does not believe, is separated from God. It is not natural for man to seek union with God through faith in Christ Jesus. Natural man has the idea that he must *merit* God's favor. He must by his own efforts produce a righteousness which is acceptable to God, and which God is duty-bound to reward. And when a man has offended God by his sinful living, then it is up to him to appease the wrath of God. In this way all men by nature seek union with God. But the more they strive in this direction the greater will become their separation from God, no matter how deeply "religious" they may act and feel.

A complete change of heart is necessary. A new birth must take place, or as Paul calls it, a new creation. God must do it. God has given the means for achieving a new birth to the Church. Through the Gospel the Church can reach the hearts of men. The Gospel is a power of God unto salvation.

The means at the disposal of government for doing its work are of an altogether different kind. What are they?

Government Bears the Sword

In describing the operations of government Paul uses expressions like the fol-

lowing: a terror, not to good works, but to the evil; be afraid of the power; thou doing good wilt have praise; and sums it all up in one word: "He beareth not the sword in vain."

The sword is an emblem of power; and government bears the sword not for ornamental purposes, but for actual use.

It has been pointed out before that in enacting laws government uses human reason on the basis of the inscribed law and guided by its conscience. It has also been pointed out that, because of the wickedness of men, government cannot always enact into law that which is absolutely right, but must be guided by a con-



sideration for what can be enforced. Government must therefore frequently allow things that according to God's law are sinful, choosing the lesser of two evils in order to avoid greater disorder and possibly strife and bloodshed.

But once a law has been enacted, how does government enforce it? It will promulgate the law, and punish the transgressor. It may begin in a very mild way by *warning* first offenders. It may arrest people who violate the law, and hale them before court. It may impose a fine. It may lock a person up in jail for a limited time, or for life. It may even resort to capital punishment.

Government bears the sword for the punishment of evil doers, and for the protection of them that do good. Every time we meet a policeman on duty we see government in action with a sword. This use implies more. Government maintains a military force, an army, a navy, etc. It uses them to protect its citizens against

outside enemies. All of this is included in the term *sword*.

May Government Teach Religion?

Government bears the sword. That symbolizes the greatness of its power, it also indicates the limit of its power. Government cannot reach the hearts of men to bring about a union with God through faith in Christ Jesus.

Government can touch the hearts of the citizens with the sword, instilling fear through its terror, and arousing joy and hope through its rewards. But all of this leaves the hearts basically unchanged. Outwardly the sword may deter criminals from carrying out their evil designs; outwardly it may encourage people to lead a honorable life. Government may in this way educate its citizens in civic righteousness. It may also institute special courses in citizenship for young and old.

Would it not be a good thing if government made use also of a religious appeal to its citizens? Should it not try to sway the hearts through an application of religion?

Government bears the sword. That fact is not something that was outwardly imposed upon it, it is an indication of its very nature. Government is not a Christian institution. We find smooth functioning governments in the midst of darkest heathendom. The government of old Rome has never been surpassed, throughout history, in its efficiency. As soon as government begins to employ religion in its work, it will use religion after the manner of a sword. Religion, which is a most intimate matter of the heart and conscience, will in the hands of government become a matter of external discipline. Government may have the best of intentions, yet when it tries to draw religion into its sphere of action, this must, according to the divergent natures of the two, result in abuse; and though the detrimental effects may not be evident immediately, they are inevitable.

Abuse of Authority

Is it not rather dangerous to give a sword into the hands of government? Are not the individuals who have been appointed to administer the affairs of government sinful human beings? Is there

(Continued on page 9)

Siftings

BY THE EDITOR

Lutheran Students Meet. The Lutheran students at Northwestern University, Evanston, Illinois, recently invited Lutheran faculty members to the regular Sunday evening meeting. The following full-time instructors were present: Prof. Theodore Lams, Music School, acting chairman of the Church Music School department; Prof. George Lassky, Liberal Arts School, German department, on a year's leave of absence from the University of Oregon; Prof. Evald Nolte, Music School, Theory and Composition department; and Prof. Ernest Schwiebert, Liberal Arts School, History department, specialist in Reformation History. The Rev. H. J. Wackerfuss, pastor of St. James English Lutheran Church on the university campus, serves the Lutheran students of the Synodical Conference as spiritual adviser.

* * * *

Niemoeller in America. As was reported some time ago, negotiations were being carried on to bring Pastor Niemoeller to America. The secretariat of the World Council of Churches persuaded the American military authorities in Germany and the state department to permit Pastor Niemoeller to address the Federal Council of Churches of Christ at its Seattle meeting. Pastor Niemoeller decided against preaching a gospel of comfort to an afflicted people but decided to preach a more "fundamental message" — repentance. That became his theme: Germany, repent of your political wickedness. How the gospel of comfort is less "fundamental" than this we fail to see. Christ gave but one command to his disciples: Preach the Gospel — sin, the total depravity of mankind, and grace, the quickening promises of the Gospel. Pastor Niemoeller has no defense for leaving this fundamental theme.

* * * *

Co-Operation in Missions. The Board of Home Missions of the Lutheran Augustana Synod went on record at its annual meeting as opposed to the continu-

ation of a Lutheran home mission policy that permits "duplicated efforts, competitive altars, wasted man power and the establishing of new missions along synodical lines." Backing up this stand, the board expressed itself as ready to pool its financial resources and manpower with other Lutheran bodies. The board estimated that 25 to 35 per cent of the home mission funds of the eight bodies participating in the National Lutheran Council are spent on duplicated and overlapping missionary efforts. The argument for unionism continues. Paul gives us the answer to these arguments: "Mark them which cause divisions and offences . . . and *avoid them.*" Rom. 16, 17.

* * * *

Cause for Rejoicing. In Peru, long known as the country most unwilling to grant religious liberty, the political and religious climate has changed. Government leaders are going slowly, for the army and the Catholic priests are still strong, but they have removed all restrictions on the practice and preaching of religion by Protestants. In a recent unanimous decree the circuit court of Lima sustained the verdict of a lower court condemning one Valdez Diaz for violating the law guaranteeing religious liberty to all. Protestant lecturers are given a place on the extension program of ancient San Marcos University, now run by a liberal regime. The Catholic power, which has enslaved the South American countries for centuries, is slowly being broken but there is still a long road ahead.

* * * *

Missionaries for the East. Two more ships are scheduled to sail from San Francisco, bearing a record number of missionaries to the Orient. On December 15 the Marine Lynx will depart taking 670 Protestant emissaries to east Asia. This vessel carried 400 missionaries on a similar journey in September. A week later the Marine Falcon will leave for India with 250 missionaries. When transporta-

The Northwestern Lutheran

tion by usual methods broke down, the Foreign Missions Conference of North America chartered the vessels which are now sailing. Reports from Asia indicate that the reconstruction of the missionary enterprise which was completely disrupted during the war is proceeding on denominational lines. The situation is encouraging.

* * * *

More About the Archbishop. The Yugoslav government has offered to release Archbishop Stepinac from prison and put him in a convent, provided he resigns from his bishopric. Vatican informants believe the offer will not be accepted, since to do so would be tantamount to acknowledging the validity of the charges which led to the bishops imprisonment. In fact, there is some speculation as to whether the pope will not make the archbishop a cardinal as a gesture of protest and as affirmation of the Vatican's belief in his innocence. The Vatican is trying desperately to deal with the situation, but the Yugoslav government is still a jump ahead of them.

* * * *

Youth Problem. Louis B. Nichols, assistant director of the FBI, told the Alabama Methodist Conference that the problem of crime is fundamentally a youth problem, with the church in the best position to guide the nation's young people. And Attorney General Tom Clark told the National Conference for the Prevention and Control of Juvenile Delinquency that "the church has a primary responsibility for spiritual guidance," and that society "cannot afford to contribute to the delinquency of children by allowing spiritual guidance and social education to lag behind economic and scientific development." Has the church finally usurped the position of the father and mother? Scripture gives that responsibility to the home, not to the exclusion of the church, of course. Paul admonishes his Ephesian readers: "Bring up your children in the nurture and admonition of the Lord" 6, 4. Upon the parents falls the responsibility for the spiritual education of their children. Let us ever keep that before our eyes.

NEW YEAR



WE begin our new year on January 1. We inherited this form of reckoning time from the old Romans. Not all people of ancient times began their new years on that day, nor did the Romans for a long time. Since, however, gradually great confusion had arisen as to the day on which their Consuls, elected annually for the highest position in their city government, should take office, they decided in the year 153 B. C. that this inauguration should take place on January 1. In the next year, 152 B. C., this ruling went into effect; and since that time the official year of the Romans began on January 1. A little more than one hundred years later, in 46 B. C., they began to accept January 1 as the beginning of also their civil year. This was when Julius Caesar introduced his reform of the calendar.

After the fall of the Empire the calendar which the Romans had introduced was retained quite generally. At different times and in different parts different New Year's Days were attempted, for instance, March 25, as the day of the Annunciation, or Easter, or Christmas; but this did not meet with general approval. By now the First of January is pretty well established.

There still are some variations. Though we all accept January 1 as the beginning of the civil year, yet some corporations find it more convenient to begin their fiscal year on a different day. Quite generally our school years do not begin in January, but in September. Our church observes the first Sunday in Advent as the beginning of a new church year.

A Secular Festival

New Year's Day is a secular festival, and like other secular festivals, as Independence Day, Flag Day, Armistice Day, concerns us only as citizens of our country. Such festivals do not affect our Christianity, nor do they concern the Church.

This does not mean that we as Christians can join the children of the world in their excesses with which they are wont to observe New Year's Day and particularly New Year's Eve. In old Rome people would open their business on New Year's Day in the usual manner, but then they would leave it and give themselves over to riotous amusement. They assumed that such a joyous beginning would augur well for the whole year. There was dancing, jesting, shameful singing, masquerading in costumes which Augustine calls "monstrous." They sat at sumptuously prepared tables through the night, as though then such abundance should continue throughout the year. They exchanged New Year's presents of a kind which Augustine considered as "diabolical."

Warnings of the Fathers

The old faithful fathers, for instance, Augustine and Ambrose, warned the Christians, calling them to repentance, urging them to read the Scriptures rather than to sing those salacious songs, to give alms to the poor instead of exchanging questionable gifts. Later, however, the Church herself introduced the so-called fools' festivals, in which younger people masqueraded as priests and bishops and boisterously aped and caricatured the ceremonies of the Church.

In the church services New Year's Day was not overlooked. The preachers spoke about the meaning of time, the fleeting of time, God's government over time, and commended their hearers to the grace of God. But some preachers could not resist the temptation, imitating the old custom of exchanging presents, to "distribute" the new year to their hearers, often in a very childish fashion, for instance, by comparing husbands to a rooster, because a rooster shows a wonderful love for his "wives." And the like.

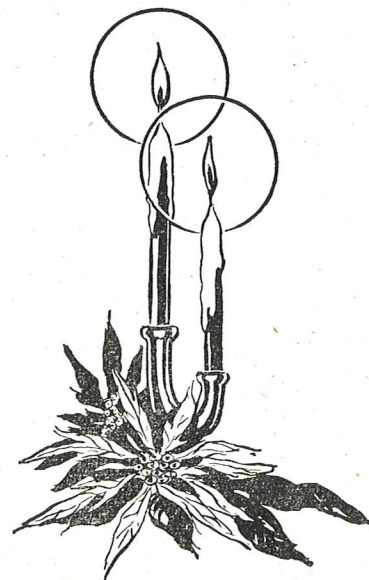
Festival of the Circumcision of Christ

After the Christmas festival had been settled on December 25 (about the year 354), January 1, being eight days after Christmas, naturally was observed in

the church as the festival of the Circumcision. Luther strictly adhered to this custom. In an introduction to a New Year's sermon he said: "On this day it is customary to 'distribute' the new year; as though there were not enough of beneficial and wholesome truths to proclaim, so that we must deal with such silly fables instead of the Word of God, and must make a farce out of such serious service." In another sermon he said: "This day is called New Year's Day after the custom of the Romans, . . . (who) started their year on the first of January. This custom we Germans took over from them, being under the Roman Empire, just as we took over other things, as jurisprudence, a great piece of the papacy, the *horologium* or sun dial, the names of the days of the week, etc. This kind of New Year's Day, and other things that we inherited from the Romans, we dismiss. But since the festival of the Circumcision of Christ has been assigned to this day, it is proper that we consider it today." (Luther's House Postil and Church Postil.)

Luther was right. New Year's Day does not concern us as a church, except in so far as it reminds us of the fleetingness of our time which God has given to us as our day of grace, that we may redeem the time and prepare for eternity. In the church we contemplate the circumcision of our Savior as the first public manifestation that He was made under the Law for us, to save us from its curse and dominion.

J. P. M.



CONFERENCE IN APACHELAND

THE semi-annual Arizona Mission Conference is not only an event; it is just as much a feat. Especially is it true when the encampment is to be held on the San Carlos Indian Reservation and we in Flagstaff are 200 miles away as the crow flies, but 300 as the Arizona roads run over mountains and mesas.

Conference was called for Tuesday morning at ten o'clock, October 29. We packed our bag and bedding and left our mountain home early Monday morning, descending 2,000 feet in sixty miles to ar-

another twenty muddy miles, Missionary Schultz pointed out his second mission station and the location of the proposed new Cedar Creek chapel. Not many miles farther we were thankful for Brother Guenther's foresight in taking old clothes along. He changed the flat tire for us, one of the two that we ruined on the Apache Reservation. Now we can appreciate the tire problems of the Indian missionaries. Oh yes, not to forget that the bumper jack broke while we were lowering the car. After five more miles we



Pastors, missionaries, teachers and a few Apache children in front lawn of San Carlos Lutheran Mission Church

rive at Winslow where Pastor John Schaefer, our nearest neighbor, accompanied us, also with bag and bedding.

After lunch we began the second lap of our trip, 125 miles to Whiteriver. Slowed down in the last twenty miles by the famously rough Fort Apache Reservation road, and also by a heavy rainstorm, we managed to arrive at Whiteriver just in time for supper.

Next morning at seven, when Missionaries Guenther and Schultz had their bags and bedding packed in our car, plus Pastor Guenther's shovel, coveralls and over-shoes, we started out on the last lap—125 miles to San Carlos.

Four miles south of Whiteriver we saw the Canyon Day Chapel. Driving west for

were happy to reach highway sixty with San Carlos eighty-seven miles away. 'Twas a beautiful morning drive winding in and around the Sierra Apache mountains. One slide area, however, caused us a little trouble when we misjudged the size of a rock, which all but took off our muffler.

But we arrived in San Carlos, so picturesque with its palm trees lining the boulevard against a background of saguaro studded mountains to the east. We were one-half hour late, just in time for Pastor Schultz to preach the sermon.

But if getting to conference is often a feat out here it is just as true for those on the reservation who are hosts to the conference. Superintendent F. Uplegger, Al.

Uplegger, missionary at San Carlos, and H. Rosin, missionary at Peridot, six miles south of San Carlos, were hosts to the conference. However, the big difficulty of feeding the conference was obviated by our eating out at a local restaurant at our own expense. Twenty pastors and seven teachers were quartered in San Carlos and Peridot during the three-day conference. (See conference picture.)

Much time was spent on conference floor in discussing our communion doctrine and practice, on which subject Pastor L. Pingle had read a paper. Another paper heard was Pastor Schaefer's essay on: The Tactful Treatment of Lodge Members. We also heard a portion of Pastor A. Sitz's essay on: Calvinism; Its Essence and Menacing Impact upon American Lutheran Doctrine and Practice.

The climax of the three-day session was an evening Communion Service, Pastor A. Sitz preaching the sermon. During this two-hour service Superintendent F. Uplegger preached a confessional sermon in Apache, whereupon twenty-eight white Lutherans and forty-two Lutheran Apache Indians partook of the Lord's Supper.

All too soon the three-day conference drew to a close. We had spoken of our days at college and seminary, enjoyed an evening of Christian fellowship at which time the seventy-ninth birthday of Pastor F. Uplegger was celebrated. But most of all we had met together for our mutual edification and encouragement in our common calling and privilege of preaching the Gospel.

Above the altar at Grace Church in San Carlos there hangs a picture painted by Pastor F. Uplegger. It is a picture of the exalted Christ and world's Savior high above the mountains with outstretched arms. Below Him, in various hues of purple and red, typical of the southwest, we see the Apache trail winding up the mountain and to Christ. Mother and child, young and old, halt and blind Apaches are walking heavenward. One Indian to the right is not yet on that path to heaven. The girl on the promontory to the left sees a mission opportunity. She stops and beckons the lost one to follow Jesus.

Thanks to fifty years of Wisconsin Synod Mission work among the Apaches,

and particularly to the patient and God-fearing missionaries who dared to come to the last Indian tribe in America to be subdued, with the Gospel of peace and forgiveness — this picture has come true. Like Elijah we'd underestimate the number of Apaches who have been saved or who now believe if we sought to count them. But so long as the Gospel is preached and the Lord's Supper administered to the Apaches, as we saw it that night, so long as their little ones are brought to Jesus in Baptism, so long shall that painting be a true picture of Apacheland.

And thank God it is also true in your field and mine. Wherever we preach the Gospel sinners will be turned from their way which leads to destruction to the path which leads to everlasting life, through faith in Christ.

May our conference in Apacheland, what we heard and what we saw of the fruit of Gospel preaching, move us all to heed the Apostle's admonition: Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Cor. 15, 58.

W. R. HOYER.

EDITORIALS

(Continued from page 4)

Nor need any Christian worry about the broadcasting of the "freethinkers." These fellows have always been since the world began but they have not left so much as a ripple on the surface of the Church of God. "The Lord shall speak to them in His wrath, and vex them in his sore displeasure, says the 2 Psalm. Have no fear, God has the situation well in hand. He is able to take care of Himself and also of such vulgar fellows as Mr. Lewis in His good time.

W. J. S.

TABLE OF DUTIES

(Continued from page 5)

not then the danger that they may abuse their power?

There is indeed. And in all history there has never been any government that was perfect. In our own country we are accustomed to hear about scandals, about corruption and graft, even in high places.

This is no wonder. When honesty and integrity is not cultivated among the people in general, how can we expect to find it among government officials who came up from among the people? It is God's judgment.

Yet, no matter how corrupt a government may have become, this does not give anyone the right to rebel against it. As long as a government functions, Paul says in our text: "Let every soul be subject unto the higher powers." Again: "Who-soever therefore resisteth the powers resisteth the ordinance of God." And he announces God's threat: "They that resist

shall receive to themselves damnation."

No matter how corrupt a government may be it is better than no government at all. Moreover, the evils that result from the maladministration of government are a call to our own consciences to remember our sins and to repent. When Jesus answered the Jews: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," He tried to reach their consciences by reminding them that the Romans were in the land because God in this way visited their sins on them and was calling them to repentance.

J. P. M.

A DEMONICAL FANATIC?

BY DR. WILLIAM DALLMANN, OAK PARK, ILLINOIS

LUTHER with demonic fanaticism stirred up the Protestant princes against the Catholics."

Sultan Solymán the magnificent went on the warpath and King Louis of Hungary, Kaiser Karl's brother-in-law, lost his life in the battle of Mohacz on the Danube on August 29, 1526. He waltzed up the blue Danube towards Vienna in 1529.

fend the fatherland against a foreign invader. Let the religious question be adjourned for the duration. All good Lutherans as good German patriots are to rally around the flag of the kaiser against the foreign invader.

Luther wrote this, though the kaiser was thirsting for the blood of the Lutherans. Sultan Solymán the magnificent trekked home.

Otto von Pack, a councilor of the Catholic Duke George of Saxony, on February 18, 1528, showed Philip of Hesse a copy of an agreement made on May 15, 1527, between Duke George, the Dukes of Bavaria, the Elector of Brandenburg and Mainz, and the bishops of Salzburg, Wuerzburg, and Bamberg to drive Philip of Hesse and the Elector of Saxony out of their lands.

Philip paid 4,000 guilders for the "original" document — a forgery.

Offense is the best defense.

The Hessian and the Elector raised an army to strike first in sheerest self defense. Luther believed von Pack and yet earnestly warned his Elector against being the aggressor. He threatened to leave the country if the Elector disgraced the Gospel by starting the war. The Elector was won over by Luther. The Catholic historian, Stephen Ehses, admits Luther saved Germany from a religious war. Walther, p. 407.

Fearing the growing power of Hapsburg, the Duke of Bavaria opposed the election of the kaiser's brother, Ferdi-



Long ago the cry of terror had rung out: "Hannibal at the gates of Rome!" Now the cry of terror rang out: "The Turk at the walls of Vienna!"

Did "Luther with demonic fanaticism stir up the Lutheran princes against the Catholics?"

Luther turned recruiting sergeant and in 1528 wrote his rousing "Army Sermon Against the Turk," printed in 1529. This wasn't a religious war but a war to de-

nand, as king of the Romans and the Saxon elector protested the violation of the Golden Bull. Luther on the other hand urged his elector to vote for Ferdinand and do everything to keep the peace.

At the 1530 Reichstag the Lutherans read their world historic Augsburg Confession. Kaiser Karl felt his oats and coldly commanded the Lutherans to turn Catholic by April 15 or he would crush them in a civil and religious war.

They didn't and he didn't.

Sultan Solymán the magnificent waltzed up the blue Danube to the walls of Vienna. Philip of Hesse wouldn't help. "The Defender of the Faith" — wouldn't defend the faith. "The Most Christian King," Francis I, of France, wouldn't help. The Vicar of Christ wouldn't help. "The Most Catholic" Kaiser Karl, the sworn defender of the Church, was without a single friend. The fate of Germany hung trembling. Did "Luther with demonic fanaticism stir up the Protestant princes against the Catholics?"

Luther lettered Amsdorf about this monstrosity of the kaiser being left in the lurch by the princes.

The English Catholic Hilaire Belloc admits, "Luther had the generosity to protest" — against the Catholics unwilling to help the kaiser.

Edward Armstrong, the latest biographer of Kaiser Karl, is always rather cool toward Luther, but here he is forced to admit: "Luther's conservative common sense and his German patriotism saved the emperor's cause, and perhaps that of Christianity."

Thomas Mann writes: "I frankly confess that I do not love him . . . the venerable Lout of Wittenberg . . . I would have gotten along much better with Leo X, the amiable humanist."

"No one can deny that Luther was a tremendously great man . . . a gigantic incarnation of the German spirit.

"His ninety-five Theses are the beginning of the modern era. . . . He not only reconstituted the church; he reconstituted the church; he actually saved Christianity." In the *German Luther*.

"Christianity took itself childlikely and rustically seriously at a time when it did not take itself seriously at all elsewhere:

Luther's revolution preserved Christianity."

"We may be prejudiced, but to us it seems not a bad day's work — for a damned heretic and outlaw 'devil in a monk's cowl'."

The death of Professor August Pieper occurred on December 23. Burial took place on Friday, December 27. He attained the age of 89 years.



Remember them who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Hebrews 13:7.

A TWO-FOLD CELEBRATION St. Paul's Lutheran Congregation Day Tp., Marathon Co., Wisconsin

The Fiftieth Anniversary of the Dedication of its Church. The Reunion of its Confirmation Classes From 1936-1946

On November 8, fifty years ago, a group of faithful members of the St. Paul's Lutheran Church two miles northwest of Rozelleville, Wisconsin, gathered for the second time — the first time the pastor was unable to officiate because of illness — to dedicate their comely little church-building which they had recently erected. The steeple of that church still holds aloft the cross of Christ as a symbol and reminder of their loyalty to and faith in Jesus Christ, their all-sufficient Redeemer and Savior.

In humble acknowledgment of all the blessings that God for so many years has bestowed upon it, this little flock resolved to celebrate the fiftieth anniversary of the dedication of this little church building which for so many years had served for the worship of the Triune God. At the same time it was resolved to have a reunion and rededication service for the last ten confirmation classes. Because of the inclement weather prevailing in Novem-

The Northwestern Lutheran

ber, the congregation, however, resolved to have the anniversary celebration during the summer months. So on Sunday, June 30, they assembled in two special services to let their love and thanks to their loving God and Lord be known, the Lord who in many trying times has preserved them in the one true, saving faith, protected them in body and soul from all evil, and blessed them uninterruptedly with the pure Word and Sacraments and in countless other ways.

In spite of the inclement weather, the services were well attended, and we trust that both services — the memorial service in the morning, conducted by Rev. O. Kuehl of Tomah; and the rededication service for the reunited confirmation classes, conducted by Rev. E. E. Kolander of Maraton City, and Rev. W. O. Nommensen of Allenton, Wisconsin, the last resident pastor — will never be forgotten by all those present. The congregation showed its thankful spirit with a thank offering and other contributions amounting to \$117.27.

During the last fifty years, this congregation has been faithfully shepherded by the following five pastors: the well-known Rev. L. Thom, under whose untiring efforts this fine church was built; Rev. O. Hensel; Rev. E. E. Kolander; Rev. O. P. Kuehl; and Rev. W. O. Nommensen. During these years there were 255 baptisms, 195 confirmations, 56 marriages, and 56 funerals.

At present this congregation numbers 110 baptized souls, 75 communicant members, and 22 voting members from 33 different families in this neighborhood. The present officers are: John Burkhardt, president; Theo. Bartz, secretary; Erwin Reichert, financial secretary; Charles Veers, treasurer. The floor of the church was excellently refinished for the anniversary by the Ladies Aid and other voluntary help.

That the almighty, good, and gracious God, who has aided this congregation so bountifully, ever remain with His little flock in the future, bestowing his manifold grace and blessings on them as He has in the past — is the earnest prayer of all its members and its present local pastor.

C. C. KUSKE.

GOLDEN JUBILEE

St. Paul's Church—Algoma, Wisconsin

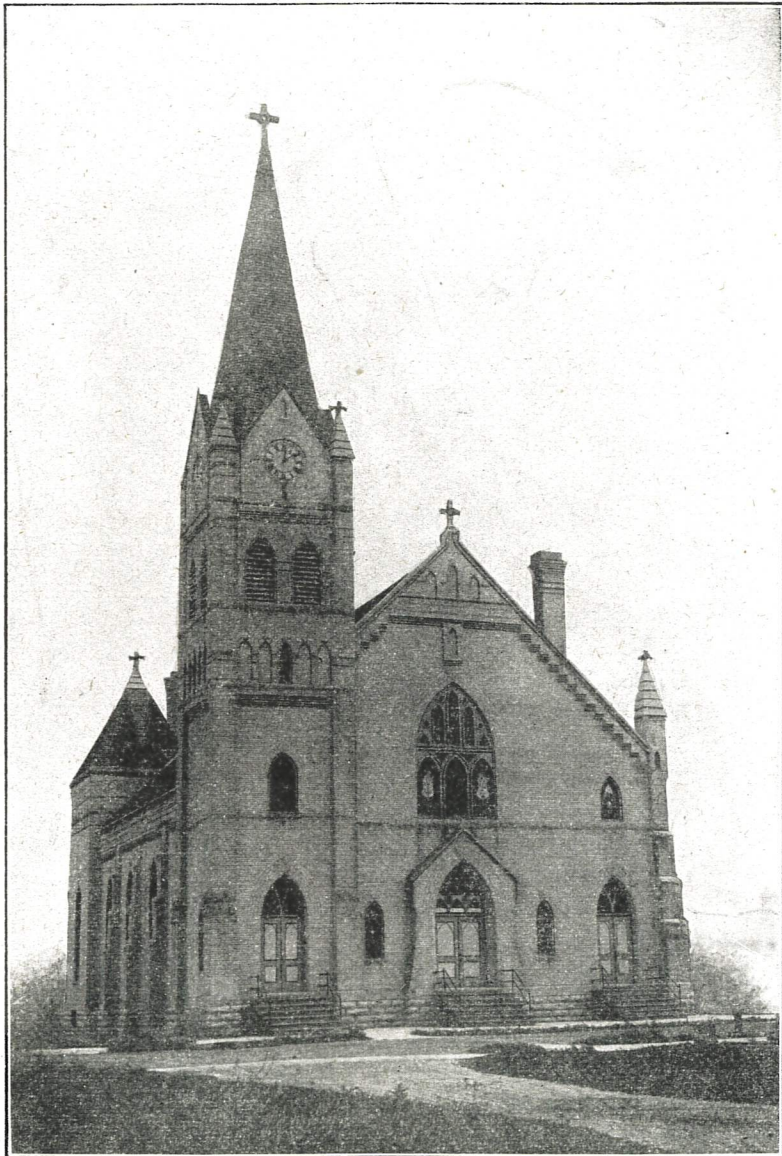
St. Paul's Congregation Algoma, Wisconsin, was privileged, by God's Grace, to commemorate the Golden Jubilee of its present church dedication. The same took place on October 20, in two special services. Pastor Paul Oehlert of Kaukauna—a son of a former pastor of St. Paul's—proclaimed God's mes-

It was during the ministry of Pastor Fredr. Epling, then pastor of St. Paul's, that the congregation had increased in membership to such a number, that the church building could no longer house the many worshipers at regular services, and the matter of providing more room aroused both pastor and Congregation to action. At first plans were considered to enlarge the old church building, however,

building was sold and moved to a new location, but continued to serve the congregation as a place of worship until the new church was ready for occupancy. The excavating for the basement, the quarrying and hauling of the stones necessary for the basement, from a quarry eight miles away was done by the members during the first months of 1896. So also did the members haul the many thousand bricks needed for the building, from two local brick yards. In short, the members, without exception, showed such readiness and willingness to work whenever help was needed, that outsiders marveled at the co-operation. Due to this splendid co-operation the work progressed so rapidly that the cornerstone could be already laid in June—and on December 13 the second Sunday in Advent a large and beautiful edifice—measuring 100 by 52 feet was ready for dedication.

The cost of the church property— not counting the labor the members did themselves render, was \$14,000. The art glass windows, electric wiring and fixtures, carpets, were special gifts of the various societies of the congregation; the altar ware and coverings were gifts of individuals. The pews, altar pulpit and lecturn were designed by Pastor Epling and made at the local Veneer Company. At the time of dedication there remained an indebtedness of \$1,800 on the building property, this debt was however liquidated within a short time. At the time the building was planned and decided upon the congregation numbered about 150 voting members and 450 souls. However, visioning growth for the future according to the Lord's own promise Isa. 55:11. the congregation resolved to build a church with an approximate seating capacity of 600. Today the congregation numbers over 1,200 souls.

In deep gratitude to the Lord of his church, who during the past 50 years has kept his guiding and protecting hand over the congregation and its church and has blessed and strengthened the same spiritually and materially—the congregation resolved to create a fund to be used for the enlarging of the present or the erection of a new school. This is to be decided on at a later date, so also is the erection of the same to be carried out as soon as materials are available and the funds on hand



sage at the morning services—both German and English. He based his message on Psalm 84: V. 1-4. At an evening service, arranged especially in honor of those members,— still with us,— who fifty years ago were coworkers in the building of the present church, the local pastor preached the sermon, Genesis 28: 18-22, formed the basis of his message.

after careful consideration this thought was put aside, and all interests were centered on the building of a new and larger church. At the annual meeting of the congregation in January, 1896, the resolution to build a new church was passed with hardly an opposing vote and the necessary building and finance committees were at once appointed. The old church

The special jubilee offering of \$2,800 to constitute the basis of this fund. If St. Paul's present day members—are imbued with a like measure of faith, love and determination to do—as filled the hearts of the builders of the present church—and may God in His grace and mercy—grant His—then the contemplated plans will soon be carried out and our hopes realized.

K. F. TOEPEL.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Gustav Yahn, faithful members of Trinity Lutheran Church of Bay City, Michigan, for more than half a century, were privileged by the grace of God to observe their golden wedding anniversary on Saturday, October 26. Children, grandchildren, relatives, and friends joined in the brief service of prayer and praise that was conducted in the home of the jubilarians by the undersigend.

May the Lord continue to bless this faithful couple during the remaining days of their earthly pilgrimage.

E. E. KASISCHKE.

† MRS. LAURA J. WACKER †

Laura J. Koehler, the daughter of August and Augusta Koehler, was born at Beaver Dam, Wisconsin, October 30, 1903. Concerned especially about her spiritual welfare the parents brought her to St. Stephen's Lutheran Church at Beaver Dam in early infancy to receive the Sacrament of Baptism, and later sent her to the Christian day-school of that parish for a thorough Christian training. After due instruction she confirmed her baptismal vows in this same church in the rite of confirmation, and was further strengthened in her convictions by attendance at and graduation from the Lutheran High School at Milwaukee, Wisconsin.

On the 19th of April, 1923, she was married to Pastor Arthur G. Wacker, at that time pastor of Salem Lutheran Church, Coloma, Michigan. Subsequently they lived at Posem, Jackson, Detroit, and, since April, 1936, at Scio Twp., Ann Arbor, Michigan. Five children were born to this happy union; two daughters and three sons.

When it became apparent early in the 1945-1946 school year that the teacher of

the parish school could not continue in his work, due to serious illness, Mrs. Wacker cheerfully assumed the duties of teaching school in addition to her numerous duties at home as mother of a large family and wife of the chairman of the District Mission Board. Early this year her own long siege of illness began and she was advised to discontinue her duties as teacher on May first. Physical relief, however, was not to be her lot according to the unsearchable will of God. Her suffering became increasingly severe, and when surgery in August definitely revealed that her illness was malignant and she was informed of this, her Christian response was: "If it be the Lord's will, I am ready." In this faith she quietly departed this life at 3:00 A. M., Friday, November 8, at the age of 43 years and 8 days.

Remaining to mourn her untimely death are her husband; two daughters, Elizabeth (Mrs. John Burt) of Panama, and Carla at home; three sons, Arthur, student at Michigan Lutheran Seminary; John and Paul, at home; her aged mother, Mrs. Augusta Koehler; two sisters, Mrs. Celia Schiffler of Milwaukee, Wisconsin, and Mrs. Dora Naumann of New Ulm, Minnesota; and four brothers, Walter Koehler of Beaver Dam, Wisconsin; Martin Koehler of Kenosha, Wisconsin; Herbert Koehler of Dearborn, Michigan, and Elmer Koehler of La Crosse, Wisconsin.

Officiating at the burial were: Professor Armin Schultz in the service at the home; Pastor G. Press as liturgist; Pastor H. L. Engel delivering the sermon in church, and Pastor K. Krauss at the grave. The pallbearers were: Pastors R. Scheele, A. Maas, G. Albrecht, L. Koeninger, H. Buch, and A. H. Baer. The earthly remains of our sister in Christ were laid to rest in the cemetery adjoining Salem Lutheran Church, Scio Road, Ann Arbor, Michigan, there to await the resurrection call. May the bereaved find comfort alone in the Gospel by which she was led to eternal life. In her memory relatives and friends have given memorial wreaths in the amount of \$400.00.

G. PRESS.

CALENDAR OF CONFERENCES
RHINELANDER PASTORAL CONFERENCE
Place: Zion Lutheran, Rhinelander, Wisconsin.
Time: January 13, 1947, Communion Service, 10:00 A. M.

The Northwestern Lutheran

Round Table discussion on Wisconsin Synod. Sunday School lessons by pastor and teachers of Rhinelander Congregation. Preachers: L. Ristow (J. Krubsack).

FRED BERGFELD, Secretary.

SOUTHWESTERN DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

Place: Grace Lutheran, Benton Harbor, Michigan.
Time: January 14-15, 1947.
Essays: Scouting in the Light of Holy Scripture; Romans 16, 17.

Preacher: W. Westendorf (A. Fischer).

C. J. KIONKA, Secretary.

SOUTHEASTERN DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Delegate Conference of the Michigan District will meet January 20-21 at Zion Ev. Lutheran Church, Toledo, Ohio. (J. Martin, pastor.)

Essays:

I. Exegesis: 1. Cor. 13—W. Voss.

II. Table of Duties: Husbands—J. Gauss.

III. Accreditation—R. Timmel.

IV. The Proper Utilization in our Church life of the Gifts which the Holy Spirit Distributes among the laity.—C. Frey.

V. A Study of the Advisability and Feasibility of Establishing Another High School in Southeastern Michigan.—J. Martin.

VI. Religion in the Public Schools.—E. Hoenecke.

VII. Discipline in the Schoolroom and on the Playground.—L. Kehl.

VIII. A Practical Demonstration of the Proper Decorum and Practice in the External Matters of the Divine Service, Holy Communion, and other Agenda.—T. Sauer.

IX. What is the Scriptural Doctrine or Policy as to Acquisition, Disposal and Use of Personal Property.—A. Maas.

Preachers: Sermon, Fred Schroeder (E. Rupp); Confessional, N. Engel (E. Zell).

Kindly announce to the local pastor.

C. H. KIPFMILLER, Secretary.

FOX RIVER VALLEY CONFERENCE

The pastors of the Fox River Valley Conference will meet at St. Peter's Ev. Lutheran Church of Sawyer, Sturgeon Bay, Wisconsin, on January 22 and 23, 1947. On the first day of conference sessions begin at 10:00 A. M. The Rev. Theo. Baganz is the host pastor.

Evening Communion Service: D. Brick, speaker; M. Croll, substitute speaker.

Old Assignments: Study of Church Symbols (continued), M. Croll; Free Will and Conversion, F. Kneuppel; Isagogics on Joel, M. Croll; the Hand of God in the Fulfillment of the Old Testament Prophecy, E. Lehninger; the Relation Between the Mission Congregation, its Pastor, the Mission Board, the District President, and the Visitor, W. Zink.

New Assignments: Exegesis of Romans 8, 24-30, S. Johnson; Exegetical-homiletical Treatises on I Kings 19, 9b-18, W. Hoepner; Isagogics on Amos, W. Gieschen; What Stand Shall We Take Toward Veterans of Foreign Wars in the Congregation?, E. Lehninger; the Significance of the Christian Attitude During Worship, F. Kneuppel; the Status of the Lutheran in a Mixed Marriage, P. Oehlert; What Professions and Occupations Bar the Christian from Membership in the Christian Congregation?, W. Pankow.

Early announcements are kindly requested by the host pastor.

V. J. WEYLAND, Secretary.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at Trinity Lutheran Church, St. Paul, Minnesota, A. C. Haase, pastor, on Tuesday and Wednesday, January 28 and 29, 1947, opening with Holy Communion at 9:30 A. M. Tuesday.

Essays: "Exegesis of Galatians," O. J. Naumann; "Co-operation in External," G. A. Thiele; and "Boy Scouts," G. A. Ernst.

Preacher: C. P. Kock (A. C. Haase).

A joint meeting with the parish teachers within the conference will take place on Wednesday afternoon.

P. R. KURTH, Secretary.

THE MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet, D. v. on Wednesday, January 22, 1947, at St. Matthews Congregation at Winona. The Communion Service opens at 9:30 A. M. (Host pastor Rev. A. L. Mennicke.) The sermon will be delivered

by Rev. Theo. Mueller. (Frederick Naumann, substitute.)

The papers to be heard: An exegesis on Luke 16: 1-9. A review and discussion of the "Assemblies of God." "Shall we encourage tithing?" "Sermon Criticism." An Isogogical paper on Daniel. HERBERT NOMMENSEN, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

Place: Peace Lutheran, Hartford, Wisconsin.
Time: Monday, January 13, 1947, 10 A. M.
Essay: Buenger's "Ordination"—H. Schultz.
Preacher: E. Pankow (W. Reinemann).
H. A. SCHULTZ, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Kesting, Herbert H., in St. John's Ev. Lutheran Church, Vesta, Minnesota; by Edward A. Birkholz; Chr. Anderson and Dan. Pfeiffer, assisting; second Sunday in Advent, December 8, 1946.
Radtke, Gordon, in St. John's Church, Red Wing, Minn., by Karl A. Nolting, Paul Horn, B. F. Laukandt, T. E. Kock, Theo. H. Albrecht, F. Weindorf, R. Schoeneck, C. Toppe, G. Maas, and R. Goede, assisting; second Sunday in Advent, December 8, 1946.

Assistant Pastor

Hillmer, Sigmund, in St. Jacobi Church, Milwaukee, Wisconsin, by G. W. Fischer, W. Hillmer and Gerhard Hillmer, assisting; second Sunday in Advent, December 8, 1946.

Teachers

Lober, Arnold, in Zion Lutheran School, Columbus, Wisconsin, by Wm. Nommensen; first Sunday in Advent, December 1, 1946.
Hagedorn, Fred W., in St. Paul's Lutheran School, Town Forest, Wisconsin, by Oscar Siegler; first Sunday in Advent, December 1, 1946.
Gresens, Wilmer, in Our Savior's Lutheran School, Wausau, Wisconsin, by Lyle Koenig; second Sunday in Advent, December 8, 1946.

CHANGES OF ADDRESS

Pastors:
Kesting, Herbert H., Vesta, Minnesota.
Radtke, Gordon, 417 East Avenue, Red Wing, Minnesota.
Otto, Karl J., Box 261, Charles City, Iowa.
Spaude, Dr. Paul W., Newport, Minnesota.
Friedrich, Edw. C., Sr., Em., 18 West 11th Street, Fond du Lac, Wisconsin.

Teachers:

Hagedorn, Fred W., Calvary, Wisconsin, Route 1. Gresens, Wilmar, 1324 South 11th Avenue, Wausau, Wisconsin.
Lober, Arnold J., 608 South Lewis Street, Columbus, Wisconsin.

MEMORIAL WREATH

A bequest of \$2 was made to the Dr. Martin Luther College Music department, New Ulm, Minnesota, by the Rev. W. C. Hellbusch and children, Castlewood, South Dakota, in memory of the late Mrs. W. C. Hellbusch.

We herewith express our heartfelt thanks.
E. D. BACKER, Music Department.

ACKNOWLEDGEMENT AND THANKS

The library of our Lutheran Theological Seminary at Thiensville has again received an unusually generous Christmas gift of \$500.00 from Mr. Walter A. Getzel, a member of St. Peter's Ev. Luth. Church, Milwaukee, Wisconsin. We herewith extend to Mr. Getzel our sincere thanks for this new donation and for his continued interest in our Seminary.
ADALBERT SCHALLER, Librarian.

NOTICES

Any congregation which is in a position to supply the new mission at Spokane with English hymnals, preferably with notes, communion ware, candle holders, or a crucifix kindly notify Rev. V. E. Greve, 4023 N. Madison Street, Spokane 12, Washington. Sending charges will be paid to the kind donors.

Anyone knowing of Wisconsin Synod Lutherans in Spokane, Washington, please notify either Rev. V. E. Greve or Rev. M. J. Witt, 4023 N. Madison Street, Spokane 12, Washington.

MISSION FESTIVALS

Fifth Sunday after Trinity
Zion Church, Eitzen, Minnesota.
Offering: \$457.88. Frank F. Ehlert, pastor.

Ninth Sunday after Trinity
Friedens Church, New Prague, Minnesota.
Offering: \$408.32. A. Martens, pastor.

Eleventh Sunday after Trinity
Trinity Church, Belle Plaine, Minnesota.
Offering: \$979.01. W. Schuetze, pastor.

Thirteenth Sunday after Trinity
Trinity Church, Grafton, Nebraska.
Offering: \$947.74. R. H. Roth, pastor.

Fifteenth Sunday after Trinity
Christ Church, Menominee, Michigan.
Offering: \$446.58. Theodore Thurow, pastor.
Christ Church, Eagle River, Wisconsin.
Offering: \$420.15. Jos. Krubsack, pastor.
Grace Church, Three Lakes, Wisconsin.
Offering: \$85.45. Jos. Krubsack, pastor.

St. John's Church, Rewey, Wisconsin.
Offering: \$35.88. Gerhardt P. Kionka, pastor.
St. Paul's Church, McNeely, South Dakota.
Offering: \$81.60. L. F. Groth, pastor.

Sixteenth Sunday after Trinity

St. Stephen's Church, Adrian, Michigan.
Offering: \$888.55. A. H. Baer, pastor.
Trinity Church, Terry, Montana.
Offering: \$188.15. A. Walther, pastor.
St. John's Church, Hamilton township, Clare County, Michigan.
Offering: \$17.92. E. C. Leyrer, pastor.
St. John's Church, Oakwood, Milwaukee County, Wisconsin.
Offering: \$500.00. M. F. Plass, pastor.
Mount Olive Church, Lincoln, Nebraska.
Offering: \$138.25. L. Gruendeman, pastor.

Seventeenth Sunday after Trinity

Grace Church, La Crosse, Wisconsin.
Offering: \$90.00. R. C. Stiemke, pastor.
St. Paul's Church, New Ulm, Minnesota.
Offering: \$1,892.02. G. Hinnenthal and W. J. Schmidt, pastors.
Sa. Mark's Church, Mankato, Minnesota.
Offering: \$122.66. M. Birkholz, pastor.
Christ Church, Milwaukee, Wisconsin.
Offering: \$893.05. H. W. Cares, pastor.
Zion Church, Colome, South Dakota.
Offering: \$231.74. L. F. Groth, pastor.

Eighteenth Sunday after Trinity

Epiphany Church, Racine, Wisconsin.
Offering: \$143.98. Edwin Jaster, pastor.
Christ Church, Marshfield, Wisconsin.
Offering: \$403.08. Traugott P. Bradtke, pastor.
St. John's Church, Riga, Michigan.
Offering: \$504.23. C. H. Schmelzer, pastor.
Christ Church, Fontenoy, Wisconsin.
Offering: \$220.77. A. Wadzinski, pastor.

Nineteenth Sunday after Trinity

St. Peter's Church, Balaton, Minnesota.
Offering: \$830.00. H. C. Sprenger, pastor.
St. John's Church, Clare, Michigan.
Offering: \$193.07. E. C. Leyrer, pastor.
Apostles' Church, Milwaukee, Wisconsin.
Offering: \$402.38. Erich Schroeder, pastor.

Twentieth Sunday after Trinity

Emmanuel Church, Eaton, Wisconsin.
Offering: \$90.58. A. Wadzinski, pastor.

Twenty-first Sunday after Trinity

St. John's Church, Saginaw, Michigan.
Offering: \$387.94. O. Frey, pastor.

Twenty-second Sunday after Trinity

Trinity Church, Hillrose, Colorado.
Offering: \$187.98. F. B. Frank, pastor.
Mount Olive Ev. Lutheran Church, Lamar, Colorado.
Offering: \$228.89. Herbert Witt, pastor.

NORTH WISCONSIN DISTRICT

April, May, June, 1946

Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,556.88	\$
Weyland, V. J., St. Paul, Angelica.....	578.56	
Hallemeier, D. E., Bethany, Appleton.....	179.58	
Ziesemer, R., Mt. Olive, Appleton.....	1,465.37	
Lehninger, Ernst, Riverview, Appleton.....	105.27	
Johnson, S., St. Matthew, Appleton.....	653.42	2.00
Brandt, F. M., St. Paul, Appleton.....	1,300.00	
Masch, John, Immanuel, Black Creek.....	151.27	
Kuether, W. A., St. Peter, Carlton.....		
Werner, A., St. John, Center.....	274.27	
Gieschen, Walter, Immanuel, Clayton.....	112.08	
Franzmann, Gerhard, St. Paul, Dale.....	400.00	
Thierfelder, F., St. John, Dundas.....	206.00	
Henning, Carl, Trinity, Ellington.....	192.96	
Hinnenthal, E., Imanuel, Forestville.....	185.99	
Hoepner, Walter, St. Peter, Freedom.....	400.89	
Lederer, R., Erste Ev. Luth., Green Bay.....	202.65	
Voigt, A. W., St. Paul, Green Bay.....	329.45	
Croll, Melvin W., St. Paul, Greenleaf.....	55.75	
Gieschen, Walter, Immanuel, Greenville.....	421.23	
Weyland, V. J., Friedens, Hartland.....	456.17	
Wicke, Harold, Bethlehem, Hortonville.....	494.26	59.25
Senger, F. H., Zion, Jacksonport.....	86.95	
Croll, Melvin W., Bartholomew, Kasson.....		
Oehlert, Paul Th., Trinity, Kaukauna.....	710.06	
Zink, Waldemar F., Immanuel, Kewaunee.....	554.86	
Brick, Delmar C., Mt. Calvary, Kimberly.....	111.46	
Kahrs, H. A., Immanuel, Maple Creek.....		
Knueppel, F. C., Salem, Nasewauepe.....	215.00	
Pankow, W. E., Immanuel, New London.....	1,055.81	
Baganz, Theo., St. Peter, Sawyer.....	1,143.27	
Henning, Carl J., St. Paul, Stephenville.....	92.37	
Kahrs, H. A., Grace, Sugar Bush.....		
Henning, Otto C., St. John, Valmy.....	413.39	
Reier, F. A., Immanuel, Waupaca.....	325.50	
Struck, Gerhard, St. John, Wrightstown.....	416.39	
Conference Total	\$ 14,604.71	\$ 61.25

Lake Superior Conference

Eggert, Paul C., Friedens, Abrams.....	\$ 72.55	\$
Fuhlbrigg, W. G., St. Matthew, Beaver.....	95.75	
Eggert, Paul C., St. Paul, Brookside.....	44.90	
Kuschel, Bernard G., St. Mark, Carbondale, Mich.....	123.00	
Fuhlbrigg, W. G., Trinity, Coleman.....	285.90	
Pope, Reinhart J., Grace, Crivitz.....	134.25	
Tiefel, Geo., Zion, Crystal Falls, Mich.....	25.50	
Kuschel, Bernard G., Holy Cross, Daggett, Mich.....	218.55	
Lutz, W. F., Salem, Escanaba, Mich.....	310.00	
Zaremba, Theo., St. John, Florence.....	69.66	
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	79.60	
Roepke, W., St. Paul, Green Garden, Mich.....	160.35	
Schlavensky, Norman, St. John, Grover.....	112.95	
Dobratz, Franklin C., Trinity, Hermansville.....	36.05	
Schabow, Alvin, St. Paul, Hyde, Mich.....	197.17	
Krug, Clayton, Our Savior, Lena.....	53.50	
Eggert, Paul C., St. John, Little Suamico.....	48.85	
Hillmer, S., St. Peter, Manistique, Mich.....		
Gentz, A. A., Trinity, Marinette.....	410.14	
Roepke, W., Trinity, Marquette, Mich.....	285.70	
Thurow, Theodore, Christ, Menominee, Mich.....	597.39	
Geyer, K., Zion, Peshtigo.....	586.19	
Dobratz, Franklin C., Grace, Powers-Spalding, Mich.....	131.95	
Hoffmann, Theo., St. Martin, Rapid River, Mich.....	98.55	
Zarling, Fredric H., Emanuel, Sault Ste. Marie, Mich.....	54.45	
Tiefel, Geo., St. Peter, Stambaugh, Mich.....	70.17	
Zaremba, Theo., St. Paul, Tipler.....	8.45	
Conference Total	\$ 4,311.32	

Manitowoc Conference

Siegler, Victor, Trinity, Brillion.....	\$ 593.60	\$ 1.00
Braun, M. A., Parochie, Cleveland.....	346.82	
Schwartz, H. Marcus, St. Peter, Collins.....	300.00	
Stuebs, Arden, Immanuel, Eaton.....	63.00	
Stuebs, Arden, Christ, Fontenoy.....	200.00	
Pussehl, Henry E., St. John, Gibson.....	197.34	
Schink, W. F., St. Peter, Haven.....	41.50	
Kuether, H. A., St. Paul, Town Herman.....	369.14	

Table listing church members and their contributions, including Zell, Ed., Jambo Creek Lutheran, Jambo Creek, and Conference Total.

Rhineland Conference

Table listing members of the Rhineland Conference, including Ristow, LeRoy, Friedens, Argonne, and Conference Total.

Winebago Conference

Table listing members of the Winebago Conference, including Engel, Armin L., St. John, Caledonia, and Conference Total.

Memorial Wreaths

Table listing Memorial Wreaths for various individuals, including Henry Balck, Mrs. Henry Bauer, and Conference Total.

Table listing members and contributions from other churches, including Herman Mace, Wm. Mack, and Conference Total.

Total ... \$494.85
GERALD C. HERZFELDT, District Treasurer.

NEBRASKA DISTRICT

Quarterly Report - March 31, 1946 to June 30, 1946

Table for Nebraska District, Rosebud Conference, listing members and contributions.

Central Conference

Table for Nebraska District, Central Conference, listing members and contributions.

Colorado Conference

Table for Nebraska District, Colorado Conference, listing members and contributions.

Southern Conference

Table for Nebraska District, Southern Conference, listing members and contributions.

Totals ... \$ 5,134.57 \$ 118.71
Memorial Wreaths
For Mrs. H. Everts ... \$ 16.00
For Oliver Walcott ... \$ 2.00
FORREST A. SWOBODA, District Cashier.

MICHIGAN DISTRICT

July 1, 1945 to June 30, 1946

Table for Michigan District, Southwestern Conference, listing members and contributions.

January 5, 1947

W. Westendorf, South Haven	1,486.23	
H. Zink, Stevensville	1,954.95	
H. Hoenecke, Sturgis	1,116.11	3.00
Southeastern Conference		
R. Scheele, Ann Arbor	69.16	
H. Buch, East Ann Arbor	173.22	
A. Baer, Adrian	2,263.06	91.47
C. Kipfmiller, Belleville	190.00	
K. Vertz, Detroit	865.16	92.00
E. Rupp, Detroit	489.14	
W. Valleskey, Detroit, including \$14.51 from Sun. School	1,317.36	
E. Frey, Detroit	763.40	
C. Frey, Detroit	828.70	
G. Albrecht, Dexter	127.75	
E. Hoffman, Eaton Rapids	15.50	
F. Schroeder, Findlay	366.89	
A. Tiefel, Greenwood	644.00	
J. Gauss and W. Voss, Jenera, including \$10 from Pvt. Merritt Nessler	4,527.58	336.00
K. Krause, Lansing	5,440.00	
E. Hoffman, Lansing	238.08	
T. Sauer, Livonia	1,090.18	5.00
S. Westendorf, Monroe, including \$145.60 from Sunday School and \$100 from Mission Society	2,653.24	8.00
H. Muehl, Monroe Township	521.85	2.00
A. Maas, Northfield	1,076.49	
E. Hoenecke, Plymouth	1,797.78	
C. Schmelzer, Riga	1,502.80	
H. Engel, Saline	5,085.94	163.70
A. Wacker, Scio, including \$10 from Mr. and Mrs. A. Schneider Baptism Collection	2,487.77	10.00
A. Maas, South Lyons	165.00	
J. de Ruitter, Tecumseh	527.74	
J. Martin, Toledo, including \$50 from Sunday School	2,945.75	37.00
R. Timmel, Toledo	1,300.00	
F. Zimmerman, Toledo	558.16	
P. Heyn, Van Dyke	291.44	
A. Bloom, Waterloo	514.25	
G. Press, Wayne	2,314.18	
Northern Conference		
M. Schroeder, Bay City	1,638.14	10.00
A. Westendorf, Bay City	2,852.00	9.00
E. Kasischke, Bay City, including \$10 from Mr. and Mrs. Frank Knaack's 25th wedding anniversary	1,730.96	
J. Vogt, Bay City	249.34	
R. Hoenecke, Brady	1,247.58	
D. Metzger, Broomfield	282.05	
R. Hoenecke, Chesaning	1,216.12	
E. Leyrer, Clare	453.04	
W. Sauer, Elkton	573.24	
W. Westendorf, Flint	1,950.00	
V. Winter, Flint	495.96	
A. Schwerin, Freeland	766.31	
G. Schmelzer, Hale	302.03	
A. Kehrberg, Frankenmuth	1,035.45	162.50
E. Leyrer, Hamilton	82.66	
R. Frey, Hemlock	614.61	
W. Steih, Kawkawlin	826.99	3.00
E. Rupp, Manistee	481.68	
Marion Springs	37.50	
R. Schaller, Mayville	203.12	20.00
G. Schmelzer, Mikado	8.00	
W. Voss and J. Voss, Owosso	2,438.00	24.00
A. Hueschen, Owosso	1,589.88	
D. Metzger, Owosso	373.71	8.00
O. and O. J. Eckert, Saginaw	5,059.66	21.00
O. Frey, Saginaw	1,287.63	
H. Eckert, Saginaw	614.97	
N. Luetke, Sebawaing	708.54	4.00
E. Rupp, Sheridan	395.58	
R. Schaller, Silverwood	20.00	
J. Zink, Sterling	345.00	
C. Leyrer, St. Louis	585.05	
G. Cares, Swan Creek	620.25	
J. Roekle, Tawas City	1,489.54	32.00
W. Kehrberg, Vassar	396.58	5.00
R. Koch, Zilwaukee	1,167.64	
N. Maas, Durand	13.25	
Total	\$ 90,944.12	\$ 1,100.67

Note: Of the non-budgetary money there was \$146.00 for Church extension fund and \$954.67 for non-synodical activities. Special donations listed above are for April, May and June of 1946, others given during the year have been listed in previous reports.

Memorial Wreaths, April 1, 1946 to June 30, 1946
(Included in above monies)

In Memory of	Sent in by	Amount
William Pergande	Bay City-Bethel	\$ 1.00
Mrs. Elfreda Korn	Bay City-Bethel	9.00
Sgt. Alfred Wendzel	Coloma	4.00
Henry Schluckbier	Frankenmuth	7.00
Mrs. Emma George	Frankenmuth	3.00
Mrs. Selma Peters	Frankenmuth	5.00
John Keinath	Frankenmuth	2.00
Mrs. Regina Bickel	Frankenmuth	5.00
Mrs. Mary Mossner	Frankenmuth	2.00
Mrs. Margaret Rupp	Frankenmuth	2.00
Mrs. Kunigunde List	Frankenmuth	17.00
Theodor Rebuhr	Frankenmuth	5.00
Aaron Kuehn	Frankenmuth	1.00
Mrs. Rose Schmandt	Frankenmuth	2.00
John Rupperecht	Frankenmuth	3.00
John Campau	Frankenmuth	4.00
William Kern	Frankenmuth	3.00
Miss Amalia Goppelt	Frankenmuth	3.00
Mrs. Adam Goetzinger	Jenera	20.00
Mrs. Howard Smith	Jenera	148.00

Mrs. Sarah Pifer	Jenera	19.00
John and Ida Schmidt	Monroe	3.00
Mrs. Margaret Weisel	Monroe Township	2.00
Henry Grath	Riga	2.00
Peter Merklinger	Saginaw-St. Paul	4.00
Charles Schramm	Saginaw-St. Paul	4.00
Mrs. Caroline Grosshans	Saline	7.00
Mrs. Jennie Newton	Saline	5.00
William Brassow	Saline	5.00
Edward Armbruster	Saline	2.00
Mrs. Amelie Hauck	Saline	3.00
F. Soll	Scio	2.00
Mrs. Karl Wojahn	Tawas	5.00
Mrs. Caroline Miller	Tawas	3.00
Carl Renner	Vassar	5.00

ALWIN R. BURKHARDT, Treasurer.

TREASURER'S STATEMENT
July 1, 1946 to November 30, 1946

Receipts	
Cash Balance, July 1, 1946	\$ 53,952.94
Budgetary Collections:	
General Administration	\$106,370.94
Educational Institutions	28,086.40
Home for the Aged	1,075.59
Spiritual Welfare Commission	2,986.19
For Other Missions	195,054.65
Indigent Students	875.71
General Support	4,246.59
School Supervision	506.83
Revenues	58,949.52
Total Budgetary Collections and Revenues	\$398,152.42
Non-Budgetary Receipts:	
Bequests from Hannah C. Stock Estate	\$ 1,114.68
Payments on Mortgage Receivable	500.00
U. S. Government Bonds Sold	100,000.00
Total Receipts	\$499,767.10

Disbursements

\$553,720.04	
Budgetary Disbursements:	
General Administration	\$ 25,069.48
Theological Seminary	15,032.62
Northwestern College	41,923.50
Dr. Martin Luther College	56,500.08
Michigan Lutheran Seminary	19,471.61
Northwestern Lutheran Academy	10,644.35
Emergency Building Projects	2,348.31
Home for the Aged	5,647.07
Missions—General Administration	117.57
Indian Mission	20,298.44
Negro Missions	9,978.09
Home Missions	108,391.07
Poland Mission	3,036.50
Madison Student Mission	504.41
Spiritual Welfare Commission	5,176.46
Winnepago Lutheran Academy	750.00
General Support	15,590.00
School Supervision	1,938.55
Total Budgetary Disbursements	\$342,417.91
Non-Budgetary Disbursements:	
Advance to Church Extension Fund	\$ 65,000.00
Accounts Receivable	17,000.00
Equity in Synod General Offices and Northwestern Publishing House Building and Lot	79,900.00
Total Disbursements	\$504,317.91
Cash Balance, November 30, 1946	\$ 49,402.13

C. J. NIEDFELDT, Treasurer.

P. S. Collections from the Minnesota District for November were not received in time for this report. C. J. N.

Donations Sent Directly to Treasurer's Office for November, 1946
For Spiritual Welfare Commission

Carl Grief, Mesa, Arizona	\$ 1.00
Ladies' Aid of St. Peter's Church, Town of Carlton, Kewaunee, Wisconsin	5.00
Mr. Lester Wehrwein, Manitowoc, Wisconsin	10.00
Memorial Wreath given by John Shereda and family in memory of Mr. Albert Koth	5.00
	\$21.00

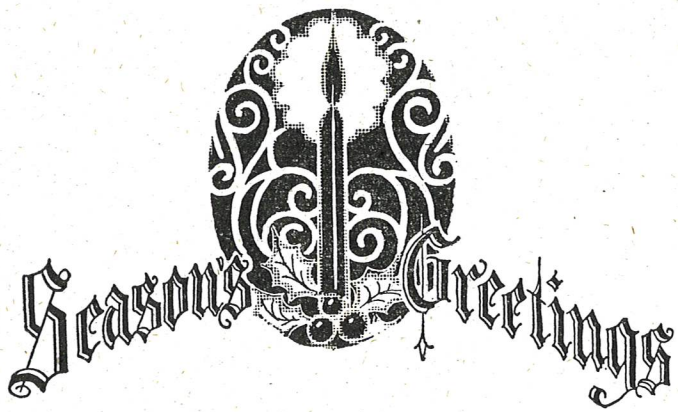
For Missions

N. N., a friend of Mission	\$250.00
	\$250.00

For Church Extension Fund

Memorial Wreath in memory of Mr. C. J. Schuhknecht, from nephews and nieces	\$ 15.00
Memorial Wreath in memory of Mr. John Knoerr, by Ernst Beyer family	1.00
Memorial Wreath in memory of Mrs. Arthur Wacker, Scio, Michigan, by Prof. and Mrs. Roland Hoenecke	2.00
Memorial Wreath in memory of Milton Hartman, Benton Harbor, Mich.	5.00
Memorial Wreath in memory of Miss Edith Olp, given by Mr. and Mrs. Reuben Sieber	2.50
	\$ 25.50

C. J. NIEDFELDT, Treasurer.



Northwestern Publishing House



Now is the time to take inventory of your reading material for 1947. The following periodicals are a "must" for the library of every conscientious pastor, teacher, and layman:

NORTHWESTERN LUTHERAN — the official bi-weekly organ of the Synod. An indispensable and reliable source of information on the work of Synod in the field of missions, education and charities.

GEMEINDEBLATT — the official bi-weekly organ of the Synod in the German language.

THEOLOGISCHE QUARTALSCHRIFT. — An invaluable aid to the student of Scripture, whether pastor, teacher, or layman. \$1.50 per year.

JUNIOR NORTHWESTERN. — The monthly magazine of our Synod for children of the Day and Sunday School. Per year, \$.40 (by mail in Milwaukee, \$.50).

The 1947 edition of the Northwestern Lutheran and Gemeindeblatt Kalender

Pastors, teachers, church officers, and members will find these annuals the most useful handbooks in their library.

The 1947 Annual contains two timely and valuable articles — an essay on UNIONISM by the sainted Dr. Francis Pieper, and an outline of the ORGANIZATION AND WORK OF SYNOD.

The 1947 Kalender contains an excellent selection of short stories and other devotional material in the German language.

Both the English and German annuals offer a complete and up-to-date list of all the pastors, teachers, officers, boards, institutions, missions and districts of all Synods of the Synodical Conference.

Price: Single copies, 25 cts.; dozen, \$2.50; 50 copies, \$9.50; 100 copies, \$18.00.



Whatever your needs may be for the coming year, consult your 1947 Northwestern Catalog, or write your Publishing House for information. We are prepared to supply you with any of the following items, and with any new items that may be available from time to time.

- Altar Ware
- Bibles and Testaments
- Bulletins
- Catechisms
- Certificates
- Children's Books
- Church Supplies
- Devotional Books
- Dictionaries
- Diplomas
- Envelopes
- Greeting Cards
- Handwork Materials
- Hymnals
- Juvenile Literature
- Lenten Supplies
- Letterheads
- Maps and Charts
- Mottoes
- Music
- Numerals and Slides for Hymnboard
- Offering Envelopes
- Pictures and Plaques
- Prayer Books
- Religious Cards
- School Library
- School Supplies
- Stationery
- Sunday School Supplies
- Teachers' Study Helps
- Theological Books
- Tracts

Order from:
NORTHWESTERN PUBLISHING HOUSE
 935-937 North Fourth Street, Milwaukee 3, Wisconsin

SUBSCRIPTION

The NORTHWESTERN LUTHERAN

Note: Subscriptions must be paid in advance

RATE: \$1.25 a Year (Milwaukee \$1.50 by mail)

Name
PLEASE PRINT

Address

City State

New Renewed 1 Year 2 Years