

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

Milwaukee, Wisconsin

February 15, 1948

Volume 35 — Number 4



“^HAnd There
Appeared An Angel
Unto Him From Heaven
Strengthening Him”

Luke 22:43

LENT

"He Stedfastly Set His Face To Go To Jerusalem"

Luke 9, 51

Rejoice in the Savior's Resolve

"AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem . . ." This was about six months before our Savior's death. With His following of disciples Jesus was about to leave Galilee for the last time. The Evangelist tells us that Jesus on this occasion knew that the time was fast approaching when He would leave this earth and return to the Father. The thought of this return was in itself something joyful and inviting for the Savior. Not so, however, the path involved in this return. Jesus knew that it meant a pilgrimage, full of pain and shame, through Gethsemane, through Caiaphas' and Pilate's court, through Calvary and Joseph's garden. What the prophets had uttered in veiled form stood clearly before the Lord. And all this suffering and shame did not leave His heart unaffected. We need to remember that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The Savior's Resolve Yet Jesus "stedfastly set his face to go to Jerusalem"; He made it rigid and immovable. This was indeed more than a decision to take a direct course to Jerusalem. As He set His face toward Jerusalem that city embodied for Him all the enmity and malice that would place Him as the slaughtered Lamb of God upon the cross. Jerusalem stood for rejection, condemnation, mockery, scorn, scourging, crucifixion, God-forsakenness, and death. As this final, bitter course of His redemptive mission stood before His soul, Jesus, however, steeled Himself with a firm resolve to bear all that was required to redeem a world of sinners. That is what lies in the words: "he stedfastly set his face to go to Jerusalem."

He Showed It Unto the End This same firm resolve came to an even fuller light later when in Gethsemane the Lord Jesus prayed amidst great agitation: "O my Father, if this

cup may not pass away from me, except I drink it, thy will be done." It came to light when upon rising from His fervent prayers for the last time He announced to His disciples: "Rise up, let us go; lo, he that betrayeth me is at hand." It was this firm resolve to bear all which also kept Him silent and submissive amidst all the indignities and agonies of His passion to the bitter end on the cross.

The Resolve of Love The key to this firm resolve of our Savior was His love, intent upon rescuing us sinners from eternal perdition. In that love He came on earth, in



that love He took the sin of all men upon Himself, in that love He bore all its merited curses. Bravery, resolute courage to face danger, opposition, and suffering in behalf of others is a great theme of human song and story. We rightly remember as heroes those who have given evidence of it. No human courage, however, was ever like the steadfast face of our Savior set to go to Jerusalem. Here is the bravery of perfect love by which the greatest of all battles, the battle of our salvation, was won.

Our Victory Because Jesus stedfastly set His face to go to Jerusalem, we are freed from all fear of judgment. He has opened heaven for us

sinners, for He has broken the bars of sin which held it bolted. Our sufferings and afflictions are no longer evidences of God's wrath, but corrective crosses laid upon us by a Heavenly Father to perfect us in faith and life. Because Jesus went with a steadfast face to Jerusalem and reconciled us to God, we can freely come to His throne of grace with all of our wants and needs, certain that our prayers are acceptable and heard. We can wait upon the Lord in the blessed confidence that He will grant everything that is good for us for this world and for the world to come, that he will deliver us from every evil work and preserve us unto His heavenly kingdom.

Draw Strength From It

As we rejoice in faith over the steadfast face of our Savior we also gain strength to be resolute and courageous in the fulfillment of our tasks. None else has ever been sent to perform a mission like that of Jesus. It is neither necessary, nor would it be possible. The Heavenly Father has, however, entrusted all of us with lesser tasks and missions to carry out during our earthly sojourn.

As Parents You who are parents have a vital mission to carry out. It is the high responsibility of bringing up your children in the nurture and admonition of the Lord, of leading them to the Savior and through Him to eternal life. Their Christian training requires much prayerful and painstaking concern and attention. It means training them to things to which their inborn nature is not attracted and weaning them from things to which they are naturally drawn. It means setting them an inspiring example in all things, especially also in the love of the Savior and His Word.

As Christians As Christians we all have an important mission to perform. We are to espouse the cause of Christ's Gospel, to help maintain it in our own midst in church and school, to help spread its saving power unto the ends of the earth. This entails sacrifices, self-denial, readiness to labor and sacrifice, readiness to give of our time and abilities. It means walking circumspectly so that also with our lives we may be a salt and a light in this corrupt and sin-

(Continued on page 54)

Editorials

The Object of Lent It ought to be self-evident that a Lutheran pastor will want to preach Christ and the great salvation wrought by Him through His sufferings and death on the cross. This particularly during the Lenten season. He will be on his guard lest the trend of our times to seek spectacular, catchy themes for sermons lead him astray to imitate this trend and he find himself preaching Peter, Judas, Pilate, Herod and their sins instead of preaching Christ and the purpose of His burden. This ought to be the purpose of all our Lenten meditations as Paul puts it Ephesians 3:17, "That Christ may dwell in your hearts by faith." That is Lutheran preaching whether it be the first Sunday in Advent, Christmas, Easter, Trinity or Lent. The sole aim of our preaching is stated in those words of St. Paul: "That Christ may dwell in our hearts" and the hearts of all who come to hear and learn. In this St. Paul was determined as he emphasizes it again in his letter to the Galatians, chapter 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And in his first Epistle to the Corinthians, chapter 2:2 he repeats, or restates this determination, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified." If the reemphasis of this fundamental of preaching is trite and hackneyed it finds support in no less a person than Paul himself; but the fact does not discourage him. He understood the importance of it because he knew the flesh and its tendency and the power of the devil to blind the eyes of men lest they see the glory of God in the face of Jesus Christ. Hence he writes to the Philippians, chapter 3:1, "To write the same things to you, to me indeed is not grievous, but for you it is safe." Now that Lent has again begun it is not amiss that we keep reminding ourselves of the object of Lent and Lenten preaching "That Christ may dwell in our hearts by faith." Who keeps this in mind will keep Lent as it pleases God.

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A New Interest Since the famous Mrs. McCollum case in Champaign, Illinois, courts and which she has now appealed to the United States Supreme Court is being publicized widely throughout the land many minds have become busy planning ways and means by which their children may get religious instructions beyond that of Sunday school. There seems to be general agreement that the hour a week or less of Sunday school will not suffice. Many are thinking of starting parochial schools, who so far have not seriously thought of them, as the only other means of doing thorough work. Nor are they satisfied with released time, the children of the public schools being permitted an hour a week from their regular school time to attend religious instructions at the church of their choice. This, since the McCollum case, is being looked askance at by those informed. They now clearly see whither we are drifting. It is so evidently a mixture of church and state that they don't want it. They see the dangerous avenue it has already

opened with the Roman Catholic Church edging in for the lion's share of things. If those who have done any straight thinking on the matter are becoming aroused it can be easily understood. But what matters and is reassuring is the fact that they have found the only remedy, the parochial or parish school supported by the church. The *Lutheran* makes this remark, "This is an expensive adventure but many of the most *reliable citizens* are ready to shoulder the expense to meet this basic need." (Italics ours.) We fully agree with the *Lutheran* that this is the only way out for those who care and have the spiritual welfare of their children at heart. If the McCollum case has done no more than this, to arouse Christian people to the need of something more adequate in the training of our children than the Sunday school, Summer school or released time, the case was not in vain and the publicity given it a blessing.

W. J. S

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An Honest Confession William Ward Ayer, pastor of Calvary Baptist Church in New York City speaking to 1,500 young people told them that "the churches are empty because they have not challenged youth, but merely have rallied them around banquets and plays." We are glad to hear this confession coming from a leader of a church body other than our own. Dr. Ayer is indicting those churches which in time past and still today believe that one must provide all kinds of entertainments that appeal to the flesh to keep young people with the church. Consistent with this opinion churches provide get-togethers, banquets, plays, entertainments, and what not, believing that is the way to keep them with the church and to feed the inner man. They believe that the two are inseparately connected. The trouble is that those very churches that have this idea are the very ones usually who provide little spiritual sustenance for the soul. They are so busy attending the physical man that the inner man is starved for want of the bread of life. They believe that the success of the church consists in gathering large numbers within the atmosphere of the church, little concerned whether they grow in wisdom, knowledge and grace that can be gotten from the Word of God alone. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God," says the Savior. Let us give Christ credit that He knows what He is talking about. All human efforts and human wisdom will not change one iota of this truth. People who are not attracted to the church, whether young or old, by the Word of God will never be an asset to the Church of Christ but rather a serious hindrance to its work. The work of the church is spiritual and can be done only by those who are spiritual; and spiritual discernment is a gift of the Holy Ghost mediated to us by the Word of God and the Sacraments. Who will not get it this way will never have it. Every other method to keep the people with the church must fail. Dr. Ayer's confession ought to provoke serious thinking among Christians and make them sober.

W. J. S

IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

ON THE WAY TO TARBUS

SCRIPTURES do not reveal much concerning the trip of Saint Paul from Caesarea by the sea to Tarsus in Cilicia in Asia Minor. Manifold, however, are the conjectures of various scholars to fill out the gap. Acts 9:30 we read: "They (the brethren in Jerusalem) brought him (Paul) down to Caesarea and sent him forth to Tarsus." The question arises: How did Paul proceed to Tarsus? by ship, by land or by using both possibilities? It would have been a comparatively short trip by ship from the magnificent harbor of Caesarea, built by Herod the Great in honor of Caesar Augustus, along the coast of Palestine and Syria and up the river Cydnus to the illustrious harbor of Tarsus, where Mark Anthony once was beguiled by wily Cleopatra.

It is very improbable, however, that Paul sailed directly from one port to the other. In those days sailing vessels only very rarely had direct routes from one large harbor to the other. Generally they would stop along the route at other ports such as Tyre, Sidon and Seleucia, the harbor of Antioch in Syria.

It is furthermore very improbable, that Paul would have taken the caravan route through the Holy Land because of the possibility of being persecuted and assassinated by his hostile kinsmen, the fanatical Jews. The brethren had brought him hurriedly to Caesarea to deliver him out of the hands of his persecutors. Why should he at once fall into their hands again?

It is very likely that Paul at first boarded a ship in Caesarea. Such a route would naturally take him to other coastal cities such as Tyre and Sidon, as well as Seleucia. It was only too natural for Paul to avail himself of every opportunity to preach the Gospel during these longer stops. Is it out of the question that he did so at Tyre? When Paul was on his

last trip to Jerusalem he came to Tyre by ship. Luke writes (Acts 21:3-4): "We sailed into Syria and landed at Tyre . . . and finding disciples we tarried there seven days."

Could he also not have stopped at Sidon, the other coastal city of Syria? When Paul was on his last journey, on the way to martyrdom in Rome, he also sailed from Caesarea and stopped at



Sidon. Luke reports (Acts 27:3): "The next day we touched at Sidon. And Julius (the commander of the vessel) courteously entreated Paul and gave him liberty to go unto his friends to refresh himself." Could these friends not have been won by Paul at a former stay in Sidon? It is only a conjecture, but a very probable one at that. We know of no other former visit of Paul at Sidon. The winning of friends surely could fit in very well with this first trip from Caesarea to Tarsus.

It has also been surmised that Paul was forced to land at one or the other of these ports because of various shipwrecks and thus have to continue his trip by way of land. Shall we cast such a conjecture aside as wholly improbable? We know definitely of one shipwreck that Paul suffered near Melitta (Malta; Acts, chapters 27-29), but Paul tells us in his Second Epistle to the Corinthians (11:25) "Thrice I suffered shipwreck, a night and a day I have been in the deep . . . in perils of waters . . . in perils in the sea." Would there not at least be the possibility of inserting one or the other of the shipwrecks suffered by Paul into this journey? Could Paul not have been induced and even forced to continue his journey by land? Could it not be that the Lord guided His apostle "through perils in the sea, through perils of robbers and countrymen and through perils in the wilderness" so as to enable him to preach the Gospel along the way? It surely seems very plausible to us that Paul started out by sea from Caesarea to escape the avenging hand of his kinsmen, that he may have stopped and even have been forced by shipwreck to stop at one of the coastal ports and to have continued his journey to Tarsus by land through Syria and Cilicia.

An added reason for the continuance of the journey by land we have in the words of Saint Paul himself written to the Galatians (1:21-23): "Afterwards (after my visit to Jerusalem) I came into the regions of Syria and Cilicia and was unknown by face unto the churches of Judea which were in Christ, but they heard only that he which persecuted us in times past now preacheth the faith which once he destroyed." The congregations in Judaea according to the words of Paul had heard of his preaching in Syria and Cilicia, but did not get to see him personally. Does this not fit in very well with the above mentioned conjecture?

The final goal was Tarsus, the home of his boyhood days. For fourteen long years Paul labored in the regions of Syria and Cilicia in obscurity, practically for-

gotten, but not by the Lord. During these years of seclusion and silence Paul most likely made Tarsus his headquarters for various shorter missionary journeys into the provinces of Cilicia and Syria. It was in these years that Paul suffered many of the harrowing experiences mentioned by him in his Letter to the Corinthians (2 Cor., chapters 11-12).

What had become of that great mission to the Gentile world? Was Paul to continue to labor in comparative seclusion? Had the Lord forgotten His faithful servant? It did not worry Paul to labor in obscurity. He showed himself faithful in that which was least only to rise to prominence at the summons of His Lord, when he was called to Antioch to begin his epochal missionary journeys, which did so much to transform the picture of the ancient and the modern world. His life can be compared with a stream, which goes underground for a while and then again emerges into broad daylight, spreading fertility all around.

We can well imagine that it was in these days of obscurity and seclusion that Paul's faith was tried to the utmost and the temptations of the Devil beset him time and again, trying to uproot his faith in the Lord. The same Lord, who had appeared unto him before Damascus and who had again spoken to him in the Temple at Jerusalem, commanding him to leave the city and to work among the Gentiles, again appeared to him to

strengthen him in his faith by granting him a glimpse of that heaven, which was to await him after many years of incessant labor and final martyrdom, when the Lord Himself would place the crown of righteousness upon his head. Paul speaks of this vision as happening more than fourteen years ago. That could fit in very well with these labors in Syria and Cilicia.

Paul writes of this third vision (2 Cor. 12:1-5): "I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I cannot tell or whether out of the body I cannot tell: God knoweth) such an one was caught up to the third heaven . . . how that he was caught up into paradise and heard unspeakable words, which it is not lawful for man to utter." This vision of paradise surely must have comforted and strengthened Paul for his great work lying ahead of him. The harvest awaiting him was ripening and Paul had to be strengthened for this arduous task. Here again we can see the wonderful ways of God with His children and His faithful servants. We can but marvel at the ways of the Lord. Paul's enemies surely thought they had rid themselves forever of their greatest antagonist and enemy. It was their devilish work that was frustrated by the Lord of the Church. It all had to redound to the greater glory of Christ and His kingdom.

THE TWO STATES OF CHRIST

I.

WHEN these lines reach our readers the season of Lent will already have begun, the season in which we study the suffering and death of our Savior.

What deep humiliation we observe there! In previous studies we considered the wonderful person of our Savior, true God and true man, with both natures intimately united, so that the human nature has a share in all divine properties and majesty. Now we see the God-Man suffer and die. How is this possible?

Already at Christmas we must ask this question, because also in the Christmas events we outwardly see nothing of divine

glory. When "the Word was made flesh" the Son of God was born as a humble human child. "*Mild* He leaves His throne on high, born that man no more may die." Even there we must ask the question, How is this possible? But when we see our Savior suffer and die, the question forces itself upon our attention so vehemently that we can no longer evade it.

We shall therefore, with the help of God, devote a few studies to it.

Two Forms

No one who reads, even only superficially, the Gospel account of our Savior's life on earth can escape the fact that

there is a great difference in the mode of Jesus' life before Good Friday and after Easter.

We see Jesus born as a human child. There is no difference between His birth and that of any other child, except for this fact that He was born without a human father, that His mother was a pure virgin. His circumcision, His presentation in the temple, His flight into Egypt, these things might have happened to any human child. They in no way show that He was God as well as man. The stories in the apocryphal gospels about miracles which He is supposed to have performed on the way to Egypt and in Egypt are fables. Until the time that He was baptized by John in Jordan and then began His public ministry, no one noticed any difference between Him and ordinary young men of the same age.

There was a change when He began His public ministry. He still led the life that is common to all men: He ate, He drank, He slept, He traveled from place to place; but occasionally He performed miracles and thus showed forth His divine glory.

Then came His suffering and death, during the course of which every trace of His divine glory disappeared from view, until His body, a dead corpse, was laid away in the grave.

How different after Easter! The heavy stone at the door of the sepulcher could not hold Him in, nor could the locked doors hold Him out. He appeared at will, and disappeared at will. After forty days He ascended into heaven, leaving the promise to His disciples that He will be with them always even to the end of the world (although they could no longer see Him) until His visible return on Judgment Day.

Thus Jesus appeared in two entirely different forms. Yet during all the time while He appeared in lowliness up to the moment of His death He possessed the full divine glory and manifested forth His glory whenever He so chose. It was ever true that "in him dwelleth all the fullness of the Godhead bodily" (Col. 2, 9). Never, not even in the hours of deepest lowliness in Gethsemane and on the cross did any of the Godhead, any of the divine glory leave Him. The two natures remained inseparably united. Yet it is true

that the Scriptures not only, as we saw briefly above, present Christ in two altogether different states historically, but also speak about these two states dogmatically.

Phil. 2, 4-11

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him 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; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Space will not permit us to discuss this rich text as thoroughly as it should be in this issue. We plan to come back to it in our next study. Today we offer only a few preliminary remarks.

On reading this text we see at a glance that Paul is telling us three things about our Lord Jesus Christ. First he tells us how He might have lived if He had so desired; then, secondly, how He actually chose to live; and thirdly, what form of life God thereupon granted to Him. He was in the form of God and might have lived on an equal footing with God. He chose, instead, the form of a servant and led a life of taking and obeying orders. God then raised Him to the most exalted position of complete rule over all things.

We also find in this text the words from which the names for the two states of Christ are derived. Paul says, He "*humbled* Himself." From this we get the name, *State of Humiliation*. Then he says, God "*highly exalted* Him." From this we get the name, *State of Exaltation*.

Importance of This Doctrine

Why does Paul speak of the two states of Christ? What use does he make of this doctrine?

In the opening verse of the text quoted above he admonishes the Philippians: "Look not every man on his own things, but every man also on the things of others." In other words, he urges the Philippians not to be selfish, but to take a loving interest in the welfare of others. The Law tells us to love our neighbors as ourselves. This love Paul wants the Philippian Christians to practice.

There is one great hindrance of love. That is pride and arrogance. If any one looks down upon his neighbor, then, no matter how much he may pretend to be interested in his welfare, and no matter how much he may actually try to help him: in all this he is short on love. A condescending attitude always hurts, and breeds resentment. For that reason Paul said already in the previous verse: "Let nothing be done through strife or vain glory; but *in lowliness of mind let each esteem other better than themselves*" (v. 3).

Where shall we get such lowliness of mind? It is foreign to our nature. From our first parents we inherited a mind which wants to be like God, a mind that lets everybody feel how much superior we consider ourselves to them. This mind cannot be educated in lowliness. A new birth is required. Therefore Paul directs the Philippians to Jesus Christ. He says: "Let this mind be in you, which was also in Christ Jesus" (v. 5).

With these words he not only sets up Jesus Christ as an example after which to pattern our mind — that would help us nothing; rather it would condemn us all the more. For no matter how good the ideal, we lack the ability to follow it. No, Paul here points us to the source where we can find and get such lowliness of mind. Jesus Christ is the source, as He Himself said: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15, 5). So also Paul points us to Jesus Christ. Through faith in Him we may overcome our inborn selfishness and acquire the demanded lowliness of mind.

What did Jesus do for us? God will-ing, more of this next time.

J. P. M.

LENT

(Continued from page 50)

darkened world. It means ever being on our guard that we do not conform ourselves to the world and its evil ways but with the testimony of truly Christian lives become a means of transforming the hearts and lives of those about us.

As Cross-Bearers Other missions there are that are laid upon us bit by bit so that we often do not fully understand them. God sends us griefs, sorrows, trials which are to serve some salutary purpose for us or others, though we cannot fathom it. Only by bearing our crosses in Christian faith, humility, and patience will we perfect also these hidden missions.

How tempting to our flesh is the thought, however, to neglect our missions, to shirk our tasks, to complain about the burdens which the Lord is asking us to bear. Let us look to Jesus, to the firm resolve with which He set His face to go to Jerusalem and carry out all that was required for our salvation. There we gain strength to be steadfast and faithful also in the performance of our missions. Love is the key to such resolute courage and faithfulness also in our case. His love shed into our hearts and imparting pardon, peace, and hope will move us to love Him in return and our fellowmen for His sake. Such love can and will make also us resolute and courageous for our tasks.

C. J. L.

THE LORD OUR HELPER

It is good to be weary, for so we seek rest,
And we find it at last as we lean on His breast;
It is well to be lonely, for thus we may prove
That this Savior can fill every void with His love.

It is good to be weak, so that thus we may turn
To the Strong One for help and His mightiness
learn;

It is well if we find that the desert is drear,
It is thus we are taught that our home is not here.

It is good when our burdens are heavy to bear,
If they send us to Him and they drive us to prayer;
Every need is a boon, every sorrow is blest,
When it leads us to put His great love to the test.

— OUR HOPE.

February 15, 1948

Siftings

BY THE EDITOR

We reported some time in 1947 that the head of the Russian Orthodox Church, Metropolitan Gregory, came to America from Russia for the express purpose of gaining the good will of the Russian Orthodox Church in America and finally to regain control of the American section of that church. He had to return to Russia, however, without having accomplished his purpose. Although Theophilus, who is the leader of the Russian Orthodox Church in America, admitted that "We consider that spiritually we are part of the Russian Church," yet he said, "Administratively, we are independent." Now Theophilus must stand trial before a court of bishops of the Russian Orthodox Church in Russia for "stubborn attempts to split the church." Theophilus who lives in San Francisco will not go to Russia to attend the trial; a wise move on his part, we believe. He knows Russia. According to a report in the *San Francisco Examiner*, quoted in the *Lutheran*, Theophilus said, "The word of members of the church in Russia cannot be trusted. So completely are they dominated by the party. . . . How Americans could trust anything these Communists would have us believe — even the church prelates they send over cannot be trusted — is more than can be understood."

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The future of Emperor Hirohito in Japan, says the *Lutheran*, seems assured. Though he made a public disavowal of divinity two years ago, it has not affected that status among the common people, a condition that W. K. Bunce, adviser on religion to the Occupation Headquarters, fully acknowledges. The new Japanese Constitution divests the emperor of all political power, and he is not entitled to special protection from public attacks. Yet there is at present a case before Japan's Supreme Court, whose aim is to make mere criticism of the emperor a grave offense. In the meantime the emperor is well cared for, even if 90 per cent of his wealth was swallowed up by a capital tax. In clothing alone, the im-

perial family is well provided — 114 complete outfits for the emperor, 130 for the empress, and 40 for the crown prince.

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The Lutheran Missionaries in China are in deep trouble at this time. There are about 70 of them. Twenty of them are Americans while the rest are Norwegians. Their trouble is caused by the Communists in China. At this time they are in grave danger. Three missionaries were killed near Hankow on January 7. These were not Lutherans, however. The United States consulates had warned all missionaries who live in the area north of the Yangtze in central China that they would be in grave danger should they choose to remain at their posts. In spite of this warning some refused to leave. A missionary explained, "Chinese Communists have become increasingly hostile toward Americans during the past months. Every time Congress appears ready to give Chiang Kai-Shek a loan, the Communists take it out on us."

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The Catholic students at Baldwin-Wallace College in Berea, Ohio, are having quite a time of it. Baldwin-Wallace College is a school of the Methodist denomination. All students who attend here are required to attend chapel and also take a course in "philosophy of religion." This is obnoxious to the Roman Catholic student (or is it to the Roman Church?). At any rate 163 Roman Catholic students decided that this Methodist institution of higher learning has no right to ask them to attend religious exercises of any kind. They were told by their priests that they "must withdraw as long as the religion courses and the religious chapel programs are compulsory." A catholic student at this school had shown a copy of the textbook on *A Philosophy of Religion* to Father Joseph T. Moriarity of St. John's College. The priest claimed that the book "denies or makes light of the fundamental doctrines of the faith. It teaches positive error (from the Roman Catholic

standpoint, of course). It tends toward agnosticism and destroys all objective standards of belief and conduct. Regardless, therefore, of the motive or mental reservation of the Catholic student who attends this class, he cannot be justified in so doing." That is the one way out. If a college interferes with conscience, the door is always open to leave. The Roman Catholic student will do that at the word of a priest. It were well if our students at some of our universities would follow their example.

* * * *

This interesting item is taken from the *Standard*. "Eleven Lutheran bodies in North America sent 247 missionaries to mission fields in eleven countries during 1947, according to statistics compiled by Dr. Andrew S. Burgess, field representative of the Board of Foreign Missions of the Evangelical Lutheran Church.

Of this number, Dr. Burgess reported, 126 were missionaries returning to their stations after furloughs in this country, and 121 were entering upon their first mission assignment. In 1946, the total number of missionaries who were assigned to service was 308.

The United Lutheran Church of America sent out the largest group of new missionaries, 29, while the American Lutheran Church had the largest group of returned missionaries, 34, as well as the largest total, 61.

For the first time since the end of the war missionaries were assigned to the Philippine Islands, seven being sent to that field by the Missouri Synod. The largest number, 58, went to India; 55 to China; 48 to Africa; 47 to New Guinea; 5 to Argentina; 4 to Japan; and 2 each to British Guinea and Columbia."

* * * *

Many church bodies are at this time making a desperate effort to do mission work among the Jews. New York City is the place where many are trying to do intensive work among the sons of Abraham. The work is difficult and much patience is needed by those who would work among them. Little progress is reported.

APOCRYPHAL STORY OF JESUS' FLIGHT TO EGYPT

ALREADY St. Luke remarks in the opening verses of his Gospel that "many have taken in hand to set forth in order a declaration of the things which are most surely believed among us." St. Luke himself carried on a thorough investigation among people who were "eyewitnesses," and then recorded the results in his book, so that his friend Theophilus "might know the certainty of those things."

The certainty, the reliability, of St. Luke's record is guaranteed to us not only by his careful, painstaking research work, he wrote under the inspiration of the Holy Ghost, as did also the three other Evangelists (Matthew, Mark, and John), so that his book is divinely correct.

Efforts to compile a history of Jesus' life and ministry did not cease after the Holy Spirit had given to the Church the four authentic Gospels which we have in our Bible. Many more books were written on the subject. But since these did not have the testimony of the Holy Spirit they were not received by the Church nor included in the New Testament.

Apocryphal Gospels

It is a fact that many things happened in the life of Jesus which were not recorded by one of the four Evangelists. St. John tells us so himself in the last verse of his Gospel: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." In Acts 20, 35, St. Paul quotes a saying of Jesus which is not recorded in any of the Gospels. Why did the Evangelists not record everything? St. John tells us: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (chap. 20, 30, 31).

It is understandable that people who loved their Savior were anxious to find out about Him as much as possible, and that people that had been with Jesus never tired of telling all they knew about Him. But this natural desire in many cases

developed into a morbid curiosity. People were not satisfied to know enough for the nourishment of their faith, they were looking for more thrilling material. Numerous apocryphal "gospels" sprang into being, some in the nature of religious novels, while some were actually heretical perversions and mutilations of the real history. Some of these extra-canonical "gospels" specialized in events from Jesus' infancy, others from His childhood, while still others concentrated on the passion and resurrection.

A number of these books are still in existence; of some, certain fragments have been preserved, when other authors borrowed lengthy quotations from them; still others are known by name only.



The Flight Into Egypt

The true story of the flight of Joseph into Egypt, in order to carry the child Jesus and His mother to a place of safety, and the significance of the event for our faith, is presented by St. Matthew in the second chapter of his book, verses 13-15, and 18-21.

This story was much too brief to satisfy the curiosity of many, and according to the ideas of others it was much too simple to serve as nourishment for our faith. Hence they added a number of fantastic miracles which the child Jesus was supposed to have performed on the journey and during the stay in Egypt. In the next section I shall copy something about wild beasts. Here let me merely list very briefly some of the wonders which Jesus is reported to have performed. 1) He commands a palm tree to lower its fruit-laden branches for Mary. Then He has a part of the tree transplanted into paradise of heaven. — 2) Jesus shortens the road to Egypt from a 30 days' journey to one day. — 3) The idols in a temple fall

down prostrate. — 4) Jesus heals the demoniac son of a priest. — 5) Robbers flee away. — 6) Jesus heals a demoniac woman, and a dumb bride. — 7) He heals a leprous girl. — 8) He restores an enchanted man, who had been changed into a mule, to human form and sanity. — 9) Jesus meets two robbers and foretells that 30 years later they would be crucified together with Him, one on the right hand and the other on the left. — Many others might be listed, but let these suffice.

A Sample Story

Having come to a certain cave, and wishing to rest in it, Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And there were with Joseph three boys, and with Mary a girl, going on the journey along with them. And lo, suddenly there came forth from the cave many dragons; and when the boys saw them, they cried out in great terror. Then Jesus went down from the bosom of His mother, and stood on His feet before the dragons; and they adored Jesus, and thereafter retired. Then was fulfilled that which was said by the prophet: "Praise the Lord from the earth, ye dragons" (Ps. 148, 7). And the young child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest the child should be hurt by the dragons. And Jesus said to them: Do not consider me to be a little child; for I am a perfect man, and all the beasts of the forest must needs be tame before me. — Lions and panthers adored Him likewise, and accompanied them in the desert. Wherever Mary and Joseph went, they went before them showing them the way, and bowing their heads; and showing their submission by wagging their tails, they adored Him with great reverence. Now at first, when Mary saw the lions and the various kinds of wild beasts, she was very much afraid. But the infant Jesus looked into her face with a joyful countenance, and said: Be not afraid, mother; for they come not to do thee harm, but they make haste to serve both thee and me. . . . And the lions kept walking with them, and with the oxen, and the asses, and the beasts of burden which carried their baggage, and did not hurt a single one of them. . . . Then was fulfilled that which was spoken by the

prophet: wolves shall feed with lambs; the lion and the ox shall eat straw together (Is. 65, 25). There were together two oxen drawing a wagon with provision for the journey.

Conclusion

We wonder, may St. Paul have had also stories of this type in mind when he warned so earnestly against "fables"? "Neither give heed to fables" (1 Tim. 1, 4). "Refuse profane and old wives' fables" (chap. 4, 7), "They shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4, 4). "Not giving heed to Jewish fables" (Tit. 1, 14). Whether they were current in St. Paul's day already or not, they certainly are of such a nature that they obscure the Biblical truth for us, namely, that Jesus was made like unto us in every respect. Hence these stories, although they were meant for edification, are not edifying in the least, because they present to us a

grotesquely distorted picture of our Savior.

St. Luke concludes the story of the presentation of the six weeks old Jesus with the words: "And the child *grew*, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him" (chap. 2, 40). And after the story of the twelve-year-old Jesus in the temple he adds: Jesus "went down with them to Nazareth, and was subject unto them, . . . and increased in wisdom and stature and in favor with God and man" (chap. 2, 51, 52). Thus Jesus grew up like a normal child. — And concerning miracles, John says expressly that the changing of water into wine on the wedding at Cana was the first one that Jesus performed, "the beginning of miracles" (chap. 2, 11).

Jesus' way of becoming our Savior is the greatest wonder of all times, but it was not of the spectacular and showy type as reported in the apocryphal gospels.

J. P. M.

CHRISTIANITY

MANY millions look upon Christianity as just another religion with a set of rules or laws whereby man can *earn or merit* a better life after this life. They place it on the same level with all man-made religions, such as Brahmanism, Buddhism, Confucianism, Judaism, Lodgism, Scoutism, Mohammedanism, Taoism, and the like.

And many religious organizations that do consider themselves Christian have added so many man-made ideas and subtracted so many truths from Christianity, that they are no longer Christian in truth. Their whole system of religion has become a conglomeration of human ideas that can lead only to hell — and yet they become deeply offended when told that their religion is worthless and vain.

We are not concerned about the several hundred church denominations of our day. We are interested only in true Christianity. God only can give us the answer as to what Christianity is. He gives us the answer in His Word. From it we learn that it is NOT a man-made religion. It is NOT an invention of the Prophets and Apostles. God gave this religion to man. His Spirit inspired His holy writers to

write His Book, the Bible. He converted these sinful men into men of faith needed for His purpose in His kingdom of grace among us.

Thus Christianity is THE ONLY TRUE religion of the ONLY TRUE GOD — the Triune God of the Bible. And in His religion we are told what He has done to save lost and condemned souls. There is nothing, yes, nothing that man can do to *earn or merit* salvation. Nor is it necessary for man to earn God's love or favor. The truth of the matter is that GOD DOES LOVE man, sinful though he be. God is not pleased with the death of the wicked. He wills that the wicked turn from his evil way that he may live. Since we all have sinned and come short of the glory of God it is important that we all turn to Him for mercy and for grace. But how can we, who have transgressed His holy commandments and deserve nothing but punishment, come to Him for mercy? How can we expect Him to forgive our many transgressions?

Christianity shows how God Himself has come to our rescue. It explains how He has done everything necessary to bring

about peace between Himself and man. It explains how He has done everything necessary to restore sinful man into His grace. It explains how He has done everything to bring man to the true faith and how He keeps him in the faith unto death, that he through this faith may be saved.

In His Word God reasons with man above all our hopes and expectations. Says He to all sin-sick, sin-weary souls: "Come let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall be as wool." His way of reasoning may sound quite unreasonable to us, who are of sinful nature. Why should He, the holy God, offer forgiveness to the evildoer? But He also explains this, when He says: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him turn unto the Lord — and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." Is. 55, 7ff.

His ways and thoughts of love have compelled Him to give His only-begotten Son, that He might bring the Sacrifice necessary to save sinners from eternal death. For whosoever believeth in Him shall not perish, but have everlasting life. That's God's religion to man. That's Christianity. And whosoever has faith in this religion will willingly conform himself to the will of the God of love, who has first loved us. He will love God and his neighbor. Do you have this faith? It is indeed important that this faith be ours, for Christ assures us: "He that believeth and is baptized shall be saved. But he that believeth not shall be damned." Make your salvation sure. Don't only wish that you were a Christian. Don't only think that you are a Christian. Don't only hope that you are a Christian. Be a Christian.

Many thousands dread the thought of accepting Christianity because they have an idea that the life of a Christian must be a drab and dreary one, whereas the life of a worldling is full of fun and excitement. There is nothing farther from the truth. How can the life of a world-

ling or hypocrite, who has no knowledge of true Christianity, be a truly happy one, when they know not what to do to stand before God in the hour of death? How can they be truly happy when they have nothing but eternal death to look forward to?

The true Christian can however rejoice even in the hour of death: "Yea, though I walk in the shadow of the valley of death I shall fear no evil, for Thou art with me, Thy rod and Thy staff they com-

fort me." And with St. Paul he can shout: "O, death where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15, 55, 57f.

Tri-Parish Caller.

WISCONSIN STATE TEACHERS' CONFERENCE

ON November 6-7, 1947, the Wisconsin State Teachers' Conference was, by the grace of God, permitted to gather for its seventy-sixth annual convention. St. John's Lutheran Congregation of Waterloo opened wide the arms of hospitality and received this host of almost two hundred teachers with almost unprecedented graciousness. While the church itself was made available for all the sessions of the convention, and the school building provided space for book displays of the various publishers, the individual members of the congregation provided lodging for those teachers who found it difficult to commute daily.

The convention was opened with the customary opening service, in which Rev. H. Nitz, of the host congregation, conducted the Altar Service, and Rev. H. Gieschen, of Fort Atkinson, preached the sermon. Following this service, Mr. J. Gawrisch presented a paper entitled *Luther, the Educator*. In the next essay, *Psychology as an Aid in Teaching the Individual as Well as the Class as a Whole*, Mr. M. Schroeder ably pointed out the teacher's responsibility to the individual pupil. Mr. L. Keup then gave a review of the book *The Church School in America* (Moehlmann). In the last paper for Thursday's sessions Mr. E. Arndt emphasized the importance of careful selection of, and preparation for, moving picture films in his topic entitled *Visual Education*. Following this last paper choir rehearsal was conducted by Mr. T. Zuberbier. During rehearsal suitable anthems were prepared to be sung in

the conference service on Thursday evening.

As has been the practice in past years, the first hour on Friday morning was reserved for a member of the faculty of Dr. Martin Luther College. This year's representative was Prof. A. Stindt, who spoke on the topic *How Can the Work of the School Board Be Made More Effective?* The last topic, *Ethics of a Christian Day School Teacher*, was presented as a panel discussion. Members of the panel were two laymen, R. Christman and H. Schiffleger; two teachers, F. Manthey and M. Zahn; and two pastors, W. Gieschen and H. Pussehl.

Among the various items discussed during the business meeting the question of uniform report cards and other school record sheets aroused most interest. The committee, which had studied the many different types of material that are in use throughout our schools, distributed samples of the types they found most commonly used. Following a lively discussion and numerous suggestions for changes, the committee was given a vote of confidence and directed to go ahead with its work.

Enjoyable pauses were provided in Thursday's sessions when the conference was favored with an organ solo by Miss Ruth Engelhardt and several choral selections by St. John's Lutheran Junior Choir.

The inspiring closing address by Rev. P. Oehlert, Kaukauna, provided a fitting climax to a successful convention.

For making this convention so successful the Wisconsin State Teachers' Con-

The Northwestern Lutheran

ference is deeply grateful to all those who were responsible, — the faculty of St. John's Lutheran School; the local pastor, Rev. Nitz, for his very appropriate Scripture readings in all opening devotions; the ladies of the congregation, who served those delicious meals; and, finally, all the generous people who provided lodging. May the Lord bless them for their untiring effort and Christian charity.

MARTIN RAUSCHKE, *Reporter.*

OBITUARIES

† PASTOR EDWARD JOHN HERMAN HAHN †

In the midst of the joyous Christmas season Pastor E. J. Hahn of Valentine, Nebraska, was suddenly called into his eternal rest. He had spent his entire ministry of more than twenty-five years within the Nebraska District and served that District for many years in various capacities. For a number of years he served as the representative of the Nebraska District on the Board of Trustees of the Joint Synod. For more than a dozen years he rendered valuable service



as a member of the District Mission Board, for the past five years holding the office of chairman of the Board. He was a man whose sound judgment and counsel will be greatly missed.

The great esteem in which he was held was evidenced by the fact that in the midst of the busy holiday season a large number of his pastoral brethren attended his

funeral in Valentine, though more than a dozen of them had to make a round trip of considerably more than four hundred miles to do so. It is required of a steward that he be found faithful. This faithfulness the life and work of Pastor Hahn revealed in a marked degree.

Edward John Herman Hahn was born January 15, 1892 in Le Seur County, Minnesota, as the son of Rudolph Hahn and his bride Mathilde, née Kuehn. Later the family moved to a farm near Maynard, Minnesota, and then to a farm near Echo, Minnesota. He attended the parochial school of Friedens Lutheran Church in Echo and was confirmed there April 8, 1906, by Pastor Philipp Martin.

In 1909 he enrolled at Dr. Martin Luther College in New Ulm, Minnesota, to study for the holy ministry and later continued his studies at Northwestern College at Watertown, Wisconsin, graduating in 1916. In the fall of the same year he entered our Lutheran Seminary at Wauwatosa, Wisconsin, completing the prescribed theological course in 1919. For the following three years he served as tutor at Northwestern College.

He was ordained to the ministry by Pastor Geo. Scheitel and was installed as pastor at St. Paul's Lutheran Church at McNeely, South Dakota, September 16, 1922. He successively served as pastor of St. Paul's Lutheran Church at Naper, Nebraska, St. Paul's Lutheran Church, Gresham, Nebraska, and Zion Lutheran Church, Valentine, Nebraska. This latter congregation he was permitted to serve less than a year.

On June 27, 1922, he was united in holy wedlock with Miss Esther Bartz of Echo, Minnesota, which union was blessed with eight children.

For several years he was afflicted with a physical ailment, the serious nature of which was not recognized and in spite of which he regularly and faithfully performed his duties. Shortly before Christmas, however, his condition became worse and upon the advice of a local physician he went to Omaha to undergo surgery, which was performed in the Lutheran Hospital there on December 23. His condition seemed favorable, but on December 26 he had an unexpected relapse, and on the same day his Lord

called him home. He had attained the age of 55 years, 11 months and 11 days.

He is survived by the following relatives: his widow; six sons: Sigmund, Robert, Arnold, Homer, Mervin and Donley; two daughters: Mrs. Margaret Boje and Darlene; one son-in-law: Richard Boje; his mother, six brothers and seven sisters.

Funeral services were held in Zion Lutheran Church, Valentine, Nebraska, Tuesday, December 30. Pastor W. F. Sprengeler had charge of the services in the home, and Pastor L. Sabrowsky officiated at the altar. The undersigned preached the sermon on Rom. 8, 31. 32. A chorus of pastors sang at the church.

The body was taken to Echo, Minnesota, for interment. The services in Friedens Church in Echo, Minnesota, January 1 were conducted by the local pastor, the Rev. Theo. Bauer, assisted by Pastor A. W. Fuerstenau.

"Remember them — who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday and today and forever." Heb. 12, 7. 8.

IM. P. FREY.

✠ MRS. ETTA BURKHOLZ ✠

Mrs. Etta Burkholz, née Radtke, was born at Rib Lake, Wisconsin, on the 21 day of May, 1886, and was soon after received into the Kingdom of Grace through Holy Baptism. She was privileged to be brought up by devout parents who impressed upon her the one thing needful. In conformity with her confirmation vow, her life's history bears record of faithfulness in worship and Christian service. On April 27, 1927, she was united in marriage with Pastor Paul Burkholz, Sr., who was then in charge of the congregations at South Mequon and East Mequon. She proved herself a true helpmeet to her husband, particularly so in the latter years of retirement and decline. After submitting to surgery two days previously, she on December 8 was called by her Lord to depart this life at the age of 60 years, 6 months, and 17 days. Funeral services were conducted at Trinity Church, South Mequon, on

December 11, Pastor Wm. Mahnke delivering the sermon on the basis of John 11, 25. 26, the undersigned conducting the altar service and officiating at the grave. Interment was made at Wanderer's Rest, Milwaukee.

A. J. MITTELSTAEDT.

THE GROWTH OF A DAUGHTER CONGREGATION

BETHANY LUTHERAN CONGREGATION

Manitowoc, Wisconsin

Usually a congregation will pass by its fourth birthday without acknowledging it. But for Bethany Lutheran Congregation, Manitowoc, Wisconsin, January 1, 1948, was a day of special thanksgiving, because it had completely paid an \$11,000.00 debt.



The history of Bethany is a bit different from the usual congregations, for, from the very beginning it received no support from Synod. On January 1, 1944, it began its independent life, wholly self-supporting, with a group of 140 communicant members. This fine nucleus came to Bethany from the First German Ev. Lutheran Congregation of this city, Rev. L. H. Koeninger, pastor.

Before the organization of Bethany took place, the mother congregation purchased a house and lots, and had erected a school building, which is being used as a house of worship. This property was sold to Bethany for \$11,000.00. It is this debt that has now been entirely paid.

The undersigned, then assistant pastor at First German Ev. Lutheran Congregation, was called to serve the newly organized congregation. During the past four years the size of the congregation has doubled, now numbering 280 communicant members and 430 baptized members. Surely an evidence of the Lord's grace and blessing.

At present negotiations are under way to add additional land for the erection of a church in the future, so that the original building may be used as it was intended, for a Christian Day School. May our God, for our Savior's sake, continue to bless His flock.

ARMIN ROEKLE.

CHURCH DEDICATION TRINITY LUTHERAN CHURCH

Spokane, Washington

"How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." These are fitting words to describe the heartfelt joy of the members and friends of Trinity Lutheran Church of Spokane, Washington, when they built this edifice to the glory of the Triune God and when they gathered together to worship and praise the Lord in the church which they dedicated to Him on November 16, 1947. Rev. Geo. Frey of Clarkston, Washington, gave the valedictory address in the former place of worship, and Rev. Lueckel of Portland, Oregon, the president of the Pacific Northwest District, delivered the sermon based on Matthew 16, 13-19. In the evening Rev. T. Adascheck of Yakima, Washington, was the speaker and chose as his text the words from John 3, 1-15. The morning service was enhanced by fitting selections



sung by the choir from St. John's Lutheran Church of Clarkston, Washington, and by the members of the confirmation class of Trinity Lutheran Church.

Members of Trinity Lutheran Church had invited neighboring congregations of

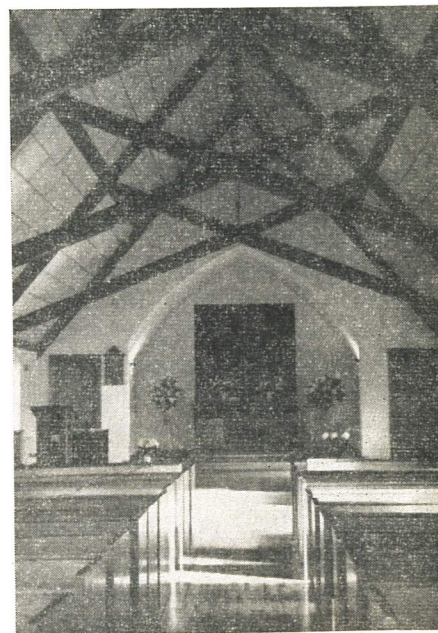
the Synod to the dedicatory service. Some traveled 250 miles to take part in the service. The gifts, the congratulatory messages and donations show the warmth and interest which exists not only for missions in this District, but for the entire mission program of our Synod.

The need for missions in the larger cities of the Pacific Northwest has always been advocated by the officials of this District. Lack of funds, however, was often proposed as a reason why mission work was not begun. Today, we are in a field ripe unto the harvest. The Pacific Northwest District is located in an area which is growing in population faster than any other section of the United States with the exception of California. The huge investments of the government in irrigation projects which have been developed and which will be developed, the wealth of this country as regards minerals, lumber, the large aluminum industries, and the Hanford Atomic Project, make it imperative that we realize the extent of the work which we ought to do. Land which could not be sold seven years ago is now sold at high prices and the brisk demand for the land continues. Areas which were devoid of habitants are now being populated. Waste lands are becoming rich agricultural regions. Villages are becoming towns and cities. Anyone who is informed regarding the current developments of this nation knows of the industrial and agricultural expansions of the Pacific Northwest. The large influx of people, especially from our congregations in the Mid-western States, makes it obligatory that we concentrate more of our mission efforts on this District.

In recent years an effort has been made to establish missions in the larger cities with the hope of radiating from these into the surrounding towns. To this end missions have been started in Tacoma, Seattle, and Spokane. We are in need of men in other cities. We need these men now. We can't pray "Thy Kingdom come" and overlook the opportunities which the Lord has given us in the Pacific Northwest. Spokane is the hub of the Eastern portion of the Pacific Northwest. A mission was started here in September

The Northwestern Lutheran

of 1942. The Lord has blessed us. Another mission in this city was started a year ago and another is developing. The first mission was started with an adult class of seven. The members of this class became the nucleus of Trinity Lutheran Church. Services were held in an abandoned store building, but it soon became evident that we needed a church home.



At first we considered a small frame chapel, but what we wanted and what we considered within our immediate means could not be built because of the reluctance of the people in the neighborhood to favor such a modest structure. A frame church seemed to bring to the mind's eye of many of the people a church which was unkempt and continually lacking a paint job. We knew that the Word of God would be as effective in a store building or in a little chapel as it would be in a beautiful church. People, however, in whose neighborhood the church is erected have no penchant to consider these things. We soon realized that we had to build a church with some "eye-appeal."

To attain this end, the members of Trinity Lutheran Church decided to build the church they needed themselves and thus save enough so that a church home could be built. Every member also started to look for bargains in building materials. Before we started to build, the greater

portion of all the dimension lumber had been acquired for \$15.00 per thousand. Materials that were scarce were ordered early to avoid the contemplated increase in prices. In July of 1945 we started to build. In August of that year a lumber strike tied up the truss members which were in the lumber yard to be planed. This halted our project for nine months. By that time the increase in the price of some articles which had not as yet been acquired, the increase in price of labor, and the time limit which was set within which we had to complete our building program necessitated an addition of \$3,500 to the \$10,000 loan which was granted us by the Mission Board from the Church Extension Fund of our Synod. After two years of building our church edifice is completed.

The church is of clinker brick veneer, 72x27 with a full basement. All of the interior wood trimming was left in its natural state. The benches of vertical fir, the altar and pulpit and lectern of mahogany and gumwood were built by the members. The seating capacity at present is 200, and it can be enlarged with very little cost to seat 250. The building is heated with an automatic oil heating plant. The building and all of its appointments cost less than \$16,000 and is valued at \$63,000 today.

Trinity Lutheran Church today has 45 communicants, 12 voting members, and 130 souls. We have eight Sunday School teachers and an enrollment in Sunday School of 90. We feel and see the fulfillment of God's promise: "My Word shall not return unto me void," and "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The Lord has favorably blessed the labors in this mission field. Humbly we ask Him to continue to bless His servants and His Word. May many be gathered by the preaching of the Word and may many in this His mission church find peace and eternal salvation in Christ Jesus.

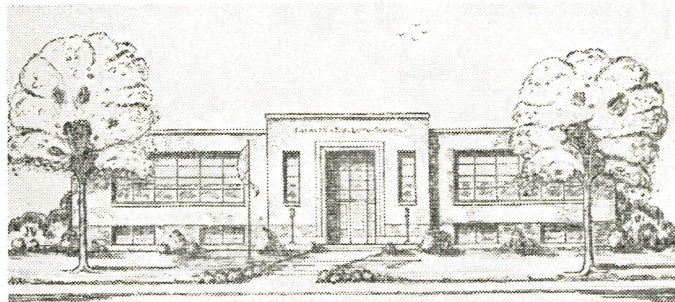
W. J. WITT.

**CORNERSTONE LAYING
TRINITY LUTHERAN CHURCH**

Bay City, Michigan

On November 23, 1947, Trinity Lutheran Congregation of Bay City, Michigan, was privileged by God's grace to

The new structure is being erected on a site vacated by the old school and a recently acquired adjoining site. It is being constructed of fire-resistant materials and will be equipped with the most modern furnishings and facilities. The new



lay the cornerstone of a new Christian day school. After an appropriate service had been conducted in the church, the congregation repaired to the site of the new building where the pastor, assisted by the president of the congregation and members of the building committee, conducted the cornerstone laying ceremonies. The children of the school and the mixed choir sang hymns of praise.

school will house four classrooms, an office, and a library, and will replace an inadequate frame structure with two classrooms which has served the congregation since 1886.

May God bless the work here begun in His name and grant that the building, when completed, may serve the purpose for which it is intended.

EMIL E. KASISCHKE.



CORNERSTONE LAYING

Meribel, Wisconsin

Pictured above is the scene at the cornerstone laying of the new school at Meribel, Wisconsin, P. Gieschen, pastor.

The old school house was destroyed by fire of unknown origin in the early hours of March 3, 1947. The old school may not have been the most adequate in the land for school purposes but it served the church for more than fifty years.

The new school will be modern throughout with two classrooms. It is being erected on a plot of ground north of the church which is high and level and well suited for school purposes.

The day of the cornerstone laying was cold and wintry so that it was nigh impossible to hold the services out of doors. Hence the service was held in the church and only the rite of laying the cornerstone was done at the building-site.

ED.

ANNIVERSARIES

SIXTIETH WEDDING ANNIVERSARY

MR. AND MRS. CHAS. PARDAU
Watertown, South Dakota

January 23, 1948, Mr. and Mrs. Chas. Pardau were privileged to celebrate their sixtieth wedding anniversary. In spite of the fact that they have reached a ripe old age, they are still strong and healthy in body and soul. Sixty-two years ago January 24, Mr. Pardau helped to organize St. Martin's Congregation and is the only surviving charter member. The undersigned addressed the aged couple on the words of Ps. 71, 7-9. Throughout the evening refreshments were served by the Ladies' Aid of which Mrs. Pardau has been a member since its beginning. May God who has been with them in the past be with them in the future.

W. T. MEIER.

FIFTIETH ANNIVERSARY

PASTOR DAVID METZGER

On January 18, 1948, St. Paul's Congregation of Remus and Zion of Broomfield, Michigan, celebrated the fiftieth anniversary of their pastor, the Rev. David Metzger. Pastor O. Fedcke served as liturgist and the undersigned delivered the sermon on the basis of I Tim. 1, 12-14. In a reception after the service, which was also attended by a number of pastors, felicitations were extended to the jubilarian both verbally and by letter, and he was presented with a good-sized purse by his congregations and by the Northern Conference. Pastor Metzger was ordained on January 16, 1898, and on the same day installed in his first congregations at Pleasant Valley and Arcadia, Wisconsin.

C. G. LEYER.

ATTENTION!

Envelopes for the Wisconsin Synod Building Fund Collection are supplied only *on request*.

Kindly apprise the Northwestern Publishing House of your need.

P. G. ALBRECHT.

CORRECTION

In the "Proceedings of the 29th Convention of the Joint Synod, 1947," page 155, second paragraph, second line, the phrase "to grant them a flat 20% increase" should read "to grant them a flat \$20.00 per month increase."

WINFRED SCHALLER, Secretary.

LIST OF CANDIDATES

The following is the list of candidates for the vacancy in the faculty of Dr. Martin Luther College. The man to be called is to teach history and German in the high school department.

Rev. G. Barthels, Burlington, Wisconsin.
Rev. Howard Birkholz, Carrington, South Dakota.
Rev. Harold Eckert, Reedsville, Wisconsin.
Rev. O. W. Heier, Jamestown, North Dakota.
Rev. Dr. H. Koch, Manitowoc, Wisconsin.
Prof. Louis Menking, Luther Institute, Chicago, Illinois.
Rev. O. J. Naumann, St. Paul, Minnesota.
Mr. Lester Raabe, Baraboo, Wisconsin.
Mr. Frank Redeker, Tomah, Wisconsin.
Rev. Gerhard Redlin, Crete, Illinois.
Prof. Edgar Reinke, Ph. D., Alabama College, Montevallo, Alabama.
Dr. Alfred von Rohr Sauer, Winona, Minnesota.
Rev. Theo. Sauer, Plymouth, Michigan.
Rev. O. J. Siegler, Calvary, Wisconsin.
Mr. Erich Sievert, La Crosse, Wisconsin.
Mr. Herbert Sitz, New Ulm, Minnesota.
Rev. E. H. Wendland, Janesville, Wisconsin.

A meeting of the Board of Regents of Dr. Martin Luther College has been called for Saturday, February 21, 1948, beginning at 9:30 A. M. at the college office. This meeting is called to fill this vacancy caused by Prof. Sauer's death, as well as to call an additional professor for pedagogy and related subjects from a list of candidates which has already appeared in our official publications. The Board of Regents welcomes all pertinent information relative to any candidate on either list. In order to avoid delays it is requested that all correspondence be addressed to the undersigned secretary at his home address, not in care of the college.

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

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Schwartz, Marcus H., in St. John's Church, East Bloomfield, Wisconsin, by A. E. Schneider; assisted by Irvin Habeck and H. Grunwald; Sunday after New Year, January 4, 1948.

Wiedenmeyer, William H., in Redeemer Church, Cottage Grove, Wisconsin, and in Peace Church, Sun Prairie, Wisconsin, by R. C. Horlamus; assisted by H. C. Nitz, R. A. Siegler, Alvin Berg, and K. K. Lederer; First Sunday after Epiphany, January 11, 1948.

Professor

Schuetze, Armin W., as the fourth professor at Northwestern Lutheran Academy, Moberge, South Dakota, by Herbert Lau; Septuagesima Sunday, January 25, 1948.

CHANGE OF ADDRESS

Pastors

Schwartz, Marcus H., R. R. 2, Fremont, Wisconsin.
Schneider, A. E., R. R. 2, Shawano, Wisconsin.

Professor

Schuetze, Armin W., Box 203, Moberge, South Dakota.

MISSION FESTIVALS

Seventh Sunday after Trinity

St. John's Church, Bay City, Michigan.
Offering: \$47.50. Gale A. Maas, pastor.

Twelfth Sunday after Trinity

St. James Church, Cambridge, Wisconsin.
Offering: \$256.20. Martin W. Wahl, pastor.

Seventeenth Sunday after Trinity

St. Paul's Church, Mound City, South Dakota.
Offering: \$458.53. Theo. Hartwig, pastor.
St. John's Church, Woodland, Wisconsin.
Offering: \$259.62. W. F. Schink, pastor.

Twentieth Sunday after Trinity

Peace Church, Gale Tp., South Dakota.
Offering: \$211.50. Theo. Hartwig, pastor.
St. John's Church, Cold Spring, Wisconsin.
Offering: \$109.56. Martin W. Wahl, pastor.

NEEDED

Our mission congregation in Yale, Michigan, is in need of a Communion set. Any congregation having a used set and willing to donate it or sell it at a reasonable price, please get in touch with A. W. Tiefel, Yale, Michigan.

ACKNOWLEDGMENTS AND THANKS

The Library of Michigan Lutheran Seminary, Saginaw, Michigan, received a donation of \$100.00 from a friend of the institution.

Our sincere thanks to the donor for his gift.
L. SPAUDE, Librarian.

* * * *

Donations received by Dr. Martin Luther College, New Ulm, Minnesota, during the latter part of 1947.

2 boxes soap, 5 bushels tomatoes, 7 cans sardines and fish, 115½ dozen eggs, 8 pounds coffee, 50 cans mixed soup, 18 pounds butter, 115 pounds sugar, 250 pounds flour, 1 dressed chicken, 200 pounds dressed turkeys, 2 loaves bread, 2 packages cereal, 15 pounds dry beans, 11 packages dessert, 1 box pears, 1 gallon molasses, 5 pounds shortening, 8½ gallons sorghum, 1 peck dried apples, 52 gallons sulphured apples, about 42 bushels apples, 5 gallons and 4 combs honey, 19 gallons syrup, 40 bags pumpkins and squash, 84 gallons lard, about 600 bushels potatoes, 165 sacks vegetables and greens, 452 tin cans of canned goods, 5,578 quarts and 13 bottles canned goods of all kinds, \$10.00 from the Rev. V. F. Larson, Hanska, Minnesota, \$100.00 from Mrs. John Bruns, New Ulm, Minnesota, \$140.00 from the Ladies' Aid of St. Paul's Ev. Lutheran Congregation, New Ulm, Minnesota, and other cash donations amounting to \$141.55.

These donations came from congregations served by the following pastors: E. Birkholz, Redwood Falls, Minnesota; M. H. Eibs, Smith's Mill, Minnesota; W. P. Scheitel, Sanborn, Minnesota; M. Wehausen, Morton, Minnesota; Norman Sauer, Fairfax, Minnesota; E. T. Heyne, Truman, Minnesota; H. H. Schaller, Glencoe, Minnesota; E. Schwandt, Mayer, Minnesota; Im. Albrecht, Fairfax, Minnesota; G. F. Zimmermann, Wood Lake, Minnesota; R. F. Schroeder, Tyler, Minnesota; E. Gamm, Marshall, Minnesota; H. C. Sprenger, Balaton, Minnesota; Wm. Lindlaff, Elkton, South Dakota; H. A. Birner, Lake Benton, Minnesota; W. Schuetze, Belle Plaine, Minnesota; E. R. Berwald, Buffalo, Minnesota; A. Fuerstenau, Boyd, Minnesota; W. P. Haar, Loretta, Minnesota; A. W. Koehler, Hutchinson, Minnesota; O. Netzke, Renville, Minnesota; M. J. Lenz, Alma City, Minnesota; A. H. Mackdanz, St. Clair, Minnesota; A. Krueger, Corvuso, Minnesota; E. Birkholz, St. James, Minnesota; E. Fritz, Fairfax, Minnesota; P. E. Horn, Zumbrota, Minnesota; P. R. Kuske, Johnson, Minnesota; H. C. Duehlmeier, Hancock, Minnesota; W. Voigt, Hutchinson, Minnesota; M. Kunde, New Ulm, Minnesota; Im. F. Lenz, Olivia, Minnesota; H. C. Schmitzer, Danube, Minnesota; W. F. Dorn, Renville, Minnesota; H. Boettcher, Gibbon, Minnesota; M. H. Lemke, Butterfield, Minnesota; W. Frank, Moraan, Minnesota; Theo. Bauer, Echo, Minnesota; J. G. Bradtke, Arlington, Minnesota; G. Hoenecke, Sleepy Eye, Minnesota; E. H. Bruns, Delano, Minnesota; E. Schaller, Nicollet, Minnesota; H. Scharf, Morgan, Minnesota; Sam Baer, Rockford, Minnesota; K. J. Plocher, Litchfield, Minnesota; G. Hinnenthal and W. J. Schmidt, New Ulm, Minnesota.

To all donors our hearty thanks!

C. L. SCHWEPPE.

* * * *

During the course of the past several months a number of contributions have been received for equipping recreation rooms in our Boys' Dormitory at Dr. Martin Luther College, New Ulm, Minnesota. In reporting these gifts in these columns, we also wish to express our sincere appreciation and thanks to all the kind donors.

Y. P. S., St. Paul, New Ulm, Minnesota, \$8.00; Pastor A. W. Fuerstenau, Boyd, Minnesota, \$5.00; Men's Club, Atonement, Milwaukee, Wisconsin, \$10.00; Ladies' Aid, St. John, Woodlake, Minnesota \$20.00; Ladies' Aid, St. John, West Bend, Wisconsin, \$10.00; Ladies' Aid, St. John, Appleton, Wisconsin, \$10.00; Ladies' Aid, St. John, Fairfax, Minnesota, \$5.00; Ladies' Aid, St. Paul, Appleton, Wisconsin, \$10.00; Ladies' Aid, Trinity, Hendricks, Minnesota, \$5.00; Y. P. S., St. John, Waterloo, Wisconsin, \$10.00; Junior Walther League, St. John, Fairfax, Minnesota, \$20.00; Ladies' Aid, St. John, Frontenac, Minnesota, \$10.00; Ladies' Aid, Immanuel, West Florence, Minnesota, \$5.00; Ladies' Aid, Bethlehem, Hortonville, Wisconsin, \$20.00; Ladies' Aid, St. Paul, New Ulm, Minnesota, \$100.00; Guild, St. John, West Bend, Wisconsin, \$10.00; Zion, Hokah, Minnesota, \$23.00; First English, Aurora, South Dakota, \$23.10; Men's Club, Fairview, Milwaukee, Wisconsin, \$25.00; Ladies' Aid, St. John, Sleepy Eye, Minnesota, \$25.00. Total: \$354.10.

ROLAND H. HOENECKE.

BOOK REVIEW

The Eternal Why. The Prophet Habakkuk Answers a Timeless Question. By L. Fuerbringer.

This book by the late Dr. Fuerbringer is a commentary on the Minor Prophet Habakkuk. It is written for theologians as frequent scientific discussions of Hebrews and other terms show. It contains much valuable information and provides faith-stimulating reading.

J. P. M.

WEST WISCONSIN DISTRICT
October, November, December, 1947

Reverend	Amount	Reverend	Amount
H. F. Backer, La Crosse	\$ 806.77	P. Lehmann, Ableman	509.84
J. C. Bast, St. Charles	564.70	O. Lemke, T. Rib Falls	121.00
Wm. Baumann, Neillsville	1,101.69	O. Lemke, Rib Falls	150.00
Wm. Baumann, Hay Creek	176.00	M. F. Liesener, Oak Grove	790.35
E. R. Becker, Beyer Settlement	56.04	W. C. Limpert, Altura	27.85
E. R. Becker, Poplar Creek	17.16	F. W. Loeper, Whitewater	3.50
E. R. Becker, Iron Creek	38.96	A. W. Loock, North Freedom	278.54
Arthur Berg, Sparta	846.69	G. C. Marquardt, Ringle	155.50
Alvin Berg, Madison	56.14	G. C. Marquardt, Schofield	442.64
C. E. Berg, Ridgeville	96.20	A. L. Mennicke, Winona	1,607.39
J. B. Bernthal, So. Milwaukee	5.00	F. H. Miller and Carl Mischke, La Crosse	2,983.37
R. C. Biesmann, Mercer	85.97	R. W. Mueller, Medford	761.90
R. C. Biesmann, Mercer	85.97	H. W. Neubauer, Arcadia	67.39
L. Bleichwehl, Ft. Madison	1.50	A. Nicolaus, Helenville	1,237.86
T. P. Bradtke, Marshfield	391.43	H. C. Nitz, Waterloo	2,258.86
E. A. Breiling, Randolph	777.71	H. Nommensen, Fountain City	422.03
A. G. Eberhardt, Shennington	31.80	M. J. Nommensen, Juneau	754.67
A. G. Eberhardt, T. Lincoln	277.33	Wm. Nommensen, Columbus	547.61
A. G. Eberhardt, T. Knapp	25.79	A. W. Paap, Farmington	1,048.83
W. A. Eggert, Watertown	2,268.16	O. A. Pagels, Ixonia	453.11
F. F. Ehlert, Eitzen	177.00	J. H. Paustian and H. E. Paustian, Barre Mills	892.31
A. J. Engel, Stoddard	490.22	N. E. Paustian, Oconomowoc	580.00
Otto Engel, T. Genoa	126.00	W. A. Paustian, West Salem	994.09
J. B. Eberhardt, Oskaloosa	67.27	Jack Petrie, Richwood	205.60
G. Fischer, Mosquito Hill	116.00	Jack Petrie, Hubbleton	38.16
G. Fischer, Savanna	350.00	E. E. Prenzlow, Cornell, Key- stone, Birch Creek	256.00
G. H. Geiger, Wilson	46.05	J. M. Raasch, Lake Mills	1,158.21
Henry Geiger, T. Leeds	173.62	S. Rathke, Cameron	130.50
G. Gerth, T. Merrimac	10.00	E. G. Rimpler, Doylestown	248.55
G. Gerth, Caledonia	8.00	E. G. Rimpler, Fountain Prarie	32.37
G. Gerth, Greenfield	18.00	A. W. Sauer and A. v. Rohr Sauer, Winona	1,576.75
Henry Gieschen, Ft. Atkinson	2,526.21	H. Schaller, Tomah	1,384.51
M. Glaeser, Wonewoc	320.09	R. Schoeneck, Plum City	99.97
R. A. Gurgel, Rib Lake	134.47	R. Schoeneck, Eau Galle	54.80
R. A. Gurgel, T. Greenwood	55.05	W. E. Schulz, T. Berlin	716.25
W. E. Gutzke, La Crosse	200.00	W. E. Schulz, Goodrich	112.00
A. Hanke, Minnesota City	115.17	W. E. Schulz, Newood	17.00
A. Hanke, T. Morton	230.50	H. C. Schumacher, Milton	146.34
John Henning, Wausau	231.70	A. Schumann, Globe	66.40
R. C. Hillemann, Norwalk	308.68	A. Stuebs, Portland	124.42
R. C. Hillemann, Wilton	120.74	A. Stuebs, Bangor	555.00
O. E. Hoffmann, Tomahawk	386.40	R. A. Siegler, Madison	354.65
G. Horn, Chaseburg	800.00	R. A. Stiemke, La Crosse	105.19
G. Horn, T. Hamburg	400.00	K. A. Timmel, Watertown	418.58
R. Jungkuntz, Ft. Atkinson	120.65	Eldor Toepel, McConnell	124.87
Wm. Keturakak, Sun Prairie	187.48	Eldor Toepel, Monroe	69.88
E. H. Kionka, T. Maine	209.43	E. G. Toepel, Onalaska	317.90
G. P. Kionka, Nelson	186.05	C. Toppe, Elmwood	187.29
H. C. Kirchner, Baraboo	865.51	C. Toppe, Ellsworth	71.46
L. C. Kirst, Beaver Dam	2,602.76	I. G. Uetzmann, Watertown	475.00
R. J. Koch, Eagleton	627.86	F. C. Uetzmann, Lebanon	48.85
L. J. Koenig, Wausau	750.93	E. Walther, Wisconsin Rapids	812.82
L. J. Koenig, Mosinee	107.68	W. E. Wegner, Moline	103.25
W. J. Koepsell, Pickwick	157.25	W. Weissgerber, Minocqua	70.50
E. E. Kolander, Marathon	909.00	W. Weissgerber, Woodruff	61.50
R. P. Korn, Lewiston	487.11	E. H. Wendland, Janesville	132.94
G. O. Krause, Little Black	14.00	A. J. Werner, Little Falls	71.20
G. O. Krause, Stetsonville	243.20	A. J. Werner, Cataract	179.51
H. Kuckhahn, Tuckertown	18.65	A. A. Winter, Mauston	800.50
H. Kuckhahn, Lime Ridge	14.12	A. A. Winter, New Lisbon	241.90
D. H. Kuehl, McMillan	125.00	L. A. Winter, Prairie Farm	671.17
D. H. Kuehl, Eau Claire	204.00	L. A. Winter, T. Dallas	201.12
O. P. Kuehl, Hustler	202.40	L. A. Witte, Kendall	482.20
O. Kuhlow, Jefferson	3,340.00	L. A. Witte, Dorset Ridge	90.10
M. Kujath, Brodhead	186.66	W. E. Zank, Newville	105.70
C. F. Kurzweg, Cream	634.40	W. E. Zank, T. Deerfield	356.88
C. F. Kurzweg, Cochrane	82.27	G. W. Zunker, Fox Lake	409.48
C. C. Kuske, Green Valley	115.85		
C. C. Kuske, T. Day	184.57		
L. Lambert, Barron	305.87		
L. Lambert, Rice Lake	231.66		
K. K. Lederer, Marshall	254.20		
Budgetary	\$ 58,590.66		
Non-Budgetary	826.75		
Total Receipts	\$ 59,417.41		

Memorial Wreaths

In Memory of	Reverend	Amount
Rev. J. H. Paustian	J. C. Bast, St. Charles, Minn.	5.00
Charles Eaton	L. M. Bleichwehl, Ft. Madison, Ia.	1.50
Charles Eaton	Henry Gieschen, Fort Atkinson	4.00
Mrs. Martha Rohloff	John Henning, Wausau	2.00
Emil Lutzke	John Henning, Wausau	9.00
Albert W. Neldner	R. P. Korn, Lewiston, Minn.	22.00
Mrs. Bertha Koch	G. O. Krause, Stetsonville	29.50
Mrs. Dorothea Toepel	H. Nommensen, Fountain City	2.00
Fred Tauscher	H. E. Paustian, Barre Mills	31.50
Rev. J. H. Paustian	H. E. Paustian, Barre Mills	122.50
Mrs. Clara Williams	W. A. Paustian, West Salem	40.00
Mrs. John Huggett	E. Rimpler, Doylestown	2.00
Herman Ziemer	E. Rimpler, Doylestown	3.00
Hulda Schumacher	A. Sauer, A. Rohr Sauer, Winona	1.00
Mary Rother	A. Sauer, A. Rohr Sauer, Winona	16.25
Prof. E. Sauer	H. Schaller, Tomah	8.00
Carl Nemitz, Sr.	Wm. Baumann, Neillsville	9.00
Mr. and Mrs. Julius Borchardt	W. A. Eggert, Watertown	19.00
Mrs. Ida Wittchow	W. A. Eggert, Watertown	14.00
Chas. Wittchow	W. A. Eggert, Watertown	32.00
Prof. Edwin Sauer	W. A. Eggert, Watertown	5.00
Mrs. Anna Talg	M. Glaeser, Wonewoc	9.50
Herman Engelbrecht	E. H. Kionka, T. Maine	17.00
Mrs. Christine Messerschmidt	F. W. Loeper, Whitewater	3.50
Henry Seekamp	A. L. Mennicke, Winona	8.00
Mrs. A. Raether	A. Pagels, Ixonia	45.30
John Grulke	J. M. Raasch, Lake Mills	4.00
H. Popp	L. A. Witte, Kendall	21.75
William Martin	A. Berg, Sparta	1.00
Albert Koepeke	A. Berg, Sparta	3.00
Mrs. Leo Zillmer	C. E. Berg, Ridgeville	3.00
Leonard Saniter	W. A. Eggert, Watertown	2.00

Walther Raether	W. A. Eggert, Watertown	7.00
Otto Zamzow	Henry Geiger, T. of Leeds	16.00
Prof. E. Sauer	Henry Geiger, T. of Leeds	2.00
Mrs. Anna Heth	Henry Gieschen, Fort Atkinson	5.00
Wm. Laubscher	M. Glaeser, Wonewoc	24.00
J. Schumacher	E. E. Kolander, Marathon	3.00
Albert Neldner	R. P. Korn, Lewiston, Minn.	2.00
Miss Bernice Luehmann	R. P. Korn, Lewiston, Minn.	20.00
Gustav Lehmann	L. Lambert, Barron	4.00
Mrs. Fred Siede	Wm. Nommensen, Columbus	4.00
Mrs. Wm. C. Jaeger	Otto Pagels, Ixonia	74.00
Mrs. Ida Jaeger	N. E. Paustian, Oconomowoc	5.00
Susan Ewings	E. E. Prenzlow, Cornell	2.00
Mrs. Hedwig Rimpler	E. Rimpler, Doylestown	147.00
Mrs. Mary Behrens	H. Schaller, Tomah	74.75
Mrs. Wm. Wagner	H. Schaller, Tomah	17.00
John Martini	H. Schaller, Tomah	40.00
Mrs. Minnie Finup	E. Walther, Wisconsin Rapids	8.00
Helmuth Hinzmann	L. A. Winter, Prairie Farm	99.50
Helmuth Hinzmann	L. A. Winter, T. Dallas	19.55

H. J. KOCH, Treasurer.

MICHIGAN DISTRICT
July 1, 1947 to September 30, 1947
Southwestern Conference

Reverend	Budgetary	Non-Budgetary
E. J. Berg, Benton Harbor	\$ 150.00	
E. Lochner, Dorr	192.75	
C. J. Kionka, Dowagiac	81.85	
E. Lochner, Hopkins	875.00	
A. Hoenecke, Muskegon	60.00	
W. Westendorf, South Haven	191.19	
H. Hoenecke, Sturgis	146.21	
H. Zink, Stevensville		27.00
W. Krueger, Eau Claire		20.00

Southeastern Conference

H. Buch, East Ann Arbor	41.67	
E. Frey, Detroit	108.75	
W. Valleskey, Detroit, including \$22.78 from Sunday School	136.73	
N. Engel, Detroit	145.14	
F. Schroeder, Pindlay	68.62	
A. Tiefel, Greenwood	200.00	2.00
J. Gauss and W. Voss, Jenera	550.00	50.00
K. Krause, Lansing	959.85	
F. Zimmermann, Lansing	94.67	
T. Sauer, Livonia	204.99	
S. Westendorf, Monroe	645.53	
H. Muehl, Monroe Twp.	76.15	
E. Hoenecke, Plymouth	194.63	
A. Wacker, Scio	1,459.15	
J. de Ruitter, Tecumseh	150.00	
W. Koelpin, Toledo	118.00	
J. Martin, Toledo	200.00	
A. Bloom, Waterloo, including \$10.00 from Ladies' Aid	537.51	
G. Press, Wayne	666.10	

Northern Conference

M. Schroeder, Bay City	364.98	51.00
James Vogt, Bay City	22.00	
H. Schultz, Brady	70.35	
D. Metzger, Broomfield	30.55	
H. Schultz, Chesaning	601.99	
E. Rupp, Elkton	170.05	
V. Winter, Flint	157.75	
A. Kehrberg, Frankenmuth	435.60	45.00
R. Frey, Hemlock	157.67	
R. Scheele, Manistee	38.02	
K. Vertz, Owosso, including \$10.00 from Mr. and Mrs. Eugene LaHain in memory of their 75th wedding anniversary	278.98	2.00
O. Frey, Saginaw	229.50	6.00
H. Eckert, Saginaw	124.50	
O. and O. J. Eckert, Saginaw	397.34	
Sebewaing	500.00	
E. Renz, Sheridan	150.00	
J. Zink, Sterling	115.00	
C. Leyrer, St. Louis	27.45	
J. Roekle, Tawas, including \$2.00 from Ladies' Aid		22.50
W. Kehrberg, Vassar	94.86	
R. Koch, Zilwaukee	250.46	

Total \$ 12,269.54 \$ 203.50

NOTE: Of the Non-Budgetary money there was \$99.50 for Church Extension Fund and \$104.00 for non-Synodical activities.

Memorial Wreaths
(Included In Above Monies)

In Memory of	Sent In By	Amount
Frederick W. Lange	Bay City, Bethel	\$ 15.00
Mrs. Bertha Feddick	Bay City, Bethel	2.00
Mrs. Mathilda Husband	Bay City, Bethel	8.00
Mrs. Margaret Arnold	Bay City, Bethel	6.00
S. Stuble	Eau Claire	20.00
Mrs. Lillian Stavelly	Frankenmuth	1.00
Herman W. Meyer	Frankenmuth	21.00
John Weber	Frankenmuth	11.00
Conrad Keinath	Frankenmuth	2.00
Adolph Kern	Frankenmuth	1.00
Henry Matzke	Frankenmuth	5.00
Jacob Rummel	Frankenmuth	2.00
Alex Falk	Greenwood	2.00
Dorothea Toepel	Owosso	2.00
Mrs. Albert Doederlein	Owosso	1.00
Fred Kettelhohn	Saginaw, St. Paul	8.00
Paul Plamp	Saginaw, St. John	6.00
Mrs. Wm. Essig	Stevensville	15.00
Edward Berndt	Stevensville	12.00
F. Doyle Johnson	Tawas	6.00
Mrs. Anna Dryer	Tawas	4.00
Mrs. Wilbur Rockhold	Tawas	2.00
Mabel Goedecke	Tawas	1.00
Mrs. Karl Timreck, Sr.	Tawas	9.50

ALWIN R. BURKHARDT, Treasurer.



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**NORTHWESTERN LUTHERAN
ANNUAL
GEMEINDE-BLATT
KALENDER
1948**

A complete list of Synod and District officials, Boards and Institutions; of all pastors and teachers of the Synodical Conference.

A directory of every city, town or rural parish in the United States and Canada in which a church of the Synodical Conference is located, including name of pastor, name and address of church, and names of teachers if there is a Christian Day School.

A calendar containing all the Sundays and festivals of the church year and the Gospel and Epistle Lessons for each Sunday. Thirty-five pages of edifying articles and short stories (articles in the "Annual" are in the English language, in the "Gemeinde-Blatt Kalender" in the German language).

!! PRICE CHANGES !!

Lutheran Hymnal	Way of Life. Luecke .....	.50	Catechism, Luther's Small	
Style MC	2.00	Yoke Made Easy, The. Doerffler	No. 1 (Gausewitz) .....	.60
Style MFB	3.00	Paper	No. 50 .....	.65
Style MGF	4.50	Cloth	No. 51	1.35
Style MGL	8.25	Lutheran Book of Prayer, The	No. 52	4.00
Style MMD	10.50	Paper	No. 53	4.00
Style MPM	12.00	Cloth	Daily Prayers. Abbtmeyer	
Style MLDF	6.00	Cloth, gilt	Cloth .....	.60
Style MLD	8.00	Leather	Family Altar. Herzberger	
Style MCM	2.35	White Fabrikoid	Cloth	3.25
Style MBL (blue leather)	14.00	Abridged Treasury of Prayer, The	Cloth, gilt	5.00
Style MRL (red leather)	14.00	Cloth	Leather D. C.	8.00
Style MWL (white leather)	16.00	Cloth	Family Prayers. Hemmeter	
Remember. Kretzmann .....	.45	Cloth, gilt	Cloth, red edges .....	.80
Memento. Hagedorn .....	.45	Leather	Leather, flexible	4.00
Starck's Prayer Book. Pieper, Dau		White Fabrikoid	Good Shepherd, The. W. Lochner....	2.25
Cloth	3.50	Burden Made Light, The. Doerffler	Little Folded Hands .....	.50
Leather D. C.	8.50	Cloth	Northwestern School Bible	
		Paper	No. 1110 NW	1.65

NORTHWESTERN PUBLISHING HOUSE

935-937 North Fourth Street

Milwaukee 3, Wisconsin