

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

WISCONSIN SYNOD

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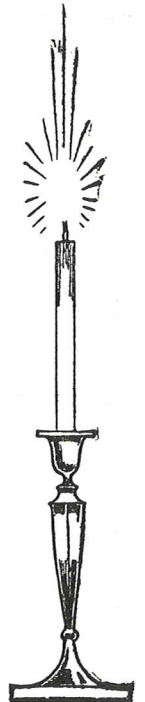
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And may this year to me be holy;
Thy grace so fill my every thought

That all my life be pure and lowly
And truthful, as a Christian's ought.

So make me while yet dwelling here
Pious and blest from year to year.



LIVE THE NEW YEAR BY GOD'S CHRISTMAS GIFT

Romans 8, 31-32

THE Apostle Paul never celebrated a formal Christmas season as we have again observed one. Yet he was certainly living by God's Christmas gift when he wrote: "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" In these words of St. Paul we see what it means to have God's Christmas gift as an abiding possession. In this manner let us live the new year by God's Christmas gift. This will make for a blessed new year.

Certain That God Is For You

Though Sinners Paul led his daily life in the certainty that God was for him. This certainty was something exceedingly precious to him. In the light of divine revelation Paul knew God as the Creator, who made all things with the power of His Word. Paul knew God as the Lord of Lords, who is indeed eternal, infinite, exalted, dwelling in the light which no man can approach unto, but who nonetheless made man for fellowship with Him and who with His omnipresence, omniscience, and omnipotence is directly active in every human life. Moreover, Paul knew God as the Holy One, who hates sin and who must banish from Himself eternally all that is sinful, saying: "Ye shall be holy, for I, the Lord your God, am holy." Before such a God Paul knew himself to be a sinner, corrupted in his very nature, tainted with sin in his daily life, and thus, left to himself, outside of the hope of God's blessed fellowship. On the basis of God's Word we must make the same humble confession.

Nevertheless Certain That God should nevertheless be for him, a sinful human being — that was to Paul astounding grace. Still, it was a firm reality for the apostle. When he writes: "If God be for us . . ." he is not merely supposing an enviable situation. He is not merely saying: If God would be for us, if that could and should be true, then we could be happy indeed. No, Paul is emphasizing the fact: God is for us; we can and need have no doubt

about it. Out of the knowledge of this blessed fact Paul was able to face life with the triumphant challenge, "Who can be against us?" The very challenge showed that he was aware of much that wanted to be against him. He knew that he had plenty of sins because of which the law threatened to condemn him. He knew from daily experience that God-estranged Jews and Gentiles were against him. He knew that he was battling with more than flesh and blood, that the prince of darkness and all the spiritual hosts of evil, great in guile and might, were arrayed against him. But Paul also knew that God, who was for him, was greater and mightier than all his adversaries, and that thus the balance of power was always on his side.

Certain Through God's Christmas Gift

The firm certainty that God was for him rested for Paul on God's great Christmas gift, the gift of His Son. God had not spared His only-begotten Son, but had delivered Him up for us all. God had not considered His Son too precious to give to sinful man. God had delivered Him, who as the Only-begotten was one in essence, glory, and majesty with Him, who was united with Him in the most intimate bond of love. The Heavenly Father had delivered Him for us, had delivered Him into human lowliness, suffering and death. That deliverance began at the manger in Bethlehem and it continued and increased unto the cross on Calvary. In that lowliness God's Son, as the gift of the Father, had rendered perfect obedience to divine law in sinners' stead and had borne all the merited curses of their sins. Thus He had redeemed men that through faith they might be re-adopted as God's children and as heirs of His glory. The Gospel message of God's gift had awakened such faith in Paul's heart. Thus and thus alone he could live in the blessed certainty that God was for him. Through faith in the Savior, wrought and sustained by the Gospel, also we can live the new year in the blessed certainty that God is for us, and thus look forward to a blessed new year in spite of

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our sinful flesh, in spite of our enemies, in spite of Satan and his wicked hosts.

Comforted By Its Implications

Paul Was Comforted Living in faith by God's Christmas gift Paul saw its full implications. "How shall he not with him also freely give us all things?" With the redeeming gift of His Son God had given him all things. As Paul expresses this conviction he is not speaking in hyperbole. He does not mean a great many things. He really means all things, all things spiritual and temporal that can be given, that can be gifts, and that means all good things. Paul could draw no other conclusion. "How shall he not . . .?" Since God's love is so great that it spared not the greatest gift, it could not possibly withhold any of the lesser gifts. As Paul gloried in this he was fully aware of the fact that he still had his thorn in the flesh, that he still had many hardships and trials to face, that he was not living in every comfort and ease. But that did not alter the truth for him that with the gift of His Son God had given him all things. Paul was certain that of the all given to him he enjoyed even now everything that was really good for him, everything for which he was now ready. Other things he would come to enjoy later, much would be reserved for him in heaven.

May We, Too, Be Comforted To us, too, God has given all things with the gift of His Son.

This will be true also during the new year. If we are still lacking many spiritual blessings, it is not because they have not been given to us, but because we have not sought them where they are held out to us. If we are still lacking many temporal blessings, it is either because they would not be good for us or others, or because we are not yet ready for them. A wise earthly father will at times put away some of the Christmas gifts which his children have received until they are really ready to use them properly and beneficially. Our Heavenly Father deals with us in like manner. He will do so also during the new year. Many things that have been given to us are held in store for us for the time when we shall celebrate an eternal New Year in heaven.

C. J. L.

Editorials

A New Year of Grace Once again we have been permitted to enter the portals of a new year. We entered it with thanksgiving to God by whose grace and mercy we are alive to see the beginning of another year of our lives. This is well worth pondering. We may as well have been among the many who during the past year went down into the grave which, as far as a Christian is concerned, would have been far better, according to the inspired judgment of the great apostle expressed in his letter to the Philippians. And still we, who know this world and know that is this world we live in constant fear and trouble, cling to this life on earth with might and main. That is neither sinful nor contradictory of our hopes and expectations in the life beyond the grave. Because, to begin with, death was not in God's plans for man when he created him. Death is an interloper admitted by sin. Says Paul Romans 5:12: "As by one man sin entered into the world, and *death by sin*; so *death passed upon all men*, for that all have sinned." Furthermore, God who gave us life also says, "Thou shalt not kill." He expects us to do all in our power to preserve this life and to avoid those things that may shorten our life. The Christian will do this and thank God for every minute that God in His grace grants him on this earth. Though life on earth is embittered by the knowledge and guilt of sin yet the knowledge of God's grace in Christ comforts him each day of his earthly sojourn and sanctifies his joys and sorrows. The Christian thinks of these things as he passes from the old into a new year.

The new year, then, will have meaning only as we enter it in the name of our God conscious of the promises of His grace and faithfulness. God's assurance to the Christian reads, Isaiah 54:10: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the *covenant of my peace be removed*, saith the Lord that hath mercy on thee." Here is the incentive to live; to live as long as it pleases God; to live always with an eye toward God; to live, to sing the praises of God who by His Son redeemed us and by His Spirit sanctified us and made us His children and heirs of heaven. To live, then, means to see our one purpose in life — to glorify God in our body and in our spirit, to show forth His praises who has called us out of darkness into His marvellous light and to do His work. That is what the new year of grace we have just entered will mean to the Christian.

W. J. S.

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Communion Attendance It has been pointed out that, according to the Statistical Report, the average attendance at the Lord's Table is very low

and that something should be done to remedy the situation. Statistics never tell the whole story in church life. Even if communion attendance in our Synod could be whipped up to an average of four times a year or more, that would not necessarily be proof of a high level of spiritual life in our circles.

On the other hand, the statistics do indicate that there is something wrong, that there is not the appreciation of the Holy Supper among us that there ought to be. What is the remedy? That is a problem which has long disturbed faithful pastors and also Christian laymen who are concerned about the welfare of the Church.

It would not be too difficult to whip up communion attendance to a high point by legalistic means. The members could be told that God requires an attendance of four times a year and that everyone has got to live up to that standard. A congregation might also put on a campaign setting a goal and by all sorts of pressure achieve that goal, so that the members of that congregation tell themselves: We have done our duty, our congregation is sound, at least so far as communion attendance is concerned. But if the result is achieved by such legalistic and pressure methods, there has been no real spiritual gain. The only solution that counts before God is to awaken in the hearts of the members a deeper appreciation of what the Lord's Supper is and the precious things it imparts.

There are a number of outward conditions which are responsible for the low communion attendance figure. One is tradition. Some have brought over from the old country the idea that it is enough to come to the Lord's Table once a year or twice a year, especially on certain festival days, and that tradition has been handed down from parents to children and has become a fixed thing in that family, for tradition and habit plays a powerful role in our lives. It is not a good tradition, as some traditions are, and those who have adhered to it ought to weigh it in the light of God's Word, and they will find that there is no scriptural basis for it.

The Bible nowhere tells us just how many times we must go to the Lord's Table in a year, but it leaves no doubt that it should be often. St. Paul clearly implies that when he writes: "As *often* as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Every time we celebrate the Lord's Supper we proclaim that Jesus, our Savior, died for the sins of men. Surely the proclamation of this vital message cannot be a matter of indifference to us?

But there is more in the Lord's Supper than a general proclamation of Christ's sacrificial death. It individualizes the Gospel message to every one who partakes of it. There Christ

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gives to each one the same body which He gave into death and the same blood which He shed as the pledge and guarantee that this was done for him as an individual and that he has the benefit of Christ's redeeming work. The guest can leave the Lord's Table with the song in his heart: Christ died for ME and shed His blood for ME. No one can take that comfort away from me, for my Savior has just given me personally that assurance. If we keep that in mind, then surely we can no longer be so indifferent to that Sacrament.

Luther in his "Christian Questions" takes up the question: "But what shall a person do if he — feel no hunger and thirst for the Sacrament?" He gives three answers, and the first is this: "To such a person no better advice can be given than that, in the first place, he put his hand into his bosom and feel whether he still have flesh and blood and that he by all means believe what the Scriptures say thereof." If we have flesh and blood, then we are sinners and need the assurance of forgiveness, and nothing can give us that assurance more effectively than Christ's body and blood at the Lord's Table. What is needed among us is a deeper appreciation of what the Lord's Supper is and what precious things it imparts.

I. P. F.

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The Uncertainty Of Life In the midst of life we are in death. This solemn truth is often lost sight of. Our eternal welfare demands that we keep it in mind. God often provides us with vivid reminders of this, and they are to serve us as warning signals so that death may not catch us unawares and unprepared. Recently a car in which six boys of high school age were riding was struck by a

speeding train, and all were instantly killed. An hour later another car was struck by a train, killing one person and critically injuring another. The community in which this happened was deeply shocked. But how few read in it the message which sudden death ought to convey: "Prepare to meet thy God"!

For the Christians there was comfort in this that the boys killed in the accident referred to above were all members of one of our Lutheran churches. They had been instructed in the Word of Truth and, so far as we can judge, were prepared to meet their God. Are we? We so often live as though this life would go on forever or as if we shall be given ample warning before the hand of death reaches out for us. Perhaps we shall be given notice, but who knows? Every day we read in the newspapers of cases of sudden death. What assurance have we that it can't happen to us?

"Who knows how near my end may be?
Time speeds away and death comes on.
How swiftly, oh, how suddenly
May death be here and life be gone!
My God, for Jesus' sake I pray
Thy peace may bless my dying day."

It is appointed unto men once to die, but after this the judgment. Death ushers us before the judgment throne. That is a hard fact which we can not circumvent. Closing our eyes to it does not remove it. It is the part of wisdom to face it, to flee to the wounds of Christ and to wash our robes and make them white in the blood of the Lamb. Then we shall be ready when God perhaps without any previous warning, calls out to us: "Return ye children of men." I. P. F.

THE WONDERFUL PERSON OF OUR SAVIOR

IN the Second Article of the Apostolic Creed we confess, in the words of Luther's explanation, that Jesus Christ, "true God begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord." True God and true man in one person!

True Man

The reality of Christ's human nature is not questioned by anybody today. In fact, during the whole course of the Church's history there were but very few people who ever denied it. When the Church in the early centuries was attacked by a heresy known as Gnosticism, then the fact that Gnostics reduced Christ's human nature to a sham was one of the obvious falsehoods by which they were most easily recognized as anti-Christian in their doctrine. Outside of Gnosticism there were a few people who held to *docetism*, that is, the idea that Christ's

body was merely a phantom, and His sufferings and death were but a shadow play. But on the whole, this error never became a real menace to the Church.

A partial denial of Christ's human nature did seriously trouble the Church, and the Church went through severe struggles before it rid itself of this error in some modified form or other. We mention a few.

There were the so-called Apollinarians, who received their name from a bishop of Laodicea. He lived in the fourth century, and died in 390. He divided human nature into three component parts: body, soul, and spirit. Regarding Christ he assumed that in Him the human spirit was replaced by the divine nature, so that in reality His human nature was incomplete.

Later, led by a certain Eutyches, there followed the Monophysites, who did not deny that Jesus assumed a real human

nature, but held that this became completely absorbed into His godhead, so that ultimately there resulted a single nature, a fusion of the human into the divine. Hence their name, which is a Greek word meaning believers in one nature only.

A modified form of monophysitism was monothelism. When the monophysites saw that they could not hold their error against the overwhelming testimony of the Scriptures, which plainly ascribe a true human nature to Christ, they retreated to the position that at least He had no human will. He had a human body and a human soul with human intellect and human emotions, but without a human will.

The story of Christ as recorded in the Gospels is the story of a true man with a human nature complete in every respect; who was born like a man, lived like a man, grew hungry, thirsty, tired like a man, felt joy and grief like a man, and so throughout. In recognizing the importance of Christ's human nature for the

work of redemption the Church formulated the axiom: *What the Son of God did not assume, He did not redeem.* Cyrill, bishop of Jerusalem (386) said: If the incarnation of Christ was imaginary, then imaginary is also our redemption.

True God

The divine nature of Christ is denied by many today. They consider Him to have been a mere man, no more. They admit that He was an exceptionally wise man. He taught as no man before Him ever taught, nor after Him. He is unique. They admit that His was a powerful personality, towering high above the average men. They admit that His manner of living fully matched His sublime teaching. He was a model man, and the world would do well to take Him for a pattern and follow in His footsteps. They are ready to concede that He was a sort of superman. Yet, after all has been said, He was a man, no more. They begin by denying His virgin birth. Naturally, they deny His miracles and try to explain them away. They deny His resurrection from the dead and His ascent into heaven.

If the Church, because of the redemption, could not allow the error of denying the human nature of Christ, much less could it tolerate the denial of His divine nature. In combating this error they assembled the rich material found in the Scriptures under four heads. We shall here briefly follow their system.

Divine Names. — The Scriptures simply call Jesus God, and they leave no room for doubt that they mean exactly what they say. St. John writes in his first epistle concerning Jesus Christ: "This is the true God and eternal life" (chap. 5, 20). Thomas, after much doubting, was forced to admit: "My Lord and my God" (John 20, 28). St. Paul in Tit. 2, 13, calls Him our great God and Savior Jesus Christ, while in Rom. 9, 5, he even adds that He "is over all God blessed for ever."

It amounts to the same when the Scriptures call Jesus the Son of God, God's own Son, God's only-begotten Son. See John 1, 14, 18; 3, 16, and others. The Jews understood full well that by calling God His Father Jesus claimed equality with God. "Therefore the Jews sought

the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5, 18).

Divine Attributes. — When the Scriptures say that Jesus is omnipotent, omniscient, omnipresent, eternal, etc., this is as much as saying that He is God. For there is only One who has these attributes, that is God; and no one but He who is God can have them. — When Jesus says: "Before Abraham was, I am" (John 8, 58), or when He speaks of the glory which He had with the Father "before the world was" (John 17, 5), He claims eternity for Himself. When He promises to be present wherever two or three are gathered in His name (Matth. 18, 20) or to be with His disciples always even unto



the end of the world (Matth. 28, 20), He says as much as that He is omnipresent. What could be clearer than the words: "All power is given unto me in heaven and in earth" (Matth. 28, 18)? Peter acknowledged the omniscience of the Lord when he said to Him: "Lord, thou knowest all things; thou knowest that I love thee" (John 21, 17). — Many more passages might be adduced to show that Jesus possessed the divine attributes.

Divine Works. — There are some works which only God can do, such as: create the world, preserve the world, raise the dead, judge the world. But precisely these works are predicated of Jesus, thereby showing that He is God. "By him were all things created that are in heaven and that are in earth, visible and invisible" (Col. 1, 16). He is "upholding all things by the word of his power"

(Heb. 1, 3). He, "the Son quickeneth whom he will" (John 5, 21) and will change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3, 21). To Him the judgment of the world has been committed. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5, 22).

All of this can have but one meaning, as Jesus Himself explains: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him" (John 10, 37, 38).

Divine Honor. — God who gave us the First Commandment: "Thou shalt have no other gods before me," is very jealous of His honor. "My glory will I not give to another, neither my praise to graven images" (Is. 42, 8). Yet to Jesus He has given "a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth" (Phil. 2, 9, 10); and He demands that "all the angels of God worship him" (Heb. 1, 6). Well may Jesus claim "That all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him" (John 5, 23).

One Person

Although Jesus thus has two distinct natures, unchanged and unmixed, yet He is but one single person. The human nature is not, so to say, a cloak which the divine nature wears for a time; nor are the two natures merely joined together as men glue two or more boards together. The two natures are joined together in one person, so that the actions and experiences of both natures alike are the actions and experiences of the whole person, and that each nature participates in the actions and experiences of the other. "The Word was made flesh," so that we have not one Savior who is God, and joined to Him another who is man; but we have one Savior who is the Godman.

Some more about this wonderful truth, God granting, next time.

J. P. M.

Siftings

Bishop Otto Dibelius of Berlin arrived recently in the United States on a visit and lecture tour. He had something to say about the Russian attitude toward religion in the Russian zone in Germany. "To a certain degree," reported the bishop, "the church in the Russian zone in Germany is better off than it was under the Nazis. Moscow's official policy is to avoid trouble with the churches." Russian officials in Berlin permit church services, "even though they may not be fond of our sermons," reported the bishop in a talk at New York's Union Seminary. "The trouble begins with other church organizations, such as foreign mission societies, women's groups, youth activities. The Russians are not accustomed to the social work of the church. Knowing nothing about this program, they distrust everything."

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A recent visitor from Argentina reports that missionary work is "difficult and discouraging." The report continues, "It is not even a Roman Catholic country, except in the minds of Roman Catholic pressure groups in North America which have some influence with our Passport Division." In a typical Argentine city of 50,000, Roman Catholics provide worship facilities for less than 500 — as many as are expected to attend mass on the average Sunday. There are fewer Roman Catholic parishes in Buenos Aires, supposedly "Catholic," than in the somewhat smaller Philadelphia which has a large Protestant population. "It is difficult for a North American . . . to imagine the indifference to religion in Argentina," reported the visitor. And that is written about a country which has been a citadel of Roman Catholicism for 400 years!

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It is possible to belong to a church and be a Communist, according to Earl Browder, former chairman of the American Communist Party. In the Unitarian magazine, the "Christian Register," he

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says only Marxist Communists are anti-religious. Although the Communist leaders are Marxists, most rank-and-file Communists are not. "In some countries a majority are active church communicants." Only Communist policy regarding religion is "its demand for unconditional separation of church and state," he says. I am sure that Earl Browder would have a difficult time proving that statement from past experience.

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The churches affiliated with the National Lutheran Council are planning to establish a postgraduate seminary. They believe that this is necessary and desirable because universities and non-Lutheran graduate institutions do not provide the distinctively Lutheran emphasis necessary to train for service in the Lutheran Church. In addition to providing postgraduate training in theology for pastors and other seminary students, this new school would be a center for Lutheran research and a center for the training required for specialized tasks of the church. It would also serve to unify Lutheran thinking upon contemporary thought and life. It is suggested that the proposed seminary should be located in Chicago or its environs, that at the start the faculty should consist of four full-time professors with whatever part-time lecturers may be desirable. This is further evidence that unionism is no longer a specter but a full-blown reality. It is well to ponder again the axiomatic words of Amos, "Can two walk together, except they be agreed?" That these Lutheran bodies which propose to found this seminary are not agreed, is apparently of minor importance.

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The magazine "Liberty" carries this interesting comment: "We hear again and again from Roman Catholic quarters that parochial schools should be accorded public financial support, and because they

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are "saving the state" large sums, should be recognized as rendering a public service. . . . We would warn those who put forth this argument that if parochial schools are rendering public service, and are to receive public support, then they are public schools, and not church schools. In that case they must be handled as public institutions. The expenditure of public funds granted to them must be supervised by public officials, and due account rendered. The curriculums, including courses in religion, must be arranged and enforced by state authorities. The teachers must be employed and supervised by the civil authority furnishing the means. Obviously a religious school system declared a public service, and financed and supervised as such, must cease to be a church educational system. The alternative is for the CHURCH TO CONTROL THE STATE which is supplying the funds." There should be no argument with this analysis, for history teaches this lesson: He who supports also controls.

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The Catholic marriage contract is "a religious contract entered into at marriage (and) is a legally enforceable one." So ruled Nathan D. Lapham, of Geneva, New York, state supreme court justice. The case involved a mother of two infants who before marriage agreed to bring her children up in the Catholic faith and also become a convert to that faith. However, during the wartime absence of her husband she dropped all semblance of her former agreement and in action for separate maintenance sought to deny the children's father any right to their time. Justice Lapham, an active Protestant churchman, ruled that the father had a right to three hours of time with the children one day a week, and that when each child reached the age of five years, the father after applying for court authority could place it in the Catholic parochial school nearest the mother's home. We are surprised to hear this opinion from a court. Some years ago a Canadian court ruled such a contract invalid. But by all means it should open our eyes to the dangers of a mixed marriage, and particularly of the Roman Catholic marriage contract!

IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

PAUL MUST FLEE OUT OF JERUSALEM

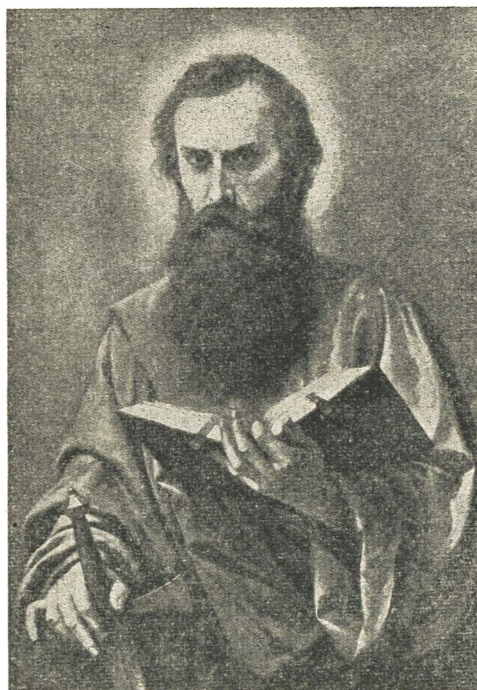
IT makes all the difference in the world, whether you are delivering a lecture on the theory of relativity or on a critical character of world history or on Jesus Himself as a great teacher and ideal of mankind or whether you are confessing and preaching Jesus as the Christ, the only Savior of the fallen race of man. In the one case you may arouse curiosity and even approbation or rejection of your ideas. In the latter case you stir up the whole inner man and having brought him to a true knowledge of his own sinful nature you force him either to reject or to accept the only Savior and the only way of salvation.

The great apostle Paul experienced this to be true, when he preached Christ to the Hellenistic Jews in the synagogues of Jerusalem. Had he preached Jesus to his kinsmen as Sholem Asch does to the modern Jews and their kin, they would have hailed him as their great countryman and Jesus as a great clansman of their illustrious tribe. But now he preached Christ to them as did Stephen telling them that they had crucified their Savior, not Pilate alone, and that they could only get to heaven, if they accepted this Messiah as their only Savior in true faith.

Luke and Paul give us the best picture and information as to how the preaching of Paul was received in Jerusalem. Luke writes (Acts 9:29-30): "And he (Paul) spake boldly in the name of the Lord Jesus and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea and sent him forth to Tarsus." Paul tells in his defense before his own people at Caesarea in the presence of the Roman commander (Acts 22, 17-21): "And it came to pass when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance and saw him (Jesus) saying unto me, Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that be-

lieved on thee; and when the blood of thy martyr Stephen was shed, I was standing by, and consenting unto his death, and kept the raiment of them that slew him, and he (Jesus) said unto me, Depart: for I will send thee far hence unto the Gentiles."

It is the second time that Paul meets Jesus. The first time he met Him in a vision before Damascus, and now here in a trance in the temple. In both cases it was not an imagined meeting, as hostile critics would have it, but a real meeting between the Lord of His Church and the missionary to the Gentile world.



It is the third time that Paul is told, that his main work is not to be among the Jews, but among those, who were afar off and who were to be brought near, the Gentiles. Paul would have liked to have preached to the very heart of the Jewry in Jerusalem and would have made Jerusalem his foremost battle ground. How anxious would he now have been to prove his zeal for His Savior in the very place, where he formerly had been so conspicuous as a fiery persecutor of the Nazarene. Thus his flesh had desired it, but the Lord of the Church had decreed it other-

wise. What would have become of the Church, if Paul had had his own way about it? How thankful can we of the Gentile world not be, that Paul followed the command of His divine Master.

Just how deeply Paul resented to be driven out of Jerusalem by the hostile action of the Jews as had been the case already in Damascus, Paul reveals, when he writes to the Thessalonian Christians (1 Thess. 2, 14-15): "For ye brethren became followers of the churches of God, which in Judaea are in Christ Jesus: for ye also have suffered like things of our own countrymen, even as they have of the Jews, who both killed the Lord Jesus and their own prophets and have persecuted us (literally: have pursued us out of the city or: driven us out)."

In his Epistle to the Galatians Paul alludes to his brief stay in Jerusalem, making it very clear, that he did not receive his commission from the apostles in Jerusalem, but from the Lord Himself. It was the Lord's doing that Paul had to leave Jerusalem for two potent reasons: No one in Jerusalem should be able to say, that Paul had received his apostleship from them, a lesson that the Church of Rome and her fellow travelers ever refuse to learn. Furthermore, the Church in Jerusalem and throughout Palestine was to have a period of rest after the fiery persecution in the days of Stephen.

Luke tells us the latter reason (Acts 9, 31) immediately after he mentions that the Jews wanted to slay Paul: "Then had the churches rest throughout all Judaea and Galilee and Samaria and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." It is the Lord who sends times of peace and suffers persecutions to come over His Church, but the gates of hell shall not prevail. As little as Herod was able to kill the Christchild and had to let it escape to Egypt, as little could the enemies of Paul slay him in Jerusalem, but had to let him escape to Caesarea. It was the Lord who wanted to let the Church enjoy a period of peace and quiet growth and also wanted to prepare all the more his foremost instrument to the Gentile world.

Now all the reluctance of Paul was at an end. After the Lord had spoken, Paul

consented to withdraw. We can see the reason why, when we study and compare the scriptural records. Paul learned it later on. He had ample opportunity to learn that God's ways and thoughts were

not his own. In heaven the faithful apostle surely is thanking His divine Master for having frustrated his own plans and ambitions for the greater glory and the growth of His Church. May that be

our comfort too, when the Lord frustrates our own plans and leads us, whither we do not like to go. In heaven we too shall thank the Lord for His wonderful guidance.

Now Concerning the Collection

In January, 1945, our synod, assembled in special session at Milwaukee, recognized the dire need of a larger Church Extension Fund and of enlarged and improved facilities at our educational institutions at Watertown, New Ulm, Saginaw, and Mobridge.

After thorough and careful consideration, the convention resolved, by unanimous vote, to raise \$200,000.00 for the Church Extension Fund, and approximately \$800,000.00 for new buildings at the above mentioned institutions. A Church Extension Fund adequate to the need of our missionary program, and the urgently needed new buildings at our institutions were to be our THANK-OFFERING for one hundred years of grace.

When the appeal for \$1,000,000.00 was made to our Christians, they responded cheerfully and generously. The goal of approximately one million dollars was reached, and surpassed by more than fifty thousand dollars.

If a dollar were worth as much today as it was three years ago our Church Extension Fund would not be in difficulties today, and the original estimate of \$88,000.00 would suffice to erect the contemplated buildings. The radically changed economic conditions have now made the original estimate of "approximately one million dollars" utterly inadequate. Today the Church Extension Fund needs an additional four hundred thousand dollars if it is to serve the purpose for which it was created. The contemplated buildings at our institutions will cost considerably more than eight hundred thousand dollars. There has been a great change in the economic condition of our country. But our desire and determination to bring a centennial thank-offering in the form of an adequate Church Extension Fund and the four direly needed new buildings at our educational institutions has not changed.

The synodical convention, assembled at Watertown, Wisconsin, last August, therefore resolved "to *continue the Wisconsin Synod Building Fund Collection*, increasing it by one million dollars, sixty percent of which is to be for buildings, forty percent for the Church Extension Fund, as the monies become available."

At the request of the Convention, the Conference of Presidents has appointed a committee to supervise and coordinate this second phase of the Collection and to "aid you in every possible manner in the finishing of the task that we have undertaken out of love for the Lord and for His cause."

The Committee is happy to leave time and method of collecting the additional funds to the good judgment of the individual Districts, conferences, and congregations. Our love for our Savior and His Kingdom will show us what we ought to do. But it is of the highest importance that we make all possible haste so that monies already contributed may be used for the purpose for which they were given, and the great need in our mission fields and at our institutions may be relieved.

Publicity material in the form of a small folder for synod-wide distribution is to reach all pastors before the end of January. For those who desire to use envelopes, same will be available in any desired quantity at the Northwestern Publishing House. Kindly make your request at an early date.

To obviate confusion and unnecessary clerical work pastors are urged to see to it that all remittances are made to the *DISTRICT TREASURERS* only.

May our love for Christ and His Kingdom make us happy to bring the additional THANK-OFFERING so that the work which He has assigned to us may be done.

P. G. ALBRECHT, *Chairman.*

January 4, 1948

BEFORE THE FOUNDING OF THE SYNODICAL CONFERENCE

IN Pastor Bading's history of St. John's Lutheran Church in Milwaukee, from which we quoted in a previous issue, there was a reference to friction and wrangling between congregations and pastors of our Wisconsin Synod with members of the honorable Synod of Missouri almost from the beginning of our Synod, for more than twenty years. The Missouri Synod, which in July of the past year observed the one hundredth anniversary of its existence, observed its silver anniversary in 1872, a short time before the founding of the Synodical Conference. Our own Synod was then 22 years old. — By the way, the assumption that the next convention of the Synodical Conference will be held in St. John's Lutheran Church is not warranted by the respective resolution of the 1946 convention, which merely designates Milwaukee as the anniversary convention city.

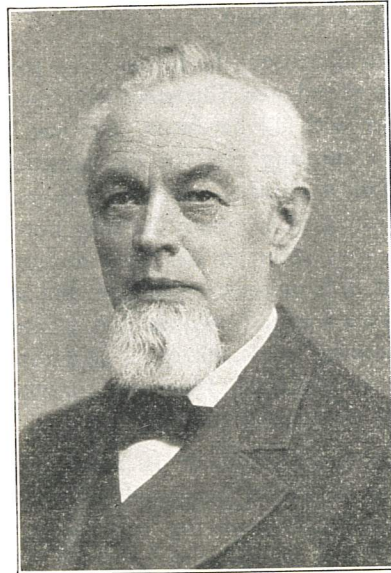
The beginnings of both synods, although only three years apart in point of time, had altogether different causes and were different in character.

European Background

A hundred years ago Rationalism was rampant in Germany. Rationalism receives its name from the fact that it accepts the sufficiency and supremacy of human reason also in matters spiritual and religious. Religion was reduced by Rationalism to the three concepts: God, virtue, and immortality. Rationalists believed in the existence and world government of a Supreme Being. They taught virtue, and demanded that men must lead an upright and honorable life. They looked for a life hereafter, in which evil men would be punished and the good would receive their due reward.

Everything distinctively Christian was eliminated. God was not the Triune God of the Bible, especially was there no room for the Son of God, our Savior. Jesus was a pure man, a wise man, a model man, the ideal man — but just a man, not any more. — There was no room for a Savior in the Rationalistic system, because the Rationalists did not believe in original sin and the total depravity of the human race. Yes, some were ready,

on the basis of general experience, to admit that most men are scoundrels; but on the whole they accepted the inherent goodness of man. If properly guided, man is able to lead a virtuous life, and thus to work his way into heaven without the services of a Savior. Nor did they believe in any supernatural revelation of God. Some did, but the great majority was satisfied to let human reason work out its own salvation. The Bible was a venerable book, but not the inspired Word of God.



Pastor John Bading

When Rationalism permeated the entire thinking of men, then the existing differences of confession (Lutheran, Reformed, Catholic) became meaningless. Christian, Jew, Mohammedan, Catholic and Protestant, Lutheran and Reformed, could embrace each other in one great universal brotherhood, they could denounce the separate confessions as bigotry and superstition, because they maintained that in the last analysis we all believe in one and the same God and are on the way to the same heaven, though by different routes.

The Missouri Synod

It is evident that Rationalism can never satisfy the human heart nor bring rest to a troubled soul. That is something which only the Gospel of Jesus Christ can

achieve. Many serious-minded men became uneasy under Rationalism and sought an escape. Since they found no comfort in the public services of the Church, which was served by Rationalist pastors, who preached their Rationalistic twaddle, they gathered in private meetings for a true edification of their souls.

Among the leaders of such private devotional gatherings there were also some students of theology. When later these became pastors and tried to preach the pure Gospel to their congregations on the basis of the Word of God and in conformity with the Lutheran Confessions they were prevented by their superiors and subjected to fines and imprisonment.

In the course of time, things became more and more unbearable, and the idea took root and gained ground of emigrating to America to found a Lutheran colony, where they might worship God in peace. There were two such mass emigrations, one of Prussians under the leadership of Pastor Grabau, which led to the organization of the Buffalo Synod, which later together with the synods of Iowa and Ohio merged into the American Lutheran Church; the other of Saxons under the leadership of Bishop Stephan, which one hundred years ago resulted in the founding of the Missouri Synod. When soon after their arrival in this country the immoral and scandalous life of the leader of the Saxon immigrants was suddenly exposed, bitter pangs of conscience seized the people. They had implicitly trusted their Bishop. Now that they saw who and what he was they were troubled by doubts whether they had done right: whether the laymen had done right in leaving their homes, and particularly the pastors, whether they had done right in leaving — deserting — their flocks in Germany, which God had assigned to their care. Were they still Christians at all, a Christian Church? Then God raised up a new leader among them, the youthful Dr. C. F. Walther. In eight clear and concise theses he presented the Scripture doctrine of the Church (in the Altenburg debate, April, 1841) and quieted the troubled consciences.

Ever after, these men prized nothing more highly than purity of Gospel doctrine.

The Wisconsin Synod

The origin of the Wisconsin Synod was altogether different. The charter members did not leave Germany in a mass emigration in order to escape persecution. They did not cross the Atlantic with a plan for a new foundation. They had been attracted to this country individually by the prospect of gaining a better livelihood for themselves and for their children. They arrived in great numbers in the territory of Wisconsin. Many of them, as we have seen before, were devout Christians, who, in the absence of regular pastors, assembled in private homes and nourished their faith by reading Luther's sermons. Since, however, the atmosphere in Germany from which they came was saturated with Rationalism, since their pastors, as a rule, had taught them nothing but Rationalism both from the pulpit and in their catechumen instructions, since also the books of devotion which were published in those days were honey-combed with Rationalistic ideas, we need not wonder that they were, to a great extent, very unclear concerning the Lutheran confession.

Being without pastors, and being themselves not too firmly established in their faith, many fell prey to roving sectarians, many were lured by unscrupulous men who posed as Lutheran pastors and offered their services to the unsuspecting immigrants, many grew lukewarm in their Christianity, many drifted away from the Church altogether. There was not only great financial poverty, there was real spiritual distress.

In Germany pious men became aware of the situation in America and determined to do something about it, especially when some of the immigrants themselves sent over pleas for help. One name should not be forgotten in this connection, the name of a plain farmer in Township Oakwood, Milwaukee County: *Ehrenfried Seebach*. In a letter he pleaded for help. "Here is a great field for Christian activity, here through the efforts of a good shepherd in a short time flourishing congregations could be formed, and institutions could be founded to provide (pas-

tors for) more remote regions. For there is an earnest desire for the Word of God among very many. But how shall they believe if the Word is not preached to them?" (A fond recollection of mine is the stately farm house on the Seebach homestead, which I often admired in my boyhood days 60 to 65 years ago.)

In response to such and similar pleas the Langenberg Society encouraged, equipped, and sent over men to America to serve the destitute immigrants. Among them were the three who in 1850 organized our Wisconsin Synod: *Johann Muehlhaeuser*, first pastor of Grace Church in Milwaukee, *Johann Weinmann*, first pastor in Oakwood, and *W. Wrede*, pastor in Granville. Muehlhaeuser became the first president.

Muehlhaeuser, the leader, was personally a very devout Christian who loved his Savior with all his heart, and was filled with a burning zeal for the salvation of his fellow sinners. Due to the general conditions in Germany he may not have been very clear in his doctrine and inclined to a unionistic practice; but in his heart he was a Lutheran and wanted to be nothing but Lutheran. We can see this, for instance, from the constitution which he drafted for our Synod.

The constitution, it is true, did not contain a special paragraph on the confessional stand of the new body; but mark these words with which it opens: "We, the Evangelical Lutheran pastors and delegates of Evangelical Lutheran congregations in Wisconsin." In a paragraph where the regulation of affairs in the home congregations is accorded to the ordained pastor together with the church council, the proviso is added: "However, all things must be done in accord with the pure Word of the Bible and with the confessional writings of our Evangelical Lutheran Church." Regarding Ordination Muehlhaeuser's constitution stipulated that the candidate must take an oath on the Unaltered Augsburg Confession and on the other confessional writings on the Evangelical Lutheran Church, and must vow to conduct his office in accord with these Symbols of the Church.

Some more of this, God granting, in some future issue.

J. P. M.

The Northwestern Lutheran

ANNIVERSARIES

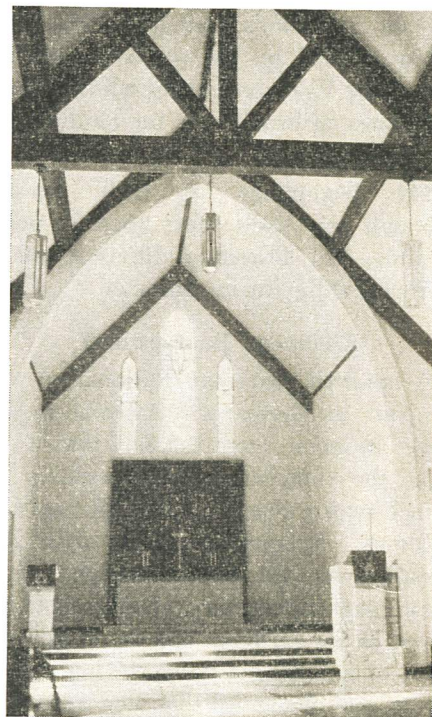
CHURCH DEDICATION AND ANNIVERSARY

ST. JOHN'S LUTHERAN CHURCH

Bowdle, South Dakota

Lord, I have loved the habitation of Thy house. Ps. 26, 8.

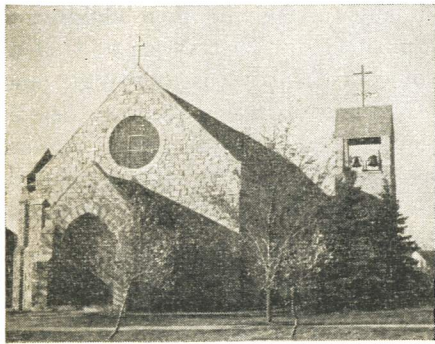
That believing Christians truly value their house of worship, where the Bread of Life is dispensed, was plainly evidenced on the 18th Sunday after Trinity, October 5, 1947, at Bowdle, South Dakota. On that date the St. John's Lutheran Congregation was privileged to dedicate its new church to the Triune God. For more than a year the congregation under the leadership of Pastor P. G. Albrecht, who had not only prepared the plans and specifications but also



supervised the actual construction, had eagerly looked forward to the day of solemn dedication. During the day four services were held, and the new church was filled to capacity at each service. Prof. C. L. Schewpe of New Ulm, Minnesota, a former pastor, preached in the English morning service, while Pastor F. Traub of LeSuer, Minnesota, also a former pastor, proclaimed the Word in the German morning service. Another German service was held in the afternoon, at which Prof. Schewpe again preached the sermon. All of the services were

enhanced by fitting selections sung by the choir under the direction of the local pastor.

The over-all length of the new church which was so planned as to incorporate most of the framework of the old church, is 106 feet, while the width at the widest point is 45 feet. The exterior of the church is faced with Lannon stone, which gives it a most pleasing appearance. The same type of Lannon stone was also effectively used in the erection of the altar, pulpit, lectern, and baptismal font. The windows throughout the church, all of which are gifts from individuals and groups within the church, are of genuine imported antique art glass, predominantly



blue in color. Every advantage was taken of symbolism to portray the great truths of the Gospel. All in all the new church is a beautiful edifice, quite appropriate to its exalted purpose.

As a surprise to its pastor the congregation devoted the evening service to an observance of the 25th anniversary of his ordination into the ministry and the 20th anniversary of his service in its own midst. Prof. K. G. Sievert of Mobridge, South Dakota, and the undersigned spoke briefly in the German and English languages respectively. Mr. John Bieber, vice-chairman of the congregation, presented Pastor Albrecht with the gift of the congregation, to which the jubilant gratefully responded.

Following the services a reception was held in the church basement, where the ladies of the congregation, who had supplied both dinner and supper during the day to all the guests, once more had prepared a luncheon in honor of their pastor. With Pastor Bast of Mobridge acting as toastmaster a short program was given. The choir under the direction of Jerome Albrecht sang several hymns, a number

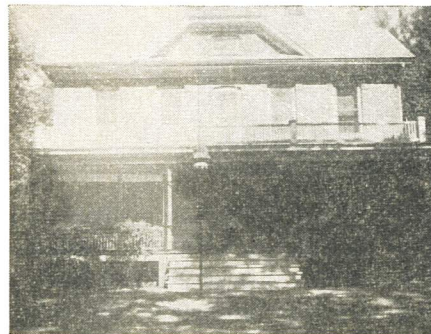
of congratulatory messages were read, and Pastor G. Ehlert, conference visitor, extended the best wishes and a purse from the conference. And so ended a long but happy day for St. John's and its pastor. May the gracious Lord continue his blessings upon both!

H. LAU.

DEDICATION

ST. MICHAEL'S EV. LUTHERAN HOME FOR THE AGED
Fountain City, Wisconsin

St. Michael's Ev. Lutheran Home for the Aged at Fountain City, Wisconsin, was dedicated on November 9, 1947, with a double service. The morning service was held at St. Michael's Ev. Lutheran Church at 10:30 A. M. Pastor Herbert C. Kirchner of Baraboo, Wisconsin, preached the sermon based on Gal. 6, 9-10. His words of exhortation and encouragement to the congregation centered about three points. 1. "Let us not be weary in well doing." 2. The need of the world in spiritual and temporal things indeed is great. 3. A most blessed promise, "In due season ye shall reap, if ye faint not." The well chosen and excellently presented admonition ending with the words: "To Him, our great God, be praise and honor and glory forever" will long be remembered by the large number of members and friends from neighboring congregations in attendance that morning.



The actual dedication took place at 2:30 P. M. at the Home itself, several blocks removed from the church. A short address was delivered by Pastor A. L. Mennicke of Winona, Minnesota, based on Genesis 28, 16, with the theme "Surely the Lord is in this place." The sermon gave a very fitting and impressive application of these words. May the Lord ever be found to dwell in this home for the

aged. The dedication service with the following announcements and the congratulatory greetings was read by the pastor of the congregation, Rev. Herbert W. Nommensen.

The home for the aged is situated on a level knoll on the hillside in Fountain City affording a beautiful view over the city and the Mississippi River. It is a large well-constructed brick building with accommodations for ten guests, a matron, and a cook. Three acres of level wooded grounds resembling a park are included in the property. The former owner, Mr. Fred Roettinger, a member of St. Michael's, made it possible for the congregation to acquire the property quite reasonably.

The congregation numbering 311 communicant members, although already burdened with a large expense of about \$18,000 in remodeling and adding an addition to its church, willingly undertook the additional \$10,000 obligation necessary to start the home for the aged, trusting in the Lord that He would not forsake them in His work. We have been especially fortunate in obtaining the services of Miss Martha Herzberg, deaconess and former matron of the Home for the Aged in Belle Plaine, Minnesota. The congregation has assumed all obligations, but has provided that the home be open to all Synodical Conference Lutherans, with preference given to the members of this congregation and the neighboring ones. The home at present is almost filled to capacity. It is hoped that an addition of five rooms may be made in a year or so, completing the second floor above the rear of the building.

All correspondence and applications are to be addressed to the Rev. Herbert Nommensen, Fountain City, Wisconsin. Memorial wreath cards will gladly be sent upon request from any Synodical Conference pastor.

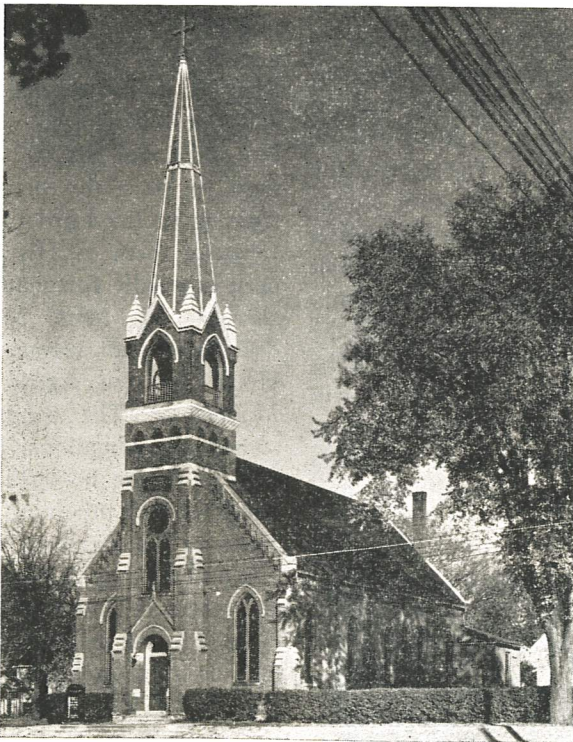
HERBERT NOMMENSEN.

**SEVENTY-FIFTH ANNIVERSARY
— SIXTIETH ANNIVERSARY
OF ITS CHURCH EDIFICE
ST. PAUL'S LUTHERAN CHURCH
Menomonie, Dunn County, Wisconsin**

The history of St. Paul's Congregation dates back to the year of 1863. It was

in that year, that a missionary pastor, Moldehnke of Watertown, Wisconsin, came to Iron Creek, nine miles southeast of Menomonie, to conduct services there. In the very next year these Christians received a pastor of their own in the person of the Rev. Gensike. After two years he was succeeded by the Rev. A. F. Siegler, who also only remained two years. The Rev. Pohlmann of Durand then had charge of this field until the year 1872. Up until that time the Menomonie congregation was but a preaching station, receiving its services from pastors who were located elsewhere. In the year 1872 the Menomonie congregation called its own resident pastor. From then on the following pastors served the Menomonie

members, in the neighborhood of 1,000 communicant members, and 1,300 souls. Truly the Lord has been with this congregation throughout these many years. Recognizing this, the congregation set aside a special day upon which to thank the Lord for His blessings. In order to show their gratitude they made improvements on their church property. For the anniversary festival the church building was improved, but it is also understood that next year, God willing, the school building should likewise undergo improvement work. For the celebration the church ceiling was insulated and acoustically treated; the old altar furniture, which had served the congregation for so many years, was donated to one of our



congregation together with others in its immediate vicinity: Althoff, 1872-77; Eug. Notz, 1877-78; W. C. Jaeger, 1878-79; Kleinlein, 1880-84; Aug. Pieper, 1885-90; M. Eickmann, 1891-1903 (during the latter's time, in the year 1896, the Beyer Settlement-Iron Creek parish became self-supporting); J. H. Schwartz, 1903-20; Wm. Keturakat, 1920-30; J. Mittelstaedt, 1930-46; and the undersigned since 1946.

St. Paul's Congregation officially joined the Wisconsin Synod in the year 1878. From a very small beginning it has now grown to 265 voting members, 69 lady

smaller congregations and a complete set of new furniture installed; the interior of the church was redecorated and new carpeting was laid throughout the church, all of this involving an expenditure of more than \$9,000.

Since the year 1878 St. Paul's Congregation maintains a Christian Day School. Many principals and women teachers have labored faithfully in this school. At the present time Mr. Leslie Kehl is its principal and teacher. At one time the school could boast of an enrollment of 126 scholars, but at the present time it only has an enrollment of 32 pupils. May

The Northwestern Lutheran

the Lord grant unto the parents of St. Paul's Congregation that they realize more from year to year that their school is a vital necessity, especially in this our so-called "Modern Age."

Those who proclaimed the Word of God to us on our Anniversary Festival Day were the following pastors: Pres. H. C. Nitz of Waterloo, Rich. Mueller of Medford, and Walter Krueger of Friesland. They exhorted the members of St. Paul's Congregation to thank their God in a manner pleasing unto Him and admonished them to remain steadfast in His Word and in the faith unto the end.

St. Paul's Congregation at Menomonie, Wisconsin, surely was blessed with faithful pastors and teachers, who preached and taught them and their children the Word of God. That Word of God was in time past and still is today "the power of God unto salvation to every one that believeth." Let us therefore earnestly pray that our God and Lord, who was with our forefathers, be with us and our children, for

"God's Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way,
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure
Throughout all generations. Amen."

H. A. PANKOW.

DOUBLE ANNIVERSARY PASTOR O. B. NOMMENSEN MR. GUSTAV KALB

On the evening of November 16, 1947, Zion Ev. Lutheran Congregation of South Milwaukee, Wisconsin, commemorated Pastor O. B. Nommensen's forty years of service in the ministry and Mr. Gustav Kalb's twenty years of service as teacher at Zion School. The undersigned preached the sermon, based on 1 Cor. 3, 6-9. May the Lord grant both jubilarians many more years of service.

HARRY SHILEY.

TWENTY-FIFTH ANNIVERSARY TEACHER LOUIS O. KEUP Rhinelander, Wisconsin

The twenty-fifth anniversary of the installation of Mr. Louis O. Keup as a Christian Day school teacher was observed by Zion Ev. Lutheran Congrega-

tion at Rhinelander with a special service, a fellowship dinner, and a social evening on September 7, 1947.

Mr. Keup was graduated from Concordia Teachers' College at River Forest, Illinois, in June, 1922. He was installed for the first time on the first Sunday in September, 1922, at Zion Ev. Lutheran Church in Wausau, Wisconsin, by the sainted Rev. Schroedel. After serving that congregation for nine years, he accepted a call to Zion of Rhinelander in 1931. In Rhinelander he became the first teacher and principal of the newly established Day School. He has served with great blessings in that capacity for the past sixteen years. May the Lord graciously continue to bless this faithful worker in His schools.

ERWIN SCHARF.

**TWENTY-FIVE YEARS
OF SERVICE**

O. W. JUNGKUNTZ
Jefferson, Wisconsin

On September 28, in a well attended service, St. John's Congregation in Jefferson, Wisconsin, found special opportunity to render praise and thanks to God for having given to the congregation the faithful and uninterrupted twenty-five years' service of its teacher and principal, O. W. Jungkuntz. The hymns sung by the congregation, the numbers rendered by the choir, and also the sermon carried as their outstanding thought: "All glory to God in the Highest." Basing his address on Psalm 34, 11: "Come, ye children, hearken unto me. I will teach you the fear of the Lord," the pastor of the jubilarian pointed out that the real work of a teacher in a Christian Day School is to teach the children the fear of the Lord. Having been privileged to do this work — which is little esteemed by the world and also grossly undervalued by Christian congregations as a whole but which is glorious in the sight of God — is an occasion on the part of the jubilarian to humble himself before the Most High and to praise and thank his God who called him into this high calling and enabled him to perform the duties of this glorious work; and no less an occasion for humble thanksgiving is this anniversary for the congregation, the scholars of the past 25 years and those attending our school at

the present time, because they all have profited and are still profiting from the twenty-five years' service of the jubilarian at this place. That was the spirit in which this occasion was celebrated.

In the evening there was an informal get-together of the congregation. To show, in a measure, its appreciation of the services rendered by the jubilarian, the congregation presented him with a beautiful radio record player combination and a sizable check.

Deeply moved the jubilarian thanked the congregation for the many expressions of kindness and love which he had experienced at their hands the past twenty-five years. Above all he praised and thanked his God, who had called him, a poor, weak, and sinful man to this high office and throughout all these years had been with him, enabling him to do what was done here.

May God continue to be with him with His grace and strength as He was in the past, and let him be a blessing to still many more in St. John's for years to come.

O. KUHLOW.

**GOLDEN WEDDING
ANNIVERSARY**

MR. AND MRS. ERNST LEHRMANN
Cudahy, Wisconsin

Mr. and Mrs. Ernst Lehrmann, members of St. Paul's Ev. Lutheran Congregation at Cudahy, Wisconsin, were privileged by the grace of God to observe the fiftieth anniversary of their marriage on November 29. A brief service was held by the undersigned for the family and friends of the anniversary couple in St. Paul's Ev. Lutheran Church. May the Lord continue to show His mercy and His truth to them in the future as He has in the past, and finally receive them to glory!

HEINRICH J. VOGEL.

OBITUARY

† **MRS. HENRIETTA KOCH** †

Mrs. Henrietta Koch, née Donsing, was born April 15, 1867, in Town Lake, Milwaukee, County, Wisconsin. She attended the parish school of St. Lucas Congregation and was confirmed here in 1884. Here she also entered holy wed-

lock with her husband, Pastor J. Herman Koch, who at that time was serving Zion Congregation at South Milwaukee, which he had organized in 1892.

From 1909 to 1912 her husband served as superintendent of the Lutheran Children's Home in Wauwatosa. In 1912 he accepted a call to the pastorate of Elias Congregation on the north side of Milwaukee. In 1916 ill health forced him to retire from active pastoral work, whereupon he moved to Bay View with his family and affiliated with St. Lucas Congregation. He entered his eternal rest on August 28, 1929, at the age of 65 years.

Since then the deceased lived in her home with the family of her son, Herbert Koch. In May, 1941, she suffered a stroke from which she never fully recovered. Of late, however, her condition was quite fair in spite of her age. She was cheerful until her very end, which came suddenly and unexpectedly in the late afternoon on October 10, while sitting in her favorite chair at the window. She attained the age of 80 years, 5 months, and 25 days.

Those who mournfully survive her are: One son, one daughter, and three grandchildren. Three children have also already preceded her in death. The burial took place on October 13 in Woodlawn Cemetery after the services in St. Lucas Church, the undersigned having preached on 2 Timothy 4, 18.

E. W. TACKE.

ANNOUNCEMENT

The Board of Regents of Dr. Martin Luther College, New Ulm, herewith asks the members of Synod to nominate candidates for the vacancy in the faculty caused by the death of Prof. E. Sauer. The man to be called will be expected to teach history and German in the high school department. Names of the candidates should reach the secretary of the Board before January 10, 1948.

HERBERT A. SITZ, Secretary,
214 North Franklin,
New Ulm, Minnesota.

CONFERENCES

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Fountain City, Wisconsin, H. Nommensen, host pastor.

Time: Wednesday, January 21, 1948, at 9:30 A. M. with Communion service.

Speaker: H. Nommensen.
Program: Exegesis of Psalm 14, Dr. A. Sauer; Catechesis on Christ's Words of Institution of the Lord's Supper, O. Engel; Church and Civil Marriage, H. Nommensen; Sponsors and Witnesses at Baptism, W. Koepsell.

GERH. H. GEIGER, Secretary.

* * * *

**NORTHERN MICHIGAN PASTORS' AND
TEACHERS' CONFERENCE**

Place: Bethel, Bay City; M. C. Schroeder, pastor.
Time: January 19 and 20, opening at 9:00 A. M.

Work: Accreditation, Prof. A. Schultz; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What is the Meaning of "Righteousness" in "Thus it becometh us to fulfill all righteousness"? J. Vogt; The Ascension of Christ - Its Significance for Christ; Its Significance for us, Wm. Steih; What Do Our Confessional Writings Say as to the Scope of What the Law Reveals and How Should This Revelation Be Applied, Prof. A. Schultz; Exegetical and Homiletical Treatment of Luke 7, 36-50, A. W. Hueschen; Exegesis of Eph. 4, 3, G. Martin; Scouting; The Successful Teacher in the Congregation, Robert Meyer.

Sermon: G. Martin (D. Metzger, substitute). No confessional service. Kindly announce by January 12 to the host pastor.

A. SCHWERIN, Secretary.

* * * *

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at Pilgrim Ev. Lutheran Church, Minneapolis, Minnesota, the Rev. R. J. Palmer, pastor, on Tuesday and Wednesday, January 13 and 14, opening with a Communion service at 10:00 A. M. Tuesday.

Preacher: A. C. Haase (P. C. Dowidat). Essays: Exegesis of Galatians 2, 11ff., O. J. Nauman; The Unity of Faith of Conference Brethren, P. W. Spaude.

P. R. KURTH, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Weiss, Ed., St. Paul's Church, Neosha, Wisconsin, by F. Zarling; assisted by E. Pankow and W. Schink; Second Sunday in Advent, December 7, 1947.

Eggert, Paul, in Trinity Church, Redgranite, and in St. Paul's Church, Town Seneca, by Hugo Warnke; assisted by brethren both of the Wisconsin and Missouri Synod; Twelfth Sunday after Trinity.

Scheitel, Walter P., Zion Church, Sanborn, Minnesota, by Herbert Kothe; assisted by George Scheitel, Martin Lemke, Christ Mack; Second Sunday in Advent, December 7, 1947.

CHANGE OF ADDRESS

Pastors

Eggert, Paul, R. 3, Berlin, Wisconsin. Hoyer, Ad. H., 206 W. Ninth, Big Spring, Texas. Kuehl, O. P., Burke, South Dakota. Scheitel, Walter P., Sanborn, Minnesota. Weiss, Ed., Neosha, Wisconsin.

ACKNOWLEDGMENT AND THANKS

The members of the Wisconsin State Teachers' Conference donated \$96.98 for the equipment of the Dr. Martin Luther College Display Room. We express our heartiest thanks to the colleagues.

A. C. STINDT.

* * * *

Dr. Martin Luther College gratefully acknowledges receipt of a check for \$250.00 from N. N. C. L. SCHWEPPE.

* * * *

Once again the library of our Theological Seminary at Hillsville is in receipt of a Christmas check of \$500.00 from Mr. Walter A. Getzel, Milwaukee, Wisconsin. For the fifth year in succession it has been our extraordinary pleasure to report a donation in the same amount from Mr. Getzel, and we express to him again our sincere thanks for his kindness and his generosity.

ADALBERT SCHALLER, Librarian.

During the fall term, donations of canned goods and vegetables of all kinds for our Seminary kitchen were received from the congregations of the pastors listed below. Frequently these donations were also accompanied by substantial gifts of money either for our Kitchen Fund or for the Seminary Organ Fund. In such cases the amount is indicated in parentheses.

Brohm, V. (\$5.00); Schaller, E. (\$16.60); Wiedenmeyer, W. H. (\$5.00); Brenner, J. (\$86.25); Rohr, Adolf v.; Kuether, H. A. (\$46.88); Kleinhans, H. (\$15.00); Schwertfeger, H. W.; Lescow, Kurt A.; Habermann, Elwood; Gieschen, Paul (\$24.50); Keibel, Armin; Schaller, G. (\$4.00); Rische, Martin; Schultz, Arnold (\$25.00); Schaefer, G. A. (\$10.00); Schuetze, Armin (\$15.00); Siegler, O.; Pieper, G.; Senger, F. H. (\$3.00); Toepel, Karl; Geiger, Adalbert; Wadzinski, Arthur (\$6.00); Sauer, W.; Barthels, George; Baganz, Theo.; Lehmann, L. G. (\$2.00); Brenner, John F. (\$31.00); Diehl, H. J. (\$3.50); Hallauer, Lyle; Voss, Arthur P. (\$100.00); Thierfelder, Wm. (\$1.00); Wichmann, Wilmar (\$3.00).

We likewise wish to acknowledge donations from: Gethsemane Ladies Choir, Milwaukee, Wisconsin, (\$5.00); St. John's Ladies' Aid, Libertyville, Illinois (\$10.00); Mr. Ervin Rusch, Rockfield, Wisconsin; Mr. and Mrs. John Mattek, Two Rivers, Wisconsin; Mrs. John Masch, Black Creek, Wisconsin, (\$10.00); Mrs. Ruth Korth (\$5.00); Anonymous (\$250.00).

The following sums have been added to the Organ Fund as Memorial Wreaths:

In memory of Pastor John Masch and Carl Masch by Mrs. John Masch, \$10.00.

In memory of Pastor Rudolph Pietz by Rev. Kurt Lescow, \$5.00.

In memory of Mrs. Wm. Schaefer by Mr. Wm. Schaefer, \$20.00.

In memory of Mrs. Louis Lueck by Rev. and Mrs. Harold Wicke, \$5.00.

In memory of Mrs. Anna Lehninger by St. Paul's Lutheran Church, Beatrice, Nebr., \$1.00.

In memory of Mr. Herman Engelbrecht by Mr. Frederick Kempfert, \$1.00.

In memory of Mr. G. Frank by family and many friends, \$79.00; Mr. R. C. Freihube, \$3.00.

To all of these friends of our Seminary we wish to express our sincerest thanks.

E. REIM, Bursar.

MEMORIAL WREATH

A memorial wreath in the amount of \$17.00 for the Church Extension Fund has been received from Pastor W. T. Meier, Watertown, South Dakota. It was given in memory of Mrs. Maude Springer by Mrs. Mary A. Bodtker and Mons Bodtker, Mr. and Mrs. Edward McPeck and Lloyd McPeck, Mr. and Mrs. F. M. Brooks, Mrs. Cora Zirbel, Lloyd and John Zirbel, St. Peter's Ladies' Aid, and Mr. and Mrs. E. F. Heuer.

EDGAR VANDREY, District Treasurer.

MISSION FESTIVALS

Eighth Sunday after Trinity

St. John's, Trinity, and St. Peter's Churches, Cornell, Keystone, and Birch Creek, Wisconsin. Offering: \$262.00. E. E. Prenzlowl, pastor.

Sixteenth Sunday after Trinity

Trinity Church, Coleman, Wisconsin. Offering: \$214.69. W. G. Fuhlbrigge, pastor.

Seventeenth Sunday after Trinity

Christ Church, Menominee, Michigan. Offering: \$386.41. Theodore Thurow, pastor.

Nineteenth Sunday after Trinity

Epiphany Church, Racine, Wisconsin. Offering: \$190.57. Edwin Jaster, pastor. Christ Church, Eagle River, Wisconsin. Offering: \$473.85. Jos. D. Krubsack, pastor.

Twenty-first Sunday after Trinity

Christ Church, Marshfield, Wisconsin. Offering: \$391.43. Traugott P. Bradtke, pastor.

Twenty-fifth Sunday after Trinity

St. Paul's Church, Brownsville, Wisconsin. Offering: \$953.35. H. J. Schaar, pastor.

BOOK REVIEW

The Lutheran Annual 1948

Amerikanischer Kalender fuer deutsche Lutheraner 1948. Concordia Publishing House, St. Louis, Missouri.

These are the English and German yearly Calendars of our sister synod. These calendars are so well known among us and have become such fixtures with our people that one need to say little about them. They contain good reading matter, an alphabetical list of all pastors in the Synodical Conference according to their synodical affiliation as well as by states, many useful tables and directions with regard to the mail.

W. J. S.

* * * *

Little Folded Hands. Concordia Publishing House, St. Louis, Missouri. Price, 45c. 48 pages.

A pleasing little prayerbook for children. It contains morning and evening prayers, prayers in sickness, prayers for school and church, and general prayers.

W. J. S.

* * * *

Memoirs from the War Years, by Arne Fjellbu. Augsburg Publishing House, Minneapolis. 200 pages. Price: paper covers, \$1.25; cloth, \$2.00.

Those interested in the turbulent conditions in Norway after the invasion of the Germans will find this book immensely interesting and trustworthy. The author says in the preface: "I am aware of the fact that many events that I have recorded in the diary have had a different issue from that which was anticipated. . . . But the manner in which the events here delineated occurred, is presented as I saw it at the time." The book is well written and the translation good.

W. J. S.

* * * *

MUSIC

Christmas Hymns for Treble Voices. Concordia Publishing House, St. Louis, Missouri.

Come Hither, Ye Children. J. A. P. Schultz. Arr. by A. W. Stellhorn. . . . 5c
Come Your Hearts And Voices Raising. Triller. — Stellhorn 5c
Hark, Now, O Shepherds. Old Bohemian Carol. Stellhorn 5c
In Dulci Jubilo. Michael Praetorius. Gehrke. 12c
Let Us All With Gladsome Voice. Dresden. Stellhorn 5c
Now Sing We, Now Rejoice. Stellhorn. . . . 5c
Praise God the Lord, Ye Sons of Men. Hermann-Stellhorn 5c

Sorry that these very singable arrangements of our favorite Christmas hymns did not reach us a little earlier. They ought to be in great demand.

A BEQUEST

Trinity Congregation, Calmar, Iowa, of our sister synod, the Norwegian Ev. Lutheran Synod, is in need of 18 or 20 nine-foot pews for its new chapel built during 1946. Any congregation having pews of this kind which it is no longer using kindly notify Pastor H. A. Preus, Calmar, Iowa.

MINNESOTA DISTRICT

April, May, June, 1947

Red Wing Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Lists names and amounts for various churches and individuals.

Table with columns: Name, Amount. Lists names and amounts for individuals like Geo. W. Scheitel, Gordon P. Radtke, etc.

Mankato Conference

Table with columns: Name, Amount. Lists names and amounts for individuals like M. J. Lenz, Alma City, W. Schuetze, Belle Plaine, etc.

St. Croix Valley Conference

Table with columns: Name, Amount. Lists names and amounts for individuals like O. P. Medenwald, Amery, E. W. Penk, Baytown, etc.

L. W. Meyer, Farmington.....	114.68	
E. W. Penk, Grant.....	49.75	
P. R. Kurth, Hastings.....	261.58	
Im. W. Bade, Hersey, Wisconsin.....	39.32	
R. J. Palmer, Minneapolis.....	520.32	
R. C. Ave-Lallemant, North St. Paul.....	200.00	
A. H. Leerssen, Nye.....	19.10	
A. H. Leerssen, Osceola.....	194.90	
F. J. Zehms, Prescott.....	160.50	
F. A. Werner, Rock Creek.....	59.67	
F. H. Tabbert, St. Croix Falls.....	156.63	
C. F. Bolle, St. Paul.....	555.68	500.00
A. C. Haase, St. Paul.....	645.71	
C. P. Kock, St. Paul.....	244.20	90.55
J. Plocher and O. Naumann, St. Paul.....	975.32	50.00
W. Schaller, South St. Paul.....	421.47	
J. W. F. Pieper, Somerset.....	12.51	
J. W. F. Pieper, Stillwater.....	221.76	
A. W. Saremba, Weston.....	235.50	
Dr. Paul W. Spaude, Woodbury.....		4.70
Im. W. Bade, Woodville.....	149.78	

Redwood Falls Conference

J. G. Bradtke, Arlington.....	1,482.08	54.00
A. C. Krueger, Cedar Mills.....	672.60	298.75
H. C. Schnittker, Danube.....	553.31	
Theodor Bauer, Echo.....	1,004.36	
O. K. Netzke, Emmet.....	327.62	
E. Habermann, Essig.....	59.88	
Im. F. Albrecht, Fairfax.....	383.90	7.00
O. K. Netzke, Flora.....	222.41	
Hy. Boettcher, Gibbon.....	197.10	
W. A. Geiger, Marshall.....	231.09	
Waldemar A. Geiger, Milroy.....	25.45	
M. J. Wehausen, Morton.....	1,042.25	
I. F. Lenz, Olivia.....	292.74	
A. W. Fuerstenau, Omro.....	1,122.50	2.50
Edw. A. Birkholz, Redwood Falls.....	352.39	52.00
W. F. Dorn, Renville.....	252.00	
E. Habermann, Ridgely.....	7.78	
Walter P. Scheitel, Sheridan.....	15.00	
H. H. Kesting, Vesta.....	536.09	
E. G. Fritz, Wellington.....	1,217.00	46.50
W. F. Dorn, Winfield.....	150.00	
C. W. A. Kuehner, Winthrop.....	290.80	
G. F. Zimmermann, Wood Lake.....	498.74	52.92

Crow River Valley Conference

W. G. Voigt, Acoma.....	281.25	
E. R. Berwald, Buffalo.....	396.43	
C. H. Lueker, Crawfords Lake.....	68.00	2.00
Karl J. Plocher, Interim, Ellsworth.....	340.60	12.40
Chr. Albrecht, Glenwood.....	120.65	
H. A. Mutterer, Graceville.....	121.49	
H. C. Duehlmeier, Hancock.....	927.02	
Arthur W. Koehler, Hutchinson.....	1,956.89	457.83
P. R. Kuske, Johnson.....	290.20	
Karl J. Plocher, Litchfield.....	273.23	
W. P. Haar, Loretto.....	819.06	114.00
A. C. Krueger, Interim, Lynn.....	156.50	
H. A. Mutterer, Malta.....	63.49	
R. L. Wiechmann, Monticello.....	93.26	
F. R. Weyland, Montrose.....	45.90	
H. C. Duehlmeier, Morris.....	175.00	
E. L. Mehler, Pelican Lake.....	261.51	
S. Baer, Rockford.....	397.00	23.00

New Ulm Conference

H. C. Sprenger, Balaton.....	201.15	
M. C. Kunde, Brighton.....	192.38	
Martin Lemke, Butterfield.....	45.75	
M. C. Kunde, Courtland.....	36.18	
Martin Lemke, Darfur.....	40.82	
H. A. Scherf, Eden.....	155.00	5.00
R. F. Schroeder, Island Lake.....	100.00	
A. H. Birner, Lake Benton.....	246.25	35.87
W. Frank, Morgan.....	80.00	
G. Hinnenthal and W. J. Schmidt, New Ulm.....	2,095.98	
E. Schaller, Nicollet.....	1,056.11	
G. Theo. Albrecht, St. Peter.....	223.30	
Gerald Hoenecke, Sleepy Eye.....	1,203.75	99.00
A. H. Birner, Verdi.....	64.55	
	\$ 40,484.17	\$ 2,616.52

Memorial Wreaths

In Memory of	Reverend	Amount
Dale Russert.....	Karl A. Gurgel, Caledonia.....	\$ 109.00
Mrs. Edward Ackermann.....	Karl A. Nolting, Frontenac.....	12.00
Harold Richter.....	T. E. Kock, Goodhue.....	19.50
Otto Rehder.....	F. W. Weindorf, St. John's Goodhue.....	40.00
Mrs. Henry Russert.....	E. G. Hertler, Hokah.....	1.00
Mrs. William Hinrichs.....	T. E. Kock, Minneola.....	61.00
Mrs. Ella Dumdel.....	M. J. Lenz, Alma City.....	20.00
Mrs. Lilly Zorn.....	A. H. Leerssen, Osceola, Wis.....	18.75
Mrs. Louis Fahland.....	A. H. Leerssen, Osceola, Wis.....	11.00
Esther Nieno.....	Im. F. Albrecht, Fairfax.....	7.00
Geo. Grieger.....	Walter P. Scheitel, Belview.....	13.00
Mrs. Emilie Desens.....	C. H. Lueker, Crawfords Lake.....	4.00
Lila Mae Kannegiesser.....	H. C. Duehlmeier, Hancock.....	10.00
Mrs. Adolph F. Schleif.....	W. P. Haar, Loretto.....	120.00
James R. Koefod.....	W. P. Haar, Loretto.....	15.00
Mrs. Carolina Renz.....	S. Baer, Rockford.....	23.00
Mrs. Wm. Haase.....	H. A. Scherf, Eden.....	5.00
Mrs. Christ Kettner.....	H. A. Scherf, Eden.....	5.00
Herman F. Meyer.....	Gerald, Hoenecke, Sleepy Eye.....	1.00
Mrs. Wm. C. Albrecht.....	Gerald Hoenecke, Sleepy Eye.....	92.50
Mrs. John Steffenhagen.....	Karl A. Nolting, Frontenac.....	12.00
F. Ahnemann.....	P. E. Horn, Zumbrota.....	78.00
Ruth Hinrichs.....	P. E. Horn, Zumbrota.....	121.00
Emil O. John, Past. Em.....	A. Ackermann, Mankato.....	16.00
Simon Bolger.....	A. Ackermann, Mankato.....	8.00

Mrs. Herman Seefeldt.....	A. Ackermann, Mankato.....	18.80
Albert C. Timmermann.....	A. Ackermann, Mankato.....	69.50
Fred Nemitz.....	M. J. Wehausen, Morton.....	21.50
Mrs. William Sommerfeld.....	A. W. Fuerstenau, Omro.....	160.25
Emil Paschke.....	E. G. Fritz, Wellington.....	65.50
Mrs. Sam Schulz, Sr.....	G. F. Zimmermann, Wood Lake.....	68.10
Mrs. Albert Hartwig.....	Karl Plocher, Ellsworth.....	28.00
Lewis Emans.....	Arthur W. Koehler, Hutchinson.....	31.50
Mrs. Aug. Henke.....	Arthur W. Koehler, Hutchinson.....	26.50
Emil Laabs.....	Arthur W. Koehler, Hutchinson.....	60.50
Augusta Gehrmann.....	Gerald Hoenecke, Sleepy Eye.....	17.00
Mrs. Rosalie Jacob.....	L. W. Schierenbeck, Austin.....	1.00
Phil Kuhn.....	E. G. Hertler, Brownsville.....	24.00
Mrs. Catherine Meyer.....	Karl A. Gurgel, Caledonia.....	52.00
Mrs. Lizzie Holst.....	H. F. Muenkel, Dexter.....	74.50
John Barritt.....	F. W. Weindorf, Grace, Goodhue.....	65.00
Henry Tiedemann.....	Norbert A. Reinke, Oronoco.....	23.50
Eugene Wittlief.....	Norbert A. Reinke, Oronoco.....	13.50
Rev. John R. Baumann.....	Mrs. J. R. Baumann, Red Wing.....	38.00
Mrs. Mary Wittus.....	H. H. Schaller, Helen.....	55.00
Mrs. Caroline Wolters.....	H. H. Schaller, Helen.....	44.00
Mrs. Reaka Fredricks.....	A. Ackermann, Mankato.....	76.50
Mrs. Agnes Hruby.....	A. Ackermann, Mankato.....	15.60
Gust Radtke.....	A. Ackermann, Mankato.....	41.50
Phil Mettler.....	A. Ackermann, Mankato.....	10.00
Max Krause.....	E. W. Penk, Baytown.....	5.00
Mrs. Mary Ihrig.....	F. A. Werner, Centuria.....	39.00
Mr. Louis Marth.....	E. H. Bruns, Delano.....	65.50
Mrs. Louis Hillemann.....	J. G. Bradtke, Arlington.....	53.00
F. Nemitz.....	M. J. Wehausen, Morton.....	86.45
Albert A. Raddatz.....	Edw. A. Birkholz, Redwood Falls.....	29.50
E. P. Raddatz.....	Edw. A. Birkholz, Redwood Falls.....	68.00
Baby Wiecker.....	E. G. Fritz, Wellington.....	6.50
Julius Timm.....	G. F. Zimmermann, Wood Lake.....	80.27
Herman Behneke.....	E. R. Berwald, Buffalo.....	4.00
Mrs. Anna Krumsieg.....	Arthur W. Koehler, Hutchinson.....	49.50
Mrs. Augustine Goemer.....	Arthur W. Koehler, Hutchinson.....	16.00
Charles Selchow.....	Arthur W. Koehler, Hutchinson.....	122.00
D. H. Martens.....	M. C. Kunde, Brighton.....	57.00
Mrs. F. Penning.....	Gerald Hoenecke, Sleepy Eye.....	20.00

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENT

July 1, 1947 to November 30, 1947

Receipts

Cash Balance July 1, 1947.....	\$ 76,518.66
Budgetary Collections:	
General Administration.....	\$123,839.64
Educational Institutions.....	28,185.20
Home for the Aged.....	1,053.18
Spiritual Welfare Commission.....	965.14
For Other Missions.....	202,455.08
Indigent Students.....	944.16
General Support.....	3,691.06
School Supervision.....	268.81
Revenues.....	71,955.88
Total Budgetary Collections and Revenues.....	\$433,358.15
Non Budgetary Receipts:	
Payments on Mortgage Receivable.....	500.00
Total Receipts.....	\$433,858.15
	\$510,376.81

Disbursements

Budgetary Disbursements:	
General Administration.....	\$ 14,840.33
Theological Seminary.....	13,899.98
Northwestern College.....	50,109.23
Dr. Martin Luther College.....	58,726.54
Michigan Lutheran Seminary.....	23,946.90
Northwestern Lutheran Academy.....	17,658.11
Home for the Aged.....	6,701.31
Missions — General Administration.....	170.11
Indian Mission.....	28,645.04
Negro Mission.....	10,997.97
Home Missions.....	119,663.50
Poland Mission.....	3,856.00
Madison Student Mission.....	909.62
Spiritual Welfare Commission.....	2,031.34
Winnebago Lutheran Academy.....	1,250.00
General Support.....	20,512.23
School Supervision.....	2,572.20
Total Budgetary Disbursements.....	\$376,490.41
Non-Budgetary Disbursements:	
Capital Advance to Northwestern Publishing House.....	35,000.00
U. S. Government Bonds purchased.....	50,000.00
Total Disbursements.....	\$461,490.41
Cash Balance November 30, 1947.....	\$ 48,886.40

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

November 30, 1947

For Church Extension Fund

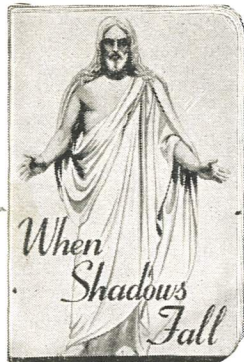
Memorial Wreath in memory of Rev. R. Schierenbeck given by Mr. and Mrs. Emil C. Martin, Mason City, Iowa.....	\$ 10.00
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C. J. NIEDFELDT, Treasurer.

COMFORT for THE SICK



Synod
C J Niedfeldt
7623 W State St
Wauwatosa 13 Wis



WHEN SHADOWS FALL

BY WM. A. LAUTERBACH

Another new booklet intended for distribution among the sick and shut-in. Each of its 64 pages brings a Bible passage or hymn selection in large type, together with a modern pen drawing expressing the sentiment of the page. Paper covers. Size $3\frac{1}{4} \times 5\frac{1}{2}$.

Price: 15 cents



STRENGTH FROM ABOVE

A new booklet suitable for Christians afflicted with illness. These pages bring the rich comfort of God's Word to hearts in need of spiritual encouragement. Presentation Page. 16 pages. Size 4×6 . Blue paper covers, with blue envelope.

Price: 15 cents

THE BURDEN MADE LIGHT

BY ALFRED DOERFFLER, JR.

103 pages — Size $5\frac{1}{4} \times 7\frac{3}{8}$

Blue leather-grained paper binding.....\$.40
Blue silk-finish cloth, with jacket.....\$1.00

This book contains 55 meditations for the sick, for the convalescent, and for invalids, and every meditation is followed by a prayer in which the sufferer takes his burden to his Lord and Maker. The author is endowed with the gift of interpreting portions of Scripture pertaining to human ills in a manner that will at once make it clear to every "unfortunate" that whatever may befall him is but a blessing, bringing him nearer to Jesus Christ, his Savior and his Friend.



WORDS OF CHEER

TO SEND WITH FLOWERS

No. 460

Lovely folders to accompany a bouquet or plant to the shut-in. Each card carries a verse of Scripture and a good wish from the sender. Size $3\frac{1}{2} \times 4\frac{1}{2}$.

Per set of 10 cards and envelopes.....\$.25

GET-WELL POST CARDS

DAINTY FLOWER SPRAYS

No. 1818 — 20 cents per dozen

Choice sentiments and Scripture texts. Just what you need to use in spreading good cheer.

GET-WELL GREETINGS

WITH SCRIPTURE TEXTS

No. X 108 — 12 Folders — 50 cents

Designed to spread sunshine and cheer to your friends when they are sick. With cheer-up and get-well messages only. Includes one sympathy design. No family group should be without such an assortment. Attractively boxed. Complete with envelopes.

Northwestern Publishing House

935-937 North Fourth Street

Milwaukee 3, Wisconsin