

Library

The Northwestern LUTHERAN

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

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Number 25



A New Church Year



The Old Gospel

"Jesus Christ the same
yesterday, and to-day, and forever."



A NEW CHURCH YEAR—

"And All The Steps That Grace Display"

A NEW Church Year is hardly a new experience for most of us. We are quite familiar with the church calendar and the plan of the ecclesiastical year. The seasons and the festival days of the new year of grace will bring no new revelation, but the familiar scenes at Bethlehem, Gethsemane, Calvary, in Joseph's Garden, Bethany, and Jerusalem. There are other equally familiar scenes which will gladden our hearts as we journey on through this new year of grace, the Boy Jesus in the temple, the Savior and His first miracle at the wedding at Cana, His, "Peace, be still!" in the storm on the sea, the divers healings of the blind, the deaf, the palsied, and the lepers, His parables of the Sower and of the Good Samaritan. We have frequently followed the Lord of Life to Nain and into the home of Jairus where death reigned until our Savior brought life, and we can see Him coming in judgment on the last day.

We know the light that will guide us through the new church year, His Word, and we have often experienced the cheering rays of that Light and felt its warm glow: the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

Personal Grace

It is no new experience then, to enter a new church year. Yet, the recurring seasons of this new year of grace shall bring us a deeper appreciation of the Father's love, the Savior's grace, the fellowship of the Holy Spirit. We shall grow in grace; faith, hope, and charity shall increase. To this end read the following rather personal letter: "Paul, a prisoner of Jesus Christ, unto Philemon our dearly beloved, and fellow-laborer. — I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him. — Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him forever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord? — The grace of our Lord Jesus Christ be with your spirit. Amen."

You and I

It is a **personal matter** concerning which Paul writes to his friend Philemon at Colosse. Paul is concerned about Onesimus, a run-away slave of Philemon, whom Paul found in Rome, converted, and now sent back to his master. Compare this letter with the other epistles of the great Apostle. Remember that Paul took time to write of such personal matters also, that a run-away slave

was no less his concern than the entire church at Rome or Ephesus, that a matter of personal debt, Paul writes, "If he hath wronged thee, or oweth thee ought, put that on mine account," was as much the concern of the Apostle as the doctrinal errors which were creeping into the churches in Galatia. And it has pleased the Holy Spirit to include this personal note with the books of Holy Writ. — Take heart and learn to appreciate that in this new year of grace the Lord is concerned about *you* and interested in *you* — little you, unworthy you. Learn to pray the twenty-third psalm with the emphasis on the pronoun, "The Lord is *my* Shepherd, *I* shall not want." Let the men in our armed forces, scattered over the far-flung battle fronts, remember that the Lord is concerned about them wherever they may be.

Frustrated Grace

Onesimus had been a servant in the home of Philemon. This was a distinct advantage. Philemon was a Christian, and a Christian atmosphere prevailed in his home. Paul writes to him, "I thank my God, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all the saints." But Onesimus appears to have chafed under this Christian influence; he abused his master's kindness, and was unworthy of the confidence which was placed in him. He yielded to the temptation to steal, and then ran away to Rome.

For years we have been living under the salutary influence of the Word of God and the House of God. There have been years of grace for us. And yet all of us are still unprofitable servants, for we daily sin much. We still yield to temptations; we often chafe under the restraining influence of the Word; we have frequently misused our Christian liberty. We know the reason for this. "I know that in me, that is in my flesh, dwelleth no good thing." "The Spirit indeed is willing, but the flesh is weak" — and wicked.

Saving Grace

But His grace will not let us go. We do not know how Paul found Onesimus in Rome, yet in that large metropolis, of all people, the run-away slave must meet St. Paul. In the teeming city of Rome with its many temptations no one was to exercise any marked and lasting influence on the slave except Paul and his Gospel. The Apostle converted Onesimus, and the run-away slave became a useful co-worker of Paul in the bonds of the Gospel. And that grace will not let *us* go. It has followed us through life, it has guided us when perplexed, it has strengthened us when we were weak.

The Fount of Grace

Like Onesimus each one of us is in need of his own peculiar measure of grace. And we have found it. "He

(Continued on page 389)

EDITORIALS

RATIONING

WHENCE ART THOU?

ADVENT AND THE CHURCH

NO ATHEISTS IN FOX-HOLES

Rationing. Sugar rationing has been with us for some time. Soon other articles of food are to be rationed. Even before these lines reach the readers of the *Northwestern Lutheran* coffee may be on the restricted list, with meats, probably, soon to follow. And the list of items is likely to grow, grow rapidly, grow to proportions undreamed of today.

What shall we as Christians do about it? How shall we take it? Shall we grumble? Jeremiah asked the same question as he sat wailing on the ruins of Jerusalem: "Wherefore doth a living man complain," he says, "a man for the punishment of his sins?" (Lam. 3, 39.) Then he continues: "Let us search and try our ways, and turn again to the Lord." (V. 40.)

Let us use our memory. We do not have to engage in a thorough ransacking tour through the dim past; let us but go back a few years.

There is now a shortage of coffee. In the year 1935 — seven short years ago — 7,750,000 bags of coffee were destroyed in a single month. Now meat is likely to be rationed. A few years ago 6,200,000 pigs were destroyed, "plowed under," within a period of three months. And that is not all. Corn was destroyed to the amount of 2,000,000 tons. In Los Angeles 200,000 quarts of milk were dumped regularly into the water; cows were slaughtered; strawberries were left on the field to rot; oranges were dumped. And so on.

What was the cause? What was the motive behind such acts of vandalism? — acts which happened not in some far-away corner of the earth, but in our own country, in our very neighborhood? Remember the milk strikes with their dumpings. What was the motive? To prevent a drop in prices, to stabilize the market — in other words, it was greed, plain sordid greed.

And who is to blame? We all are, you and I not excepted. It was our country in which these acts of wanton destruction happened, perhaps in our very neighborhood. Who stirred a finger to stop it? Remember how people who raised their voice in warning got themselves into trouble.

Now we have rationing. We willfully destroyed the precious gifts God had so bountifully bestowed. Instead of feeding the hungry — there were plenty of them, great famines were raging in various parts of the earth — instead of using only our surplus for spreading the Gospel among those who still walked in darkness; in short, instead of using the rich means placed at our disposal for the purposes of God's kingdom — we wasted the goods over which God had appointed us as His stewards. We did not

appreciate the goodness of our Lord and returned to Him abominable thanks for His gifts.

Now we have rationing. What does it mean? It is as though God would say to us: "You did not appreciate My gifts which it was My good pleasure to give to you; you did not know what to do with them, or rather, you were too greedy to use them properly; you wasted them. Do not expect Me to keep right on giving them to you to squander. Just feel the pinch, which is of your own making. I warned you enough, you would not listen, now you must feel."

Would to God that we take the lesson, a bitter lesson which may easily become more bitter as we go along — would to God that we take it to heart, that we repent of our greed, and bring forth fruits meet for repentance.

J. P. M.

* * * *

Whence Art Thou? Only a little while, and we shall again be observing the anniversary of the birth of Jesus.

Who was Jesus? Was He the son of Joseph, as the Jews supposed (Luke 3, 23) who thought they knew Him well and could offhand enumerate His brothers and sisters by name (Matth. 13, 55, 56)? Or was He, as He himself maintained, the Son of God? As a boy of twelve He startled Mary and Joseph with the remark that He must be about His Father's business. It was not Joseph's business to which He was attending at the time as He sat among the learned doctors in the temple. Joseph was a carpenter; Jesus, in the temple, was studying the Word of God.

Ever after during His entire public career He insisted, to the great offense of the Scribes and Pharisees, that He was the Son of God. At one time the Jews even were in doubt which was the more serious offense He committed: that He had broken the Sabbath, or that He said that God was His Father, thus making himself equal with God (John 5, 18). During His trial before the Jewish High Court He testified with an oath that He was the Christ, the Son of God, and added the warning, "Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven" (Matth. 26, 64).

Was Jesus, perhaps, mentally unbalanced when He made this claim? Many of His enemies would have welcomed the idea as a convenient way out of their difficulty. If they could have established His insanity, they would have been glad to do so. "He hath a devil," some said, "and is mad, why hear ye him?" (John 10, 20.) But their suggestion was met immediately with telling force by

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Editorial Committee: **W. J. Schaefer, Managing Editor**
Arthur Voss, Church News
Prof. John Meyer

Associate Editors: **Professor K. Schweppe**
Im. P. Frey

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others: "These are not the words of him that hath a devil. Can the devil open the eyes of the blind?" (V. 21.) No, the claims of Jesus cannot be dismissed on the ground that He was not fully responsible. He knew what He was saying; and we are confronted with the alternative: either the Jewish high priest was right when he denounced Jesus' claim as blasphemy; or we must accept Jesus for what He claimed to be the Son of God.

It is important that we bear this in mind when we celebrate the anniversary of His birth. We hear Him announced by the heavenly herald as the *Savior*. We hail Him as our Savior. If He was not the Son of God, how could His death be a sufficient ransom for the sins of all the world? If He was not the Son of God, how can He keep His promise to be with His followers at all times and in all places, with power to help them under all circumstances? If He is not the Son of God, then Christians are of all men most deluded, hoping in a sacrifice which is valueless, and themselves surrendering the enjoyments of this life for deceptive hopes and dreams. If He is not the Son of God He cannot be our Savior.

Pilate, cold, calculating Roman that he was, sensed something of this. He realized that Jesus was not a madman, rather, the peculiar personality of Jesus struck awe into his heart. When the Jews, then, charged that Jesus must die because He made himself the Son of God, Pilate, not ready to accept this claim as blasphemous, became terrified and asked Jesus, "Whence art thou?" Jesus did not answer, but by His silence gave Pilate to understand that it was his official duty, as judge in the case, to investigate the guilt or innocence of his prisoner. When Pilate then threatened Him with an abuse of his authority, Jesus thrust deeper into his conscience by reminding him that his power was given to him from above, and that, hence, to God he would have to give an account of how he used it. And Pilate — sought to release Him.

Let us not, like Pilate, try to get rid of Jesus. Let us in all sincerity ask the question, Whence art Thou? And when we celebrate Christmas, let us rejoice that we lost sinners are permitted to observe the birthday of Him who is the Son of God, our Savior.

J. P. M.

* * * *

Advent and the Church We can think of no happier, no more satisfying answer to the fearful question of, "What shall I preach?" than

the answer given to us in the arrangement of our Church Year. It also answers the question of those who come to hear the preaching of the Word Sunday for Sunday, "What will I hear?" With the wise arrangement of the Church Year as it is known to every Lutheran Christian from the days of his instructions preparatory to confirmation and from hearing it again and again as the years roll by, he knows that he will, in the course of the year, hear the whole counsel of God for our salvation expounded in the sermons of his pastor. There will be no hit and miss preaching, no unwise choice of texts, no dedication of Sundays to this and to that affair that has nothing to do with the Church and with the life of faith.

We wonder often if our people appreciate the arrangement of the church year as they ought? We wonder if they see clearly the wisdom of it? Think of the many church bodies and the Christians that belong to their membership who know nothing of a pre-arranged church year and who, therefore have no idea what the thought of the sermon will present at any given time except, perhaps, on the great festivals. In that case the spirit that prevails everywhere and is in the air seems to forbid any divergence from the subject of the season.

The new Church Year has begun and we are in the Advent season. The Church is preparing for Christmas to commemorate the birth of the Savior of the world. But Advent means COMING. Yes, for a period of more than 4,000 years the faithful of the Old Testament looked forward to this coming of the Savior into the flesh to work out their redemption. With them we wait — not 4,000 years, but typically four Sundays. During those four Sundays the Church of the Old Testament and that of the New, as it were, unite in spirit. Often during the Advent season we ponder the beautiful prophecies in regard to the Savior given the believers of old to prepare our hearts for Christmas. We share with them their hopes, their longings, their fears, their cries for the advent of the Savior. This is able to put us into the right mood for the blessed day of Christmas. It warms our heart and makes us grateful beyond words that we have been granted to live in the days of the New Testament in which all the blessings that God had promised to the world through the Savior are shed on us abundantly and are ours. We have them in the Word and in the Sacraments; we need only to take grace for grace.

There is, however, another Advent toward which we

look — the final advent of the Savior — when He will come in the clouds of heaven with all the holy angels to judge the world and forever deliver his believers from the turmoil and strife of this world, from sin and death, and grant them eternal life in the many mansions above. Toward this advent Christ would direct our eyes and fix our attention: "Watch therefore; for ye know not what hour your Lord doth come." Matth. 24: 42.

For this Advent the Church is waiting and will be ready when the Lord again appears. W. J. S.

* * * *

No Atheists in Fox-Holes Now that the facts of the Bataan campaign are out, we can discuss some of them. Radio broadcasting has provided no more thrilling moment than the recent Sunday afternoon Army Hour which presented Lt. Col. Warren J. Clear, recently of Corregidor Fortress.

"As early as February 5," he said, "our soldiers were eating rice and mule meat." In a phrase, there is the story of Bataan brought home to us as no other man has brought it home. Then he told of shoes in tatters and clothing that had become rags. There were no rags. When the men weren't fighting, they were writing letters home or listening to the radio. Someone asked recently if the programs which are being sent to our forces overseas are really wanted by our soldiers. Colonel Clear brought back the answer. On Bataan, during the lulls, our soldiers clustered around their radios.

But sometimes they were in fox-holes. Col. Clear leaped into one during a particularly violent raid and found a sergeant already there. They squeezed in together and presently Col. Clear said that he found himself praying out loud. "The sergeant was praying too," he reported. "He prayed almost as loud as I did. When the attack was over I turned to him and said, 'Sergeant, I noticed you were praying.' The sergeant didn't bat an eye. 'Sir,' he said, 'There are not atheists in fox-holes.'"

But what of the men who never were taught to pray, who never learned to know God or their Savior Jesus Christ? Frankly, we should hate to be in their position. We venture to say that our boys are grateful now for the instruction they received in the Confirmation and Bible Class. From letters and from conversations we had with boys on furlough we know that many of the boys have done some serious thinking since leaving home. Some have admitted that they did not appreciate their church enough while they were at home, but that they miss it now. Some have reported about the services held in camp and the so-called sermons they must listen to, and expressed their regret at being unable to attend their home church. We get the impression from letters and conversations that at least some of our boys are closer to their God and their Savior today than they ever were before.

Our church is doing all it can to supply our boys with the Means of Grace. But we need your continued prayerful financial and moral support. P. B.

A NEW CHURCH YEAR—

"And All The Steps That Grace Display"

(Continued from page 386)

leadeth *me* in the paths of righteousness for His Name's sake." The fount of grace is the Gospel. Through the years it has become our sacred mother-tongue; it has met our every need and comforted us as one whom his mother comforteth.

Sanctifying Grace

Paul writes to Philemon regarding Onesimus, "perhaps he therefore departed for a season, that thou shouldest receive him forever." Onesimus frustrated the grace of God during his employ in the home of Philemon, he became an unprofitable servant. But even as he, like the sons of Jacob, thought evil so the thoughts of God were peace. Under the gracious guidance of God the unprofitable servant became a brother in the Lord. — All things must work together for our good — even our sins and our rebelling against God. The Lord frequently takes our sins and converts them into crosses, heavy crosses, which he lays upon us to crucify our sinful flesh and the lusts thereof. All of us have experienced this.

Paul could have used Onesimus in Rome as a servant, but he sent him back to Philemon where he belonged. The Lord has placed each one of us in his appropriate calling. There he would have us be faithful. And His grace will be sufficient to make faithful husbands and fathers, wives and mothers, pious and obedient children, faithful servants, good citizens, brave soldiers.

Victorious Grace

Above all, however, His grace would save us *eternally* — "that thou shouldest receive him *forever*." Our sins are here daily and richly forgiven, here we bear our crosses, here we serve faithfully as the grace of God gives us strength so that finally the Lord may say to us, "Thou good and faithful servant, enter thou into the joy of thy Lord." Our praises of God's grace experienced by us in the recurring church years shall finally ring out in our eternal praises around His throne in heaven. A. P. V.

WHAT MAKES US POOR

"It is not what we give to the Lord, but what we keep from Him, that makes us poor."

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STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE X. OF THE LORD'S SUPPER

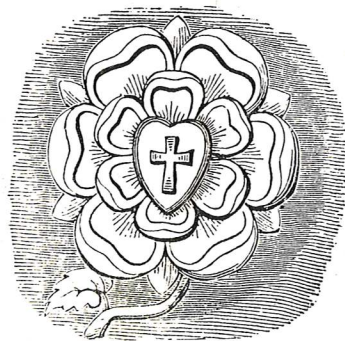
Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord, and they reject those that teach otherwise.

IV

IN our Article we confess that *the body and blood of Christ are truly present* in the Supper and are received by the guests at the Lord's table. That is the great and glorious thing about this meal, that which distinguishes it from every other meal, no matter how solemn may be the occasion. We are eating the true body of our Lord, we are drinking His very blood. Ought we not, at the loving invitation of our Lord, appear at His table very often? and every time with reverent awe and joy?

We have seen how people have tampered with the Lord's words of institution and twisted them according to their own pleasure, to suit their own reason or preconceived ideas.

Some say, "Eat the body and drink the blood of our Lord? Impossible! This is plainly a memorial meal. The



Lord wants us to remember Him after He has left us with His visible presence, He wants us to feel sure that He is with us spiritually with His love and protection. Body and blood must mean His whole person."

Others say, "Eat the body and drink the blood of the Lord? Impossible! Jesus with His body and His blood has been taken up into heaven, there He is seated at the right hand of God: how can His body and blood be present in the Supper here on earth? What He means to say must be that the bread signifies His body, and the wine His blood. Or, as others express it, the bread represents His body and is a symbol of His body." — We saw already in a former study that this is contrary to the words which Jesus spoke. But add also this test. Paul (1 Cor. 11, 23) says, "This cup is the New Testament in my blood," clearly assuring us that this cup of the Supper conveys and seals to us the forgiveness of our sins in and through the blood of Jesus. Now try to substitute for the word "blood" the suggested word "symbol of the blood." The

grand New Testament established on a mere symbol of Christ's blood!

Roman Catholics violate the words of institution by making them say *more* than they read. The bread must be transubstantiated into the body of Jesus. The priest, by virtue of his ordination, is able to perform this miracle.

The words of institution plainly speak of two kinds of elements, earthly visible elements, namely, bread and wine; and heavenly spiritual elements, the body and blood of our Lord. They are joined together in the sacrament in a way which our Lord alone knows. We cannot understand the nature of the sacramental union, and should not curiously pry into it, but rather rejoice in the promise of our Lord and receive His meal for a strengthening of our faith.

Again the folly of men has led them to formulate theories concerning the sacramental union, and to make a show of wisdom by using big words.

While the Catholics speak of a transubstantiation, some others try to explain the sacramental union by calling it a consubstantiation. They mean to say that the two elements are joined together so that a new substance results, as when a baker mixes various ingredients together for different kinds of cake, or as a cook does when preparing different dishes.

Jesus does not speak of any mixture when He says, "Take, eat, this is my body."

Others try to explain the sacramental union by calling it an impanation. This word is derived from the Latin *panis*, which means bread. The idea is that the body of Christ is encased in the bread. As you take some unpleasant medicine in a capsule, so Jesus uses the bread as a capsule in which He locally includes His body, and thus gives it to us.

This is too crude a way to speak of the glorious body of Christ.

A union takes place, that much is certain. Jesus assures us of it in His words of institution, and Paul directly calls it a "communion" (1 Cor. 10, 16). But what the nature of that union is, it is not for us to know.

The Scriptures speak of several unions which we cannot understand. There is, *e. g.*, the personal union of the two natures of Christ. Christ is true God, and at the same time He is true man. The two natures are inseparably united in His person. We do not understand the manner of this union, but our faith rejoices in its reality. — There is the spiritual, mystic union of the Triune God with His believers. In John 14, 23, Jesus gives us this promise, 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 Triune God takes up His abode in our hearts! That is a very close

union which we cannot understand, but in which we rejoice and for which we thank God.

Thus there are unions the form of which we do not understand. Sacramental union of the earthly and the heavenly elements in the Supper is one of them. It must not be confused with the personal union of the natures in Christ, nor with the mystic union of God with His Christians. However, on the basis of Jesus' promise, sacramental union is a fact, though we cannot understand it.

Jesus speaks of one undivided act of eating in the Supper. He does not offer us the bread to eat with the mouth, and then the body in another, an altogether different

fashion; no, in one act of eating they are received, both together, in sacramental union. — Paul stresses this by telling us that you cannot receive the bread unworthily without in the same act violating the body of Jesus. So closely are the elements united that even unworthy guests receive the body and blood of the Lord.

Though both elements are received orally in one undivided act, yet the body of Christ, being a heavenly body, is not eaten in the coarse fashion as is the bread. It is calumny when some Reformed people call us cannibals, because we confess that *the body and blood of Christ are truly present and are distributed to those who eat in the Supper of the Lord.*

OBITUARIES

† MRS. AUGUSTA KARRER †

Mrs. Augusta Karrer, beloved wife of Pastor Johannes Karrer, was born in Detroit, Michigan, December 5, 1862. Her parents were Bernhard Koenig and his wife Louise, née Bach. She was baptized, received her religious education, was confirmed, and married in Trinity Lutheran Church at Detroit, Michigan, by the Sainted Pastor Huegli.



On January 12, 1892, she was married to Pastor Johannes Karrer of Tess Corners, Wisconsin. She was a faithful and loving wife to her husband, and a loving mother to her children.

This union was blessed with six children, two of them were called to their heavenly rest in their infancy.

In 1914 she came to Milwaukee when her husband became pastor of Ephrata Lutheran Church. Since 1938 they were faithful members of St. Matthew Church.

By the grace of God Pastor and Mrs. Karrer were permitted to celebrate their golden wedding anniversary on the first day of January, 1942. While visiting her daughter and sister at Cleveland, Ohio, Mrs. Karrer became very ill, suffering a stroke. The Lord called her home Tuesday, October 27. She attained the age of 79 years, 10 months, 22 days. She leaves to mourn her death her bereaved husband, Pastor Johannes Karrer, two sons, Pastor Louis Karrer of St. Andrew Lutheran Church, and Walter; two daughters, Mrs. Adell Vogel and Mrs. Lydia Luedtke; two daughters-in-law, one son-in-law; one sister, Mrs. L. Ruessmann; seven grandchildren; other relatives and friends.

Funeral services were conducted for Mrs. Karrer in St. Matthew Lutheran Church on Friday, October 30.

The undersigned comforted the bereaved members of

the family with the words of the Psalmist, "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety." Psalm 4, 8.

The mortal remains were laid to rest in Evergreen cemetery, awaiting the call of the blessed Savior.

Arthur F. Halboth.

† MRS. MARY DOROTHEA LUETKE †

A beloved wife and mother has gone to her rest and now resides in heaven — Mary Dorothea Luetke, née Zahn, wife of Pastor George N. Luetke. Born on December 26, 1884, in Lima Township, Michigan, she was called from this vale of tears by the Lord on October 29. She was baptized and confirmed by the pastors G. Robertus and J. Klingman. On July 10, 1911, she gave her heart and hand in marriage to Pastor George N. Luetke, residing first at Phoenix, Arizona, then at Northfield, Michigan, and since 1920 in Toledo, Ohio.

During the years of her marriage she proved herself a true helpmeet to her husband, sharing with him his burdens and joys of his sacred calling. She was loved and honored by her children and relatives, and by her pleasing personality and Christian virtues she endeared herself to the members of the church. The Lord blessed her marriage with five children: Mary, Paul and Philip residing at home; Irmgard, wife of Pastor Walter Diehl of Elkhorn, Wisconsin, and Nathanael, who is pastor at Hemlock, Michigan. A grandson, two sisters, one brother, a number of relatives and many personal friends mourn her passing.

At the funeral service Pastor John Gauss of Jenera, Ohio, spoke words of comfort to the bereft family, choosing Matthew 2, 28, which was the memory verse found on the departed sister's confirmation certificate. Pastor Henry Diehl of Lake Geneva, Wisconsin, conducted brief services at the home. The mortal remains of the loved one are now resting on Woodlawn Cemetery, Toledo, awaiting the Savior and the Resurrection. — "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." R. C. Timmel.

Siftings

BY THE EDITORS

Debt-Free. — The American Lutheran Church expects to liquidate its small remaining debt before the end of the year. A resolution to that effect was adopted at its recent convention in Mendota, Ill. The *Lutheran Standard* carried the following item. "Our Church will become debt free during the present year provided our gifts for Fair Share are at least \$23,000 (the amount of the remaining debt) above the full amount of the budget. This appears almost certain since receipts are at this time \$95,000 ahead of the corresponding date last year, and last year the budget was raised in full. The convention voted to use the first \$23,000 above the full budget to pay off our remaining debt."

When will the time come that our own Wisconsin Synod can make a similar announcement?

* * * *

Church Unity a Menace to Freedom? — In the *Watchman-Examiner* we read the following: "It is reported that great surprise was expressed by Canadian church leaders at the statement made by Dr. W. O. Lewis, general secretary of the Baptist World Alliance, that church unity would be a real menace to Baptist freedom. Addressing the 68th annual meeting of the Toronto Association of Baptist churches, Dr. Lewis urged his listeners to remain separate from other Protestant churches, 'and not be swept by the rising trend toward unity in Protestantism into a position where the things they value will be lost.'"

The modern trend, as we see it, is not so much toward unity as toward external union, pushing aside many distinctive doctrines as non-divisive of church fellowship, irrespective of what God says in His Word. Such merely outward, organizational union without the real unity of the spirit in the truth of the Gospel is, indeed, a dangerous thing.

* * * *

Practical Thanksgiving. — The Christian is one who sees God's overruling hand in everything. But he also recognizes that God has taken him into partnership, and uses us, His partners, in carrying out much of His work. *God blesses us that we may bless others.* Those who, in the right spirit, sow blessings shall reap blessings. But it must be done without grudging, not from constraint, out of the goodness of one's heart. God loves a cheerful giver. God gives His children this brotherly, helpful heart. — So writes — G. (Dr. R. E. Golladay) in *The Lutheran Orient Mission*.

* * * *

"Your Offer to Send Us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies." So reads a message from the chaplain of General McArthur's men in Australia to the American Bible Society. Since 1800 the Bible has been the best seller in the United States. What if the many

Bibles that are sold in our country were really read? There is no value in having the Bible if one does not read it. People think highly of it, they have a certain regard for it, they want to possess it — but that is often as far as it goes. This only makes them more responsible to God on the day of judgment.

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Something to Think over. — If a congregation is not a missionary church, fifty years afterwards it will be a missing church. — From *The Lutheran Orient Mission*.

* * * *

Another Quip at Old Age. — Says the *Watchman-Examiner*: We learn that the American Geriatrics Society has been organized. Its purpose is to specialize on the diseases of old age. Many will unite with a contemporary when it says, "We are strong for the new society and hope it will hurry our way."

* * * *

Of the Revelers in Boston, Mass., 478 are known to be dead and some are not yet accounted for. It is possible that the number of dead will exceed the above figure. We shudder as we read the black headlines in the papers. One reveler, so it is reported, thought it a joke to unscrew the light bulb from its socket. The lighted room (possibly dimly lighted already) was too bright for him. A young lad with the aid of a lighted match tried to replace it. The match set fire to the decorations and the holocaust resulted. Why night clubs? Why do people feel that they must *there* celebrate — anything and everything? "What, have ye not houses to eat and drink in?" 1 Cor. 11, 22.

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It May Be a Good Idea to organize a WAAH as the Rev. Hugh O'Donnell, president of Notre Dame University, proposes. The women organizations in the length and breadth of our land have alarmed many sober thinking people. If they are necessary — really necessary — to win the war, every patriotic citizen will give them his wholehearted support, of course. The proposed new organization, WAAH, is the "Women's Auxiliary for the Aid of the Home." Rev. O'Donnell says that "mothers and wives can be of greatest service by remaining at home and living up to the Christian ideals of womanhood and motherhood. Roman Catholic clergymen have been outspoken regarding enlistment of mothers in war industries."

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Religious News Service reports that 6,687 clergymen of the Evangelical church in Germany were enrolled in the armed forces and 1,022 unordained assistant pastors. Of this number 689 are reported to have been killed or are missing.

MILWAUKEE INSTITUTIONAL MISSION

By Pastor E. A. Duemling, Institutional Missionary

FOR well nigh forty-two years the Lutheran churches of the Synodical Conference, Milwaukee area, have conducted the blessed work of missions at various public institutions. It is a permanent department of church work in our midst. God, in His grace and mercy, has signally blessed the work of our institutional missionaries among the sick, the poor, and the prisoners. Institutional mission work is really individual soul-saving work. Eternity only will reveal how many dearly bought souls have been rescued from darkness and brought to light eternal as a result of the mission's faithful activities and ministrations.

His Work is to Preach

The duties of an institutional missionary are manifold. He is called to preach the Gospel to a people unlike the congregations of our pastors. His charges consist chiefly of afflicted, sick, destitute and unfortunate people. Adverse circumstances in life have reduced many to extreme poverty. Others have transgressed God's laws and disregarded man-made laws with punishment following in their wake. In the large hospitals and institutions many hundreds are found who know little or nothing of the Savior and His glorious work of redemption. The apostle says: "How shall they believe in Him, of whom they have not heard?" "Preach the gospel to every creature," is the Savior's command. During the past year approximately 25,000 patients and inmates have attended the services conducted by our missionaries at institutions; 46 received holy baptism; 651 persons were communed; 46 received proper instruction and stood at the altar to be confirmed; 39 departed this life and their bodies committed to the grave by the missionaries. What a blessed work, if these missionary efforts terminate with the help of God in the conversion of sinners and lead dearly bought souls to Christ! The public institutions are a wonderful mission field. Hundreds and hundreds are visited there, and receive spiritual ministration. The Milwaukee mission has two full-time missionaries, who give all their time to the blessed work assigned to them by the church at thirteen large institutions. These missionaries preach and minister to their charges, show a kindly and personal interest, point out to some the error of their ways, bring a word of cheer and comfort to the weak and distressed, and, above all else, direct them to Jesus, the Savior and Friend of sinners. Whatever else the sick may need, this is needed — to hear the Lord's loving words: "Be of good cheer, thy sins are forgiven thee." Jesus must practice His heavenly medicine, whereby souls are made whole. Jesus alone can give it. The missionaries come in contact with all sorts of people. It is not an easy task to visit the

sick, to strengthen the weak, to encourage the faltering, to admonish the tempted, to lift up the fallen, day after day, year after year. Problems arise, which must be solved in conformity with God's word and fit the case. Yet what a glorious work — soul-saving and harvesting! What a privilege to be a missionary! Jesus said: "He that receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent Me." So closely does Jesus identify Himself with His missionaries. Missionary service at times may be hard, yet missionaries are fortunate people. Jesus says: "Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven." Having your name mentioned to the Father in heaven by Jesus Himself — no greater honor can come to man.

Baptism and Instruction

In their ministrations at public institutions the missionaries also have opportunities to give religious instruction and preparation for baptism and confirmation. "Teach all nations, baptizing them." Disciples are to be made by baptizing them. This means that also children are to be the concern of the missionaries. When a child is baptized, the understanding is, of course, that it will receive Christian instruction as soon as possible. In the case of adults, instruction precedes baptism. The missionaries do both — baptize and teach. Hundreds have received such instructions and have learned the way unto salvation.

Services in the chapels are well attended, especially so at the state prison, hospitals for the mentally ill, and the County children's home. Attendance is, as it should be, voluntary. It is a strange and peculiar congregation — the lame and the halt, the blind and the deaf, patients with bandaged heads and limbs, the paralytic in his wheel chair, the tuberculous in their physical weakness, the prisoner in his uniform attire, orphaned children, the mentally diseased — all sitting at the feet of the missionary to hear the Gospel. The attention and devotion manifested by these various congregations at public institutions never fails to make a profound impression on visiting friends at chapel service.

A work that is not attended by much glamor, but richly dispenses mercy and manifests the spirit of Christ is that of our institutional missionaries.

May the good Shepherd, who gave His life for the sheep, — who by His grace called us to this field, so fill us with love and gratitude that we will be willing to support this noble work with our prayers and gifts! When He shall return to gather all His sheep in the eternal pastures, what joy it will be to hear Him say: "I was *sick*, a *stranger*, and *in prison*, and ye visited me."

OUR TEACHERS MEET IN CONVENTION

MICHIGAN STATE TEACHERS

The Michigan State Teachers Conference convened at Salem Lutheran Church at Sebawaing, the Rev. G. Schmelzer pastor, October 28, 29 and 30. The opening sessions were devoted to practical lessons by teachers Bode, Luedtke and Wandersee, the Misses E. Zimmermann, A. Kuehnke, and E. Wassmann.

From Chairman Wandersee's School Report we learned that the constituency of the Michigan Conference has changed considerably. Many young teachers have been added to the body.

Mr. L. Sievert has been called to the church triumphant.

The chairman used for the basis of his address the admonition: "Be ye steadfast and immovable, always abounding in the work of the Lord, inasmuch as ye know that your work is not in vain." The work of Christian education is most important and must continue from the cradle to the grave.

The home must begin with teaching and training.

Additional care is needed at school age. The Christian school meets this need adequately. The Christian teacher teaches the Word of God in its truth and purity and trains the pupils to lead a godly life. The teacher himself must give evidence of his faith by leading a godly life. His precept profoundly affects the pupils.

Pupils learn to honor and trust their Christian pastor and teacher. They feel free to consult with them on life's perplexing problems.

Finally, a child should attend a Christian school because the entire teaching program is permeated with God's Word. Such teaching makes for a Christian philosophy of life.

The chairman concluded his address by asserting that we need more Christian teachers and Christian schools. He implored God's continued protection and blessing upon our schools.

Enrollment

The enrollment in our schools in Michigan is higher this year.

Total number of pupils in 1942.....	805
Total number of pupils in 1941.....	765
Gain	40

This figure does not include the 75 pupils that attend the Saturday and summer school classes in Lansing.

Following the chairman's address additional practical lessons were presented by Miss E. Lehmann and Mr. R. Sievert and a paper was read by Mr. V. J. Schulz.

Jesus as Model for Teachers

Prof. A. Schaller lectured on "Jesus As a Model for Christian Teachers." "If we wish to grow in grace," said the speaker, "we must go to Jesus." Jesus is the *Master Teacher* sent from God.

He then answered the question, "Why is Jesus a model for Christian Teachers?" — Jesus recognized the supreme importance of His office. "Any one having a calling must have: 1. Sufficient support; 2. Aptitude for his calling; 3. Proper mental attitude.

The mental attitude of a teacher is of utmost importance. Jesus never forgot that He was sent from God. He ever evidenced humble obedience to His heavenly Father. He recognized that He was His official ambassador, the official representative, commissioned or "sent" from God to carry out the work of redemption. This mental attitude was revealed to His disciples and is indicated in His prayers.

The essayist addressed the teachers: Are you aware of your exalted position as a privileged worker in the Lord's vineyard? Do you recognize that the Lord selected you, showered upon you His gifts, and is ever ready to help you? — This fact ought to compel you to be in constant communion with God; to submit to the guidance of the Holy Ghost.

The second point the essayist made was that *Jesus Permitted Nothing to Take Him Away from His Great Commission*.

Jesus might have lectured on many fields of knowledge. He might have been an exalted ruler.

Jesus, however, steadfastly followed His aim: "The Son of man is come to seek and to save that which was lost." The essayist admonished us to follow the example of our only Savior.

He then pointed out that there are temptations that would lure us away from constant loyalty to the Master. *Christ Calls for Unstinted Loyalty!*

The lecturer pointed out that *Jesus Completely Possessed the Qualifications of a Teacher*. Jesus revealed an extensive knowledge of Old Testament Scriptures. These He quoted frequently.

We, too, should know the Scriptures, which knowledge is to be acquired by diligent and persistent study.

Jesus was also conversant *With the Doctrines of the Bible*. In order to attain His goal, Jesus, too, had to study, search, and meditate. And teachers of religion must continue in prayerful study of the doctrines.

Another point made was that *Jesus Blended Gentleness with Firmness*. Neither effort nor personal comfort could keep Him from being gentle in His dealing. He was patient and gentle in His procedure. Truly He was the Shepherd who gently leads His lambs and His sheep.

Jesus was also firm in His teaching. He hated sin even as He loved sinners. He was firm with Peter and the Pharisees in order to lead them in a knowledge of their sins.

Jesus employed *Modern Methods in His Teaching*. The essayist maintained that Jesus used the principle of continuing from the "known to the unknown"; effective repetition; language suited to His hearers; illustrations

from life; and that Jesus applied His teaching to the need of His hearers. Jesus also employed *Principles in His Teaching*. He manifested fervor and sincerity in His instruction. To this end He used His voice to produce effects upon the emotions. He caused hearts to burn; He caused astonishment by His teaching.

Jesus showed *Enthusiasm*. He was filled with His subject and was eager to pass on the message to His hearers. His heart, His voice, His facial expressions, His manners indicated that He was full of enthusiasm.

Prof. Schaller concluded his paper by asserting that Jesus is more than a model teacher. He is our Savior and Helper. To Him we earnestly pray that He make us faithful and efficient leaders of Christ's precious lambs.

Prof. Schaller also preached the sermon at the conference service. From the words of the psalmist he pointed out that it is the duty of parents to care for the spiritual welfare of their children. Then he indicated how the Christian church is to assist parents in carrying out their obligations.

In this service a chorus of pastors and teachers sang choral numbers under the direction of Mr. V. J. Schulz.

After completing the elections, selecting a program for next year, and thanking the congregation, pastor, and teacher, the conference adjourned strengthened in faith and determined to serve the Lord more diligently in His kingdom.

V. J. Schulz.

MINNESOTA STATE TEACHERS

The Minnesota Lutheran Teachers' Conference convened at Immanuel Lutheran Church in Mankato, Minnesota, on October 29 and 30, 1942.

Outstanding in the varied program were Dr. L. G. Bickel's essay on "*Objectives and Outcomes of Christian Education*" and Prof. H. R. Klatt's essay entitled "*Our Approach to the Civil War Period*." An innovation that proved to be very interesting and worthwhile was a Round-table Discussion and Open Forum. Members of the round-table panel were representative laymen and women discussing the topic "What I Expect of the Christian School." Dr. L. G. Bickel led the discussion.

Arthur J. Meier.

WISCONSIN STATE TEACHERS

The seventy-first annual convention of the Wisconsin State Teachers' Conference was held November 5 and 6, at St. James Lutheran Church, Milwaukee, Rev. A. Voss pastor. In spite of restricted traveling conditions over two hundred fifty members were registered. A fine spirit of Christian fellowship prevailed throughout the conference, and all returned home refreshed and inspired to renew their work in God's vineyard with ever more zeal.

The opening services were held in St. James Church, and the Rev. S. E. Westendorf preached a sermon in which he pointed out that all teachers must die unto self, as the grain of wheat must decay, before the eternal truths within them can bring forth their fruit. Thus a fitting opening

for the conference was made, and the Thursday morning program was begun with the reading of an essay, "The Significance of the Common Service," by the Rev. G. Fischer of Milwaukee. This year the essayist continued his lecture on the same topic from last year's conference by tracing the historical development of the common service. The last topic on the morning program was a paper, "Science Theories in the Light of Scripture," by Prof. G. Martin of the Lutheran High School in Milwaukee. This paper discussed the theories commonly taught today concerning the origin of the world, the age of the world, and the origin of man and showed how these theories do not agree with the Scriptures.

On Thursday afternoon Mr. F. W. Pape of Reedsville read his essay, "The Teaching of Science in Our Schools." He spoke on the three topics: The Material to be Taught, The Choice of Textbooks, and Fitting the Subject Into the Curriculum. The remainder of the afternoon sessions was given over to Prof. E. Backer of Dr. Martin Luther College in New Ulm, Minnesota, for the reading of his essay, "Fundamental Concepts in Lutheran School Music Teaching." He traced first the historical development of public school music teaching and then the history of music teaching in Lutheran schools. Finally he suggested a plan based on the Word of God whereby a wealth of music dear to the Lutheran church and a good store of worthwhile secular music could be taught our children. Prof. Backer also directed the conference choir at the evening services on Thursday. At these services the local pastor, Rev. A. Voss, preached on Paul's admonition to Timothy to be above all, faithful.

On Friday morning the Rev. P. Gieschen of Rhineland began the reading of his essay, "The Proper Use of Law and Gospel in the Teaching of Religion." Since this topic was of such length that it could not be read in the time allotted on the program, and since such a lively discussion followed the portion that was read, it was voted to ask Rev. Gieschen to continue next year. The remainder of the morning program was taken up with comments of interest to all the teachers in connection with the office of our executive secretary, Mr. F. W. Meyer of Milwaukee.

Prof. J. Meyer and Mr. M. Dommer both excused themselves from the afternoon program, so the Rev. W. Krueger of Friesland appeared on the afternoon instead of the morning program. In his paper, "Symbolism," he explained the church as a symbol. Following the business meeting the Rev. W. Zank of Waterloo closed the conference fittingly with an address based on 1 Cor. 15, 58 in which he admonished all to "Continue steadfast and unmovable, always abounding in the work of the Lord."

At this year's conference Mr. A. Coppens of Fond du Lac was elected to succeed Mr. M. Roehler as assistant secretary, and the Messrs. H. Ihlenfeldt of Columbus and Wm. Kirschke of Milwaukee were re-elected as members of the program committee. No other elections were held.

Throughout the conference the ladies of St. James Congregation served meals to the teachers in the dining

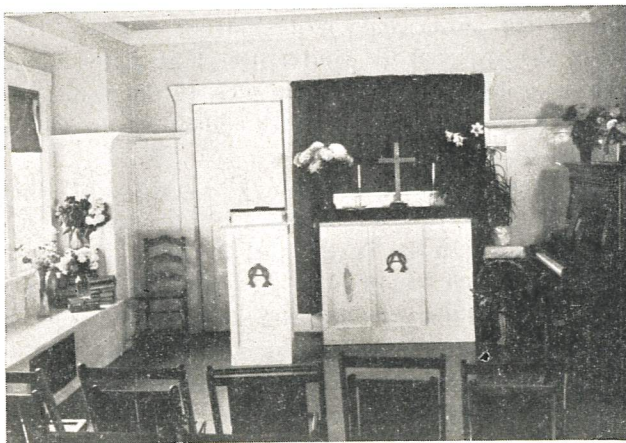
room in the school, and the members of the congregation at large opened their homes to the teachers in a fine spirit of Christian hospitality and love. The mechanical preparations for the conference were efficiently managed by the local teachers under the leadership of the principal, Mr. A. Fehlauer. The conference wishes to thank its hosts, Rev. A. Voss, the teachers, the ladies, and the individual members of the congregation for their fine hospitality. May our conference in their midst redound to our mutual benefit and to the greater glory of God's kingdom.

R. C. Jacobs, Secretary.

YOUR CHURCH'S MISSION PROGRAM DEDICATION — SEATTLE, WASHINGTON

The Past

The need for a mission of the Wisconsin Synod in Seattle has been recognized for many years. Ever since our Synod began to work in the Pacific Northwest, and especially since the organization of our scattered congregations and missions into a District in 1918, the need for such a mission was felt more keenly. It is true, there are other Lutheran churches in Seattle. But why should we continually transfer our church



members to other churches and then continue to train young men for the ministry in our institutions, only to find ourselves with more graduates and candidates than we can place. And a limited number of Synodical Conference churches in a city of more than half a million people by no means exhausts its mission opportunities. There is room for much work without duplication.

In the past, the lack of funds in our mission treasuries was often the reason why mission work was not begun in Seattle. But where funds were scant on the one hand, there was also, at times, a lack of sympathy and understanding for missions in the far West, when so many mission opportunities could be seen much nearer home, viz., in the Central States of our country.

In the past it was often possible to start a new mission in a home, in a rented hall or store building.

For the most part, the modern large city and life in the large cities precludes such possibilities. For even when people are willing to open their homes for public church services, the modern city home does not lend itself for such purposes. Suitable halls cannot always be rented. And, right or wrong, people hold back from going to church in some one's parlor or dining room.

It is understandable then, that members of our Wisconsin Synod in Seattle have gradually drifted into other churches during this long period of waiting. Some have drifted away from church entirely.

New Opportunity

When the present war began in Europe, repercussions were soon felt in our country. A veritable boom of war activity spread over the nation. Seattle became a chief center on the West coast for war activities of all kinds. The population of the city increased by leaps and bounds. Many Lutherans from the Central States and from the small cities and villages of the West are to be found among this new population and the influx of people still continues. It seemed, therefore, that we must begin our mission work in Seattle now or forget these mission opportunities altogether.

Our Beginning

In 1941 the Synod made \$4,000.00 available for mission work in Seattle. The local Mission Board extended a call to Pastor F. E. Stern who was at that time the missionary for the State of Arizona. He had practically completed his work in that State. The call was accepted and Pastor Stern arrived in the Northwest in October, 1941. He began his work at once and has labored faithfully and diligently.

By this time, however, sections of the city in which the local board had originally planned to begin a mission, were no longer open to us. Other Lutheran Synods had begun flourishing missions there. A thorough canvass of north Seattle showed a new and promising field in the North Park District. Sunday School and services were held in Community Hall. But it was seen at once that this building would not serve our purposes long.

The original plan of the Mission Board, to buy a lot and to erect a modest chapel, came to nought when our country entered the war on December 7 of last year. It was no longer possible to build. However, it was our good fortune to be able to buy a residence for \$3,500.00, two rooms of which could be remodeled into a chapel. And since the missionary and his wife live in the house also, two problems of our mission were solved. For with houses of all kinds at a premium, a considerable saving in rents has been effected.

The work of remodeling, the building of an altar and lectern, was done by the missionary and brother pastors. Hymn books and other church furnishings were donated by friends and by our congregations.

All are keenly interested in the welfare of our new mission. Landscaping and a new coat of paint give the chapel-parsonage an inviting atmosphere.

Dedication

The formal dedication of the chapel took place on October 25. Some forty-four adults filled the small auditorium. Missionary Stern conducted the dedicatory services and the undersigned based the sermon on Acts 17, 22f. The apostle Paul on Mars Hill in Athens, proclaiming the Unknown God to a city filled with religious superstitions, seemed to typify our mission endeavor in the cosmopolitan city on The Puget Sound. There is in a certain sense an abundance of religion and churches in a city like Seattle. There is orthodox Christianity, there are the sects, there is Modernism, Catholicism, Judaism, Lodgism, Buddhism, Christian Science, Spiritualism and a host of additional cults and moral uplift societies. Many of these know no Jesus Christ at all. Others who speak of Jesus and the Bible, have nothing to say about God's Son, the Crucified, who shed His blood to save the world from sin. To a large extent, in spite of many churches and much religion, Jesus is still the Unknown God. Our mission chapel was dedicated for the preaching of this Jesus Christ.

The Lord's blessing has richly favored the labors in this new mission field. We humbly beseech Him that He will continue to bless His servant and His word. May many be won by the preaching of the Gospel and in this His mission chapel find peace and eternal salvation.

W. Lueckel.

ANNIVERSARIES

SEVENTIETH ANNIVERSARY

St. Lucas Ev. Lutheran Congregation, Milwaukee, observed the seventieth anniversary of its organization,

October 25. Guest speakers: Pastor Adolph E. Frey, Pastor Otto B. Nommensen.

The following pastors have served the congregation: John Hodtwalker, 1872-1878; Chr. Reichenbecher, 1878-1887; B. P. N o m m e n s e n, 1887-1924; Ph. H. Koehler, since 1926.

Ministerial acts during the seventy years: 3,830

baptisms, 3,379 confirmations, 1,315 marriages, 1,182 burials, 146,153 guests at the Lord's Table.

Ph. H. Koehler.

SIXTY-FIFTH ANNIVERSARY

Emanuel Lutheran Church at Tawas City was organized August 5, 1877, at East Tawas. During the first five years the members met for worship in private

homes. Since there were no railroad facilities in those days, a pastor came from Bay City by boat once a month to serve the congregation. Reading services were conducted on other Sundays by one of the members. A resident pastor was called in 1882.

The present church building was dedicated to the service of the Lord in the fall of 1882. At that time the congregation numbered twenty-nine voting members. In 1921 the original building was enlarged to make room for a chancel.

From the beginning the congregation was affiliated with the Michigan Synod; when in 1892 this Synod joined the Wisconsin Synod, the congregation also affiliated with the Synodical Conference and has remained a member ever since. During the sixty-five years of its existence Emanuel has been served by twelve pastors. To provide Christian training for the children the congregation has always had a Christian day school. The present school building was erected in 1892. Thirteen teachers, seven male and six lady teachers have taught in the school. At present the congregation numbers about two hundred sixty-five communicant members.

May the gracious Savior continue to bless and prosper Emanuel Congregation. J. J. Roekle.

FIFTIETH WEDDING ANNIVERSARIES

On Sunday, November 8, in the afternoon and evening, Mr. and Mrs. Julius Garmatz, members of the St. John's Evangelical Lutheran Church, Lake Benton, Minnesota, celebrated their fiftieth wedding anniversary, at their home in Verdi, Minnesota, among their children, relatives, and friends. After an "open house" was held from three to six o'clock and a light dinner served in the evening, a brief service of thanksgiving was conducted by the pastor of the congregation. He addressed the group in German and English on the basis of 1 Sam. 7, 12 and Ps. 9, 1-2 respectively. The immediate relatives and friends of the honored couple joined in the worship. After the service, a social hour was spent.

May the Lord and God abundantly bless the celebrants in the future, too. Dr. Paul W. Spaude.

* * * *

The Reverend pastor G. A. Dettmann and wife were privileged to celebrate their fiftieth wedding anniversary October 27 in the circle of their family and several friends. At the time Prof. Wm. Huth, then pastor at Green Bay, Wis., performed the marriage ceremony. This took place October 27, 1892, at Brookside, Oconto Co., Wis.

At the jubilee the Rev. Fr. Brandt, their pastor at Appleton, Wis., addressed the jubilarians, praising the grace of God, which had been new day after day, upon which they may now also rely in the future. They may pray: "Lord, abide with us." G. E. B.



Mr. and Mrs. Henry Bartell, members of St. John's Lutheran Church of Neillsville, Wis., for forty-five years, celebrated their golden wedding anniversary on November 10 with a divine service of thanksgiving. The thank-offering of the celebration was designated by the aged couple for the Spiritual Welfare Commission. God be praised!

William A. Baumann.

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On September 25, 1942, Mr. and Mrs. William Weber, members of St. Paul's Ev. Lutheran Church of Hurley, Wis., were privileged to observe their golden wedding anniversary. An appropriate service was conducted at the church the undersigned basing his remarks on 1 Chron. 16, 8-11.

In grateful recognition of the many blessings of the past fifty years, the couple presented the congregation with two collection plates and in memory of their son who died in World War I with an Honor Roll for the boys serving in the present war.

May the gracious Lord continue to guide and bless them through the eventide of their life and finally grant them a blessed end.

R. C. Horlamus.

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On October 25, 1942, the relatives and the members of Zion Lutheran Church at Mercer, Wis., assembled at the Community Building in Mercer to join with Mr. and Mrs. Henry Peter in the celebration of their golden wedding anniversary. The Ladies' Aid serving as a committee of the congregation had prepared a fine luncheon for the occasion. At 2 P. M. an anniversary service was held, the undersigned basing his remarks on 1 Sam 7, 12. Mr. and Mrs. Peter were among the founders of our Zion Lutheran Church at Mercer.

May the gracious Lord continue to guide and bless them through the eventide of their life and finally grant them a blessed end.

R. C. Horlamus.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

NORTHERN PASTORS' AND TEACHERS' CONFERENCE

The Northern Pastors' and Teachers' Conference of the Michigan District will meet January 14 and 15, 1943, at St. John's Lutheran Church in Saginaw, O. Frey, pastor. Sessions begin at 9 A. M. sharp!

The following are the papers: "Does the Divinity of the Call Imply that Every Call Must Be Accepted?" W. Voss; "Our Work Among the Young People," V. J. Schulz; "Interpretation of the Liturgy in the New Hymnal," W. Schaller. There will also be an open discussion on the proposed pension plan.

Confessional: O. J. R. Hoenecke (O. Frey).

Sermon: O. J. Eckert (W. Franzmann).

Kindly announce early, stating clearly whether you desire meals or lodging or both.

Conrad Frey, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet, D. v., at New Lisbon, Wis. (A. Winter), on December 1, 1942.

Communion Service 10 A. M. (L. Witte, Al. Berg).

Exegesis 1 Tim. 5, M. Glaeser; Text for First Sunday in Advent, G. Zunker; "Faith Cure," A. Looock; "The Unforgivable Sin," E. C. Berg; "When did Christ descend into Hell?" C. Siegler.

O. A. Sommer, Sec'y.

NOTICES

The Rev. H. Schaar of Woodland, Wis., has been appointed to act temporarily as Visitor of the Dodge-Washington Conference of the Southeast Wisconsin District.

R. O. Buerger,

President Southeast Wisconsin District.

* * * *

The Library of Dr. Martin Luther College received the sum of \$6.00. This represents a memorial wreath gathered in memory of August Kuester, who for quite a number of years was steward at our institution. To the kind donors I express our thanks.

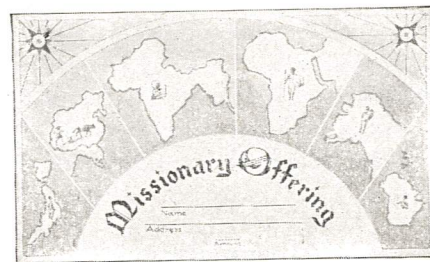
E. R. Bliefernicht, Librarian.

CHANGE OF ADDRESS

Rev. R. Jungkuntz, 625 Yuba St., Janesville, Wis.

Rev. A. Schuetze, Isabel, South Dakota.

MISSION FESTIVALS



Second Sunday after Trinity

St. Luke's Church, Germantown, So. Dak.
Offering: \$65.52. C. Found, pastor.

Fifteenth Sunday after Trinity

Emmanuel's Church, South Shore, So. Dak.
Offering: \$94.00. C. Found, pastor.

Seventeenth Sunday after Trinity

Trinity Church, Grafton, Nebr.
Offering: \$133.01. R. H. Roth, pastor.
Calvary Church, Thiensville, Wis.
Offering: \$140.20. M. Albrecht, pastor.

Eighteenth Sunday after Trinity

Christ Church, Eagle River, Wis.
Offering: \$141.60. Jos. D. Krubsack, pastor.
St. John's Church, Firth, Nebr.
Offering: \$86.82. E. F. Hy. Lehmann, pastor.
Grace Church, Three Lakes, Wis.
Offering: \$54.85.

Nineteenth Sunday after Trinity

Mount Olive Church, Lincoln, Nebr.
Offering: \$30.10. L. Gruendemann, pastor.
Grace Church, Pickert, Wis.
Offering: \$93.27. V. Siegler, pastor.
St. Paul's Church, Monroe, Mich.
Offering: \$83.00. G. Ehnis, pastor.
St. John's Church, Minneapolis, Minn.
Offering: \$900.00. Paul C. Dowidat, pastor.

Jerusalem Church, Milwaukee, Wis.
Offering: \$749.81. J. C. Dahlke, pastor.
Our Redeemer Church, Wabasha, Minn.
Offering: \$35.46. Herbert F. Muenkel, pastor.
Dupree Luth. Church, Dupree, So. Dak.
Offering: \$33.05. E. L. Mehlberg, pastor.
Faith Luth. Church, Faith, So. Dak.
Offering: \$57.90. E. L. Mehlberg, pastor.
St. Paul's Church, Crandon, Wis.
Offering: \$49.60. W. A. Gieschen, pastor.
Peace Church, Argonne, Wis.
Offering: \$16.05. W. A. Gieschen, pastor.
Christ Church, Hiles, Wis.
Offering: \$7.05. W. A. Gieschen, pastor.
Hope Church, Detroit, Mich.
Offering: \$156.01. W. Valleskey, pastor.

Twentieth Sunday after Trinity

St. Paul's Church, Cudahy, Wis.
Offering: \$126.78. G. Hoenecke, pastor.
St. Matthew's Church, Winona, Minn.
Offering: \$517.34. A. L. Mennicke, pastor.
St. John's Church, Enterprise, Wis.
Offering: \$86.50. Herbert Lemke, pastor.
Grace Church, Monico, Wis.
Offering: \$36.42. Herbert Lemke, pastor.

Twenty-first Sunday after Trinity

St. Paul's Church, Cataract, Wis.
Offering: \$36.46. O. A. Sommer, pastor.

Twenty-third Sunday after Trinity

St. Paul's Church, Hurley, Wis.
Offering: \$72.92. R. Horlamus, pastor.
Zion Church, Mercer, Wis.
Offering: \$27.75. R. Horlamus, pastor.

F. A. Werner, St. Croix Falls, Redeemer.....	60.52	
C. F. Bolle, St. Paul.....	202.43	
A. C. Haase, St. Paul.....	401.71	
C. P. Kock, St. Paul.....		71.15
J. Plocher, St. Paul.....	225.90	
J. W. F. Pieper, Somerset.....	4.66	
J. W. F. Pieper, Stillwater.....	65.00	
A. W. Saremba, Weston.....	69.00	20.00
E. M. Schroeder, Woodville.....	132.00	

Redwood Falls Conference

J. G. Bradtke, Arlington.....	\$ 274.00	\$.....
A. C. Krueger, Cedar Mills.....	777.12	47.10
W. J. Schmidt, Danube.....	194.54	
Theodor Bauer, Echo.....	314.98	
C. C. Kuske, Emmet.....	169.34	5.00
G. F. Zimmermann, Essig.....	117.84	
Im. F. Albrecht, Fairfax.....	174.50	44.00
C. C. Kuske, Flora.....	234.18	
G. F. Zimmermann, Ft. Ridgely.....	106.76	
Hy. Boettcher, Gibbon.....	70.70	
E. R. Becker, Milroy.....	29.56	
M. J. Wehausen, Morton.....	321.50	
I. F. Lenz, Olivia.....	19.00	5.00
A. W. Fuerstenau, Omro.....	446.95	
Edw. A. Birkholz, Redwood Falls.....	280.04	
Aug. Sauer, Renville.....	200.00	
G. R. Schuetze, Seaforth.....	1.84	
E. G. Fritz, Wellington.....	487.25	3.00
Aug. Sauer, Winfield.....	325.00	
C. W. A. Kuehner, Winthrop.....	64.23	26.50
F. E. Traub, Wood Lake.....	472.47	38.25

Crow River Valley Conference

W. G. Voigt, Acoma.....	\$ 259.02	\$.50
E. R. Berwald, Buffalo.....	123.43	
F. R. Weyland, Crawford's Lake.....	28.35	
M. Schuetze, Ellsworth.....	285.00	
Elmer J. Zehms, Graceville.....	76.25	
H. C. Duehlmeier, Hancock.....	294.91	
W. J. Schulze, Hutchinson.....	302.93	
P. R. Kuske, Hutchinson, Trinity.....	90.82	
Karl J. Plocher, Litchfield.....	79.10	
W. P. Haar, Loretto.....	185.85	
E. A. Binger, Lynn.....	194.90	
M. J. Lenz, Monticello.....	83.16	
F. R. Weyland, Montrose.....	15.90	
W. C. Nickels, Pelican Lake.....	197.58	4.00
S. Baer, Rockford.....	451.36	

New Ulm Conference

H. C. Sprenger, Balaton.....	\$ 89.91	\$.....
M. C. Kunde, Brighton.....	70.95	8.55
L. W. Schierenbeck, Butterfield.....	94.98	15.50
M. C. Kunde, Courtland.....	46.59	
L. W. Schierenbeck, Darius.....	46.43	10.27
H. A. Scherf, Eden.....	215.00	8.00
A. J. Maas, Island Lake.....	44.03	
Dr. Paul W. Spaude, Lake Benton.....	51.15	
W. Frank, Morgan.....	120.35	
G. Hinnenthal, New Ulm.....	762.61	12.00
F. Koehler, Nicollet.....	985.99	
R. Schierenbeck, Sanborn.....	454.50	
G. Theo. Albrecht, St. Peter.....	224.00	
Wm. C. Albrecht, Sleepy Eye.....	241.19	
A. J. Maas, Tyler.....	28.53	
Dr. Paul W. Spaude, Verdi.....	23.70	
Karl Brickmann, Vesta.....	223.95	

Totals \$ 20,126.24 \$ 341.82

Memorial Wreaths

In Memory of	Reverend	Amount
Mrs. Sophie Schrader.....	A. W. Blauert, Austin.....	\$ 6.00
Henry Doering, Sr.....	R. Jeske, Union.....	10.00
Henry Doering, Sr.....	R. Jeske, Union.....	1.25
Herman Seppmann.....	A. Ackermann, Mankato.....	1.50
Fred Lindhorst.....	A. Ackermann, Mankato.....	6.00
Mrs. Lena Treuloff.....	Aug. W. Saremba, Cady.....	6.00
Frank Schier.....	E. H. Bruns, Delano.....	20.50
Mrs. Minnie Moritz.....	C. F. Bolle, St. Paul.....	3.00
Baby Robert Kuesel.....	Aug. W. Saremba, Weston.....	39.00
Louis J. Dickmeyer.....	Im. F. Albrecht, Fairfax.....	27.00
Herman Schmechel.....	E. G. Fritz, Wellington.....	60.00
Emil Froemming.....	W. G. Voigt, Acoma.....	1.00
Lorraine Rannow.....	W. G. Voigt, Acoma.....	.50
Mrs. John Buhr.....	W. J. Schulze, Hutchinson.....	6.00
Mrs. Henrietta Pautzke.....	W. C. Nickels, Pelican Lake.....	28.00
Aug. Wendt.....	O. P. Medenwald, Amery.....	1.85
Mrs. O. Friberg.....	O. P. Medenwald, Amery.....	9.50
Mrs. Ida Kleist.....	J. G. Bradtke, Arlington.....	5.00
John H. Kriel.....	I. F. Lenz, Olivia.....	22.00
Mrs. Lilly Lange.....	A. W. Fuerstenau, Omro.....	42.25
Mrs. Frank Fritz.....	E. G. Fritz, Wellington.....	41.25
Mrs. Mary Muchow.....	C. Wm. A. Kuehner, Winthrop.....	26.50
John Kruse.....	W. J. Schulze, Hutchinson.....	7.50
Edwin Dittbenner.....	H. A. Scherf, Eden.....	8.00
Mrs. Chas. Tomschin.....	G. Hinnenthal, New Ulm.....	42.50
Mrs. Wm. Fitzke.....	G. Theo. Albrecht, St. Peter.....	16.00
Elmer Batzlaff.....	R. Schierenbeck, Sanborn.....	4.50
Wm. Gosewisch.....	A. Ackermann, Mankato.....	52.00
Mr. and Mrs. Gust Schirrschmidt.....	A. Ackermann, Mankato.....	25.00
Rosalie Deuber.....	A. Ackermann, Mankato.....	14.50
Mrs. Carroll Sexe.....	A. Ackermann, Mankato.....	8.00
Mrs. Aug. Lenz.....	R. J. Palmer, Minneapolis.....	10.25
Paul Baboltz.....	Im. F. Albrecht, Fairfax.....	45.50
Mrs. Gust Eggert.....	W. J. Schulze, Hutchinson.....	25.75
Theo. Louis Hahnke.....	W. C. Nickels, Pelican Lake.....	19.50
Mrs. Chester King.....	L. W. Schierenbeck, Butterfield.....	26.45

H. R. KURTH, District Treasurer

MINNESOTA DISTRICT

June, July, August, 1942

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
A. W. Blauert, Austin.....	\$ 23.42	
Theo. Haar, Bear Valley.....	141.00	
Jul. F. Lenz, Bremen.....	177.23	
E. G. Hertler, Brownsville.....	4.50	
R. Jeske, Caledonia.....	494.60	
Karl A. Nolting, Frontenac.....	170.51	
T. E. Kock, Goodhue.....	160.00	
F. W. Weindorf, Goodhue, Grace.....	160.50	
F. W. Weindorf, Goodhue, St. John's.....	326.64	
E. G. Hertler, Hokah.....	88.55	
E. G. Hertler, La Crescent.....	16.40	
T. H. Albrecht, Lake City.....	68.31	
Theo. Haar, Mazeppa.....	186.00	
T. E. Kock, Minneola.....	238.00	
H. J. Anger, Nodine.....	161.00	
N. A. Reinke, Oronoco.....	187.05	
N. A. Reinke, Poplar Grove.....	42.38	
Geo. W. Scheitel, Potsdam.....	275.55	
E. G. Hertler, South Ridge.....	271.85	
R. Jeske, Union.....	120.55	
H. F. Muenkel, Wabasha.....	6.06	
Karl A. Nolting, West Florence.....	216.00	
Paul E. Horn, Zumbrota.....	450.00	

Mankato Conference

E. Schaller, Alma City.....	\$ 98.43	\$.....
W. Schuetze, Belle Plaine.....	505.77	
A. Jul. Dysterheft, Helen.....	290.50	
L. F. Brandes, Jordan.....	213.00	15.00
A. Martens, Lanesburg.....	195.06	
A. Ackermann, Mankato.....	573.06	10.00
R. A. Haase, North Mankato.....	75.00	
A. H. Mackdanz, St. Clair.....	141.16	
O. K. Netzke, Smith's Mill.....	75.88	

St. Croix Valley Conference

O. P. Medenwald, Amery.....	\$ 75.15	\$.....
A. W. Saremba, Cady.....	106.00	
F. A. Werner, Centuria.....	57.00	
O. P. Medenwald, Clear Lake.....	54.12	
E. H. Bruns, Delano.....	96.15	
L. W. Meyer, Farmington.....	490.78	
E. W. Penk, Grant.....	116.00	
P. R. Kurth, Hastings.....	46.91	
R. J. Palmer, Minneapolis.....	81.63	
R. C. Ave Lallemand, North St. Paul.....	125.00	
A. H. Leerssen, Nye.....	19.00	
A. H. Leerssen, Osceola.....	35.00	
Otto Klett, Prescott.....	102.50	

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 3, 1943

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.
 In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2 ⁵/₁₆ × 3 ⁵/₈, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
100 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.
 Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printed in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes and Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1944. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodical. At the same time we direct the attention to subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1943 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1943.

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