

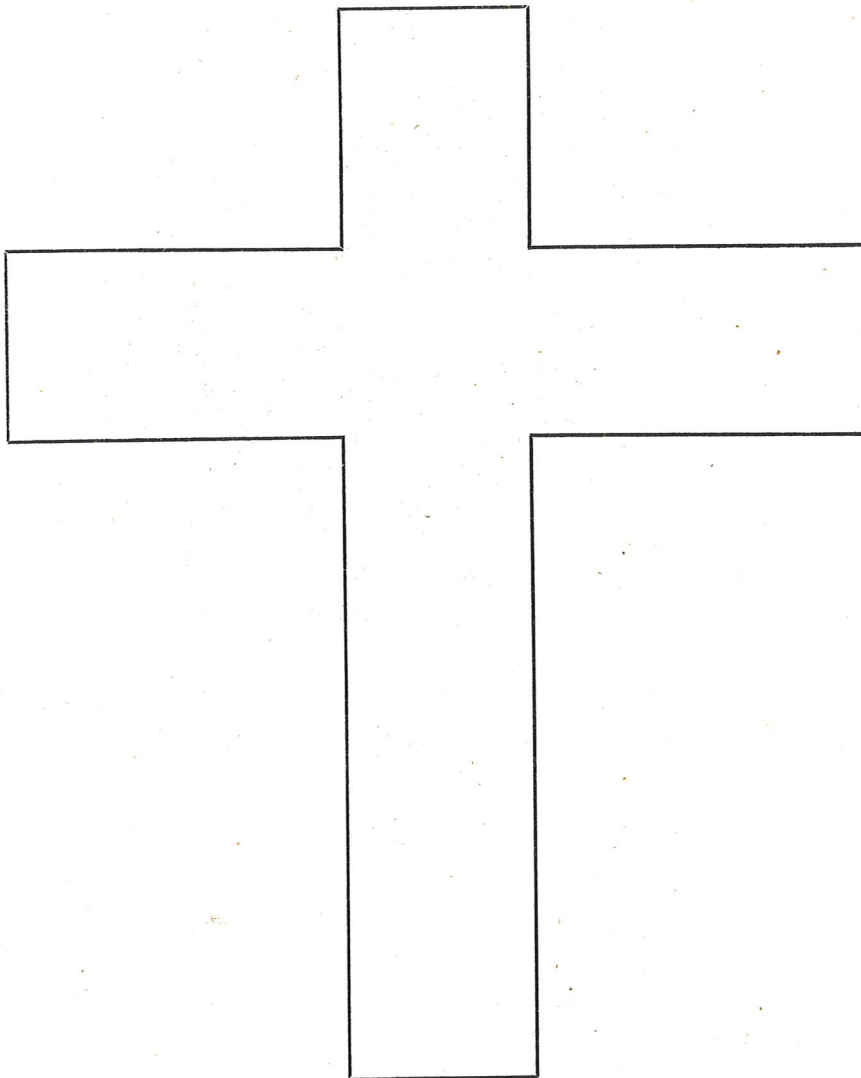
The Northwestern Lutheran

"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 4



"THE SON OF GOD LOVED ME AND GAVE HIMSELF FOR ME"
Galatians 2:20

THE SERPENT OF BRASS

Text: John 3: 14-15

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

In the nocturnal interview which Jesus granted to Nicodemus He referred to the serpent which Moses lifted up in the wilderness. He compared himself to that serpent in this respect that He also would be lifted up, and that by such lifting up a salutary purpose would be achieved. — We have just entered the Lenten season, in which we meditate on the suffering and death of our Lord. It will be worth our while to devote a few moments to the incident in the desert to which Jesus referred in such a most solemn fashion.

Read the Story of the Brazen Serpent in Numbers 21, 4-9

When the Edomites refused the Children of Israel the privilege to cross their country, God's people were forced to travel through a dismal wilderness. Very little vegetation was found there, and drinking water was very scarce. For food they had Manna, which the Lord granted them every day in sufficient quantity.

No matter how wearisome were the conditions in this desert, the Children of Israel should have been thankful to God for having delivered them out of the house of bondage in Egypt with a mighty hand, and should have looked hopefully into the future for the day when they would enter the promised land of Canaan. They should have borne the difficulties of the journey cheerfully. God's mighty aid in the past held out glorious hopes to them for the future.

Yet the Children of Israel looked only on the things which they saw, the lack of food and water, and complained that they were tired of having nothing to eat but the Manna, which they called a "light," that is, a wretched bread.

God's Judgment — God's Help

Then the Lord sent large fiery serpents, bright of color but very poisonous in their bite, among the people, so that they died in great numbers. This brought them to their senses. They confessed their sin and pleaded

for help. The Lord's boundless mercy shone forth in surpassing splendor. He might have removed the fiery serpents. But then the Children of Israel would soon have forgotten their lesson. God left the fiery serpents and provided a help in a way that would at the same time serve as a training and also symbolize the great salvation which He was preparing for the whole world.

Moses, by order of God, made a serpent of brass, an exact copy of the ser-

ping. God used the brazen serpent for that purpose.

It was evident to everybody that the brazen serpent as such could not heal the bite of the fiery serpents. It was evident to everybody also that impaling the brazen serpent could not check the fierceness of a real serpent nor render its bite harmless. It was evident, furthermore, that a mere look as such could have no healing effect. To look at the brazen serpent and to expect life-giving results from that look on the strength of God's promise simply meant to accept the salvation of God in faith.

The God-Given Remedy

Moses concludes the story of the brazen serpent with this remark: "And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." The people had repented of their sin. Their sin had been forgiven. The plague of the fiery serpents continued for many days, to remind them of their sin and weakness, and of the holy wrath of God. But they had the God-given remedy in their midst. And every case of a healed man helped to nourish their faith in God's saving love

and power.

The Brazen Serpent Prefigured Christ

Jesus assures us that this serpent of brass prefigured Him. We read His words in John 3, 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Jesus mentions as the main similarity between Him and the brazen serpent this fact that both are sources of life: the serpent restored temporal life, it healed the body from a painful sore; and Jesus brings us eternal life, removing from our whole person, body and soul, the curse of sin. Then He mentions particularly two points of comparison: one is that He, like the serpent, will be lifted up; the second, that faith is required in order to benefit by

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pents that caused all the havoc. He impaled this brazen serpent in full view of the whole camp. There hung the brazen serpent, signifying the defeat of the real serpents. These fiery serpents were still there, as ferocious as ever, reminding the people of their sin and of the wrath of God; but there hung the brazen serpent, proclaiming in symbolical form the triumph of God's saving love over the death caused by every serpent.

Israel's Mistake

The point in which the Children of Israel had failed so utterly was their lack of faith. God had promised them the inheritance of Canaan and had supported His promise with mighty signs and wonders in their rescue from Egypt. Yet they failed to trust Him and His guidance. They had not learned to look at the things they did not see. Their faith needed strength-

Editorials

The Cross and the Lenten Season There is no command in Scripture requiring the observance of such a special season of the church year as the Lenten season or any of the other fixed holidays of the church to which we are accustomed, but there can be no question that our souls are greatly enriched by the Lenten season as it is observed in our circles. It draws us closer to the cross on which our Redeemer died.

The cross is the heart and center of all truly Christian preaching. The circumstance that the cross has been pushed into the background of much so-called Christian preaching in our day does not alter that truth. The preacher who sticks to the preaching of the cross will not make any headlines, as may the preacher who shrieks about the injustice done to Finland, who clamors for the abolition of all saloons and taverns or who advocates some international organization to secure the peace after the war, but he is preaching what God wants him to preach.

St. Paul knew the essentials of Christian preaching, and he said: "I determined not to know anything among you save Jesus Christ and him crucified." Men are saved only as they cling to Jesus the Savior who was crucified for their sins. In the degree that men stray from the cross or wander from the blood of Christ their religion becomes worthless.

We of our church are greatly blessed because all its preaching is centered in the crucified Christ. But the preaching at the special Lenten services especially keeps the cross in the foreground because the sermons are based almost exclusively on the story of Christ's suffering and death or the Old Testament prophecies which pointed forward to it.

People sometimes get tired of hearing the same truth all the time. Their Old Adam is looking for something more novel and sensational. But if you have a pastor who keeps on preaching Christ and Him crucified, thank God for him and his message. The true Christian does not go to the Lenten services to hear something sensational but to hear the old, old Gospel of the blood atonement, and he goes home from these services refreshed in soul and spirit.

Sweet the moments, rich the blessing
Which before the cross we spend;
Life and health and peace possessing,
From the sinner's dying friend.

I. P. F.

* * * *

We Have Been Looking For It Finally it has come. We have been expecting it to arrive all along. It had been hinted here and there and covertly spoken of by ever so many but no one attempted to make a clear-cut statement about it. Now John D. Rockefeller, Jr., gave it birth. The Protestant Council had a dinner to start a campaign to raise \$800,000 recently. Mr. Rockefeller was one of the invited guests and one of the speakers. At this occasion he spoke of this new thing. He called it, according to the report of the daily press, "A Reborn Church of the Living God." This "reborn church" will demand no adherence to ordinances or confession and will pronounce rituals and creed as nonessential. "Its object would be to promote applied religion, not theoretical religion, and its first concern would be to encourage Christian living seven days a week."

All this sounds pious enough and is catchy enough to entrap many unsuspecting souls. Yet those are old phrases, shop-worn and dull. We have heard this same language for decades. It is the old lodge language. If these, perhaps well meaning people, would study the Scriptures and let the Scripture be their guide, their rule and norm of faith and life, they would hesitate to make such statements. Did Christ insist on a good moral life first or did He look for faith *first* — *faith and confession*? Let us be sure about this lest we too be caught by such high-sounding phrases and vain philosophy. Of the disciples He demanded a *confession*. And when Peter answered, "Thou art Christ, the Son of the living God," Christ blessed him for it. John 8, 31 Christ said: "If ye *continue* in my Word, then are ye my disciples *indeed*." Matth. 10, 32, "Whosoever shall *confess* me before men, him will I also confess before my Father." Luke 9, 26, "Whosoever shall be ashamed of me and my *words*, of him shall the Son of man be ashamed when He shall come in His own glory." Matth. 28, 18-20, "Teaching them to *observe all things* whatsoever I have commanded you." John 10, 27, "*My sheep hear my voice*." Does Christ demand faith first and confession in the passages quoted? Most certainly. We could multiply quotations of like tenor from the Scriptures without end in which *faith and confession* are emphasized as the true marks of Christ's followers. In fact in Romans 16, 17 God says: "Now I beseech you, brethren, mark them which cause division and offences *contrary to the doctrine which ye have learned*; and avoid them." And 1 John 4, 3 we read: "Every spirit that *confesseth* not that Jesus Christ is come in the flesh (to be our Savior) is not of God." Confession, confession, faith, faith — that is the cry of the Lord in the Bible. Life, Christian life, yes! That will follow faith, as surely as spring follows winter, as surely as a good tree brings forth good fruit. But — you can't get fruit until you have a tree. First faith and then a Christian life. That is the order. "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 all this talk about a "church" that will emphasize Christian living above faith in the redemption of Christ sounds well enough but is nonsense.

W. J. S.

* * * *

Church — Kingdom Of God? Are these two terms synonymous? They are if

you have the correct understanding and meaning of the word "church." The word "church" may mean a *visible* body and also an *invisible* communion. Used in the first sense the word "church" means a visible assembly in which the Word is preached and the sacraments are administered. In the second sense the word "church" means the communion of saints or the congregation of all true believers on earth. It is in the latter sense that we also call the Church the Kingdom of God. There is much misunderstanding here. Mr. Rockefeller also belongs to those who do not know what the Church of God is. He belongs to those, perhaps, who are looking for Christ to establish His kingdom on this earth — sometime, somehow, somewhere. This is the dream of the Millennialists. If the newspaper report can be trusted Mr. Rockefeller said that the "reborn Church

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STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXIV

Of the Mass

II

THE horrible abuse of the Mass which changed this precious means of grace, by which the Lord conveys and seals to us the forgiveness of our sins, into a meritorious work on our part, whereby the priest, through merely performing the outward ceremony correctly, establishes a claim on God's favor, gradually led to an "infinite multitude of Masses." Whenever any one was troubled in his conscience about some sin, he would go to the priest, would pay the price, and have him read a Mass, thus to make atonement for his sins. In their last will people would provide that certain sums, be set aside for the express purpose of paying for Masses to be read for them in order to shorten their term in Purgatory. Mourning children were urged by the church that out of love to their departed parents they must have Masses read for their souls which were sweltering in Purgatory. The church, of course, must collect a fee, it cannot do this service free of charge, for that would vitiate the Mass as a meritorious work. The person asking for a Mass must pay for it.

This is a grave accusation, and in the second part of the present Article our fathers proceeded to support it briefly with Scripture proof.

II. Instruction Concerning the Error

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ, once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. — It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly, it is hoped that everybody will understand that this error has not been reprovved without due reason.

NOTES

To consider the Mass as a meritorious work conflicts with the basic truth of the Gospel that Christ by the sacrifice of Himself has completely wiped out our guilt. Christ's death on the cross was not, so to speak, a down payment which we must then complete ourselves in this life and in Purgatory. Nor was Christ's death merely the price for a little strength, so that by properly using this beginning of grace we would be enabled to do the rest ourselves: Christ procured for us a complete salvation, which is being offered to all free of charge, for all to accept and enjoy. What a disgrace to the tremendous sacrifice of Christ if we try to supplement it by paying for a Mass or two!

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass takes away the sins of the living and the dead by the outward act, justification comes of the work of Masses, and not of faith, which Scripture does not allow.

NOTES

God's grace and the forgiveness of our sins are offered to us, not to pay for them, not to merit them, but simply to accept them in faith. Hence, we go to church and hear the Word of God, not to perform some imposed duty, but to strengthen our faith. Likewise we go to the Lord's Table, not to do a good work, but because there our faith is to be nourished in a special way.

But Christ commands us, Luke 22, 19: This do in remembrance of Me. Therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. Therefore this Sacrament requires faith, and is used in vain without faith. For to remember Christ is to remember the history, for this realize that they are truly offered unto us. Nor is it enough only to remember the history for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there

the Sacrament may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine.

NOTES

From the words of institution it is clear that the Supper is to serve this very purpose that anxious consciences be cheered and comforted. To make a meritorious work of the Mass conflicts with its very nature and purpose. — Ambrose was a famous bishop of Milan. He died in 384.

Since our consciences are bound by these considerations, so our fathers testified, we have abolished the abuse and have reintroduced the original manner of celebrating the Lord's Supper.

III. The Custom of the Early Church Restored

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass they speak very much.

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PROUD TALK

HUMILITY or meekness is not one of the outstanding virtues of our American people. As a people we are inclined to boast and to brag and to feel rather self-sufficient. "If the Lord will" is seldom heard in our speech and, what is worse, does not play much of a role in our thoughts and calculations. We are inclined to indulge in a lot of proud talk which puts God of the glory which is His due. That is a dangerous business as history abundantly proves. Nebuchadnezzar and Belshazzar serve as warning examples.

Nebuchadnezzar

Before interpreting the ghost-like handwriting on the wall Daniel in a blunt address told King Belshazzar that he had not learned the lesson which his great predecessor on the throne, Nebuchadnezzar, had learned by bitter experience.

Without mincing words Daniel told him: "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom and majesty and glory and honor; and for the majesty that he gave him, all people, nations and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart though thou knowest all this, but hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy lord, thy wives and thine concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which see not nor hear nor know, and the God in whom thy breath is and whose are all thy ways hast thou not glorified. Then was the

part of the hand sent from him, and this writing was written."

When Nebuchadnezzar was at the height of his career as the head of the greatest world power, he did not give the credit for it to God but claimed it himself. He boasted in his pride: "Is not this great Babylon that I have built for the house of my kingdom by the might of my power and for the honor of my majesty?" The boast had barely fallen from his lips when he lost his reason, was driven from the habitations of men and lived like an animal among the beasts of the field till, as we are told, his hairs were grown like eagle feathers and his nails like birds' claws. He had been weighed and found wanting. Later,



when his reason had returned, Nebuchadnezzar realized what had been the cause of his downfall and gave all glory to God saying: "Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth and his ways judgment, and those that walk in pride he is able to abase." He was cured of his proud talk. He had learned the hard way.

Belshazzar

Belshazzar knew this story but did not take it to heart. He had not humbled himself before God but in the most flagrant manner he blasphemed the Lord God of Israel. In defiance of God and to express his utter contempt of God he, in the midst of a drunken orgy, not only used the sacred vessels of God's house to drink wine out of them but at the same time with his drunken companions praised the

gods of their own invention and manufacture.

As a result of this the "Mene, mene, tekel, upharsin" was written on the wall. Daniel told him that this meant that God had numbered his kingdom and that it was finished, that he himself had been weighed and found wanting and that his kingdom would be given to the Medes and Persians. That same night the Medes and Persians captured Babylon, Belshazzar was killed and the great Babylonian empire, which had seemed to be invincible, came to an end.

Americans

We Americans would do well to pause and consider these two examples. We proudly call ourselves the greatest nation on the face of the earth. We have immense natural resources and a standard of living that stands unsurpassed. We like to brag and boast about it, as though it were all our own doing and God had had nothing to do with it.

We feel so strong that we claim that we can never be defeated. We point to our superiority in ships, planes, guns, ammunitions, inventive genius, manufacturing facilities, etc. We are cocksure of eventual victory because of these things, and the Lord figures mighty little, if at all, in our reckonings.

The absolute certainty of victory has been dinned into our ears by newspaper editorials, by radio commentators, by generals and admirals and others in high places. We have largely been talking the proud language of King Nebuchadnezzar. It is high time that we learn that the destinies of men and nations rest altogether in the hands of our God.

What men say can not happen does happen. Who among us or even among the military experts would have believed a few short weeks ago that such an offensive as the Germans staged in December on the western front were possible? Maybe God wanted to humble us by means of this setback and knock the conceit out of us.

He found us lacking in the Christian virtue of humility and guilty of the failure to give all glory to our God. It is high time that we learn that it is

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Siftings

BY THE EDITOR

The Federal Council Of Churches does not concern the Lutheran Church bodies. None of them are members. The United Lutheran Church holds a consulting membership. The Federal Council of Churches then is made up of the church bodies of the *Reformed* churches. The *purpose* of the Federal Council of Churches is thus stated by them: "To more fully manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

The Universalist Church made application for membership in this body. This application was considered in a recent meeting of the Federal Council of Churches and was rejected. The Universalists are a very small church body, numbering but 48,665 members in 1943. The body denies the doctrine of the Trinity, although it is claimed that in late years this doctrine has been re-studied by them and that they are inclined to accept it. But "the almost persuaded" was not enough to gain admittance into the membership of the Federal Council of Churches.

* * * *

Reporting And Publishing The Sins of a Roman Catholic priest in the columns of its paper the *San Francisco News* made itself very unpopular with that church and stands in danger of losing many readers. A priest was arrested for drunken driving while in the companionship of a woman. The priest was fined \$250 by the court. The *San Francisco News* carried this news item in spite of the fact that the office of Archbishop John J. Mitty made two attempts to have the story suppressed. The result was that the Archbishop promised an organized boycott by the Roman Catholic Church against that paper. The Archbishop declared the *News* to be "bigoted" and "antagonistic." Would you call it that? But don't overlook the power of Rome. She not only threatens, but she does things, which the *San Francisco News*, no doubt, knows well by now.

* * * *

Now We Have the chaplains' assistants — these are women. This innovation has come from Canada. Two women have already been assigned to work in this capacity. The *Christian Century* reports these women are Wilma Thomas and Madeline Hawkins. They have entered the WAC officers' school to

fit themselves for their new roll. Both have been deaconesses. It is said that they will do their work among the women in uniform. Why not? We have everything else under approval now, why not that? We expect that even this will not be the end. But where is the end? Oh, that we knew! Inevitably B follows A. Let's be careful when saying A.

* * * *

This From Mexico. We take it from the *Christian Century*. "The Archbishop of Mexico, Msgr. Luis Maria Martinez, has put himself officially at the head of the bitter campaign against Protestantism launched by the Roman Catholic Church. In a pastoral letter dated October 29 and read in all churches throughout the country, the Archbishop urgently summons all Catholics to join in a modern crusade for the 'defense of the faith.' Recalling the ancient battle of the crusaders, 'God wills it,' Msgr. Martinez orders the mobilization of 'everybody: men and women, adults and children, learned and ignorant, rich and poor,' for the defense 'against the attack from the Protestant error.' He refers to 'the intensive propaganda that is being carried on throughout the republic by Protestant sects with a perfect organization and powerful economic resources,' by which they try 'to take away from the Mexicans their richest treasure, their Catholic faith brought to us four centuries ago by the most holy Virgin of Guadalupe.'" None but Rome is capable of such a misrepresentation of facts.

* * * *

A Unique Venture is that of the Brethren in Pennsylvania. The church purchases desirable farmland in the state and sells it to young couples who are members of the church on the basis of 10% down and the balance in twenty yearly installments. The Rev. A. Ritchie Low, pastor of the United Church of Johnson, Vermont, has urged the Protestant churches of that state to invest funds in farmland and to give financial assistance to Protestant couples desiring to farm and raise families. He believes that the Protestant churches of the state have endowment funds totaling more than a million dollars which could be made available for the purpose, and pointed out that unless the Protestant population of rural Vermont is increased many of the country churches will be forced to close within the next few years, because of population shifts.

Brooklyn Has A Masjid (an Islam place of worship). Besides this it has opened a school for the teaching of Arabic and Islamic culture and living quarters for members of the faith. This venture occupies three buildings in the downtown Brooklyn area. It is said that this is the only Islamic Mission in this area. This mission will serve many people from Egypt, Morocco and Arabia. The usual prayers — five times daily — are recited here.

* * * *

Rome Justifies The Double Life Of Its Clerics, when faced with the objection that many Popes were arch-criminals, murderers, adulterers, even unbelievers, by saying that it is the high office that elevates a man, and that the man himself does not either enhance or degrade his office. The *Columbia* which claims to be the largest Catholic magazine in the world, dramatically explains how the power of the Roman priest depends solely on the legal authorization of his office, and has nothing to do with the man himself, his morals or his beliefs, as follows:

"A priest's existence would be justified if he never did anything but give us the infinite boon of the Mass. If he said it on an old crate in a ramshackled barn, in the most barbarous Latin, with no music but the cackling of hens and the mooing of cows; if he paused after the Gospel to *preach the purest balderdash*, mingled with constant appeal and demands for money, or the dullest observations on the weather; if he were ugly, ignorant, dirty, tactless, profane, greedy, cantankerous, intolerant, even immoral — if all these conditions existed, and the man was properly authorized to say Mass, and said it, he would be conferring on his parishioners a favor so great that they ought to be glad to crawl for miles on hands and knees, if necessary, to receive it." (C. C. 12/44.)

Again we see how the antichrist clearly contradicts the Bible where God clearly states that according to his *person* the bishop should be blameless; "that he should be *apt to teach*, that he should be of good behavior, not given to wine, not greed of filthy lucre, but patient, not a brawler, not covetous, not a novice, lest being lifted up with pride he fall into the condemnation of the devil; holding the mystery of the faith in a pure conscience" (1 Tim. 3; 2 Cor. 6, 3; Tit. 1). The ministers are to be witnesses of Christ in word and deed, lest by a contradictory life of the minister the Gospel be blamed (2 Cor. 6, 3; compare 1 Thess. 2). Rome has an answer for everything, but here again the answer is not that of the Bible.

IN THE FOOTSTEPS OF SAINT PAUL

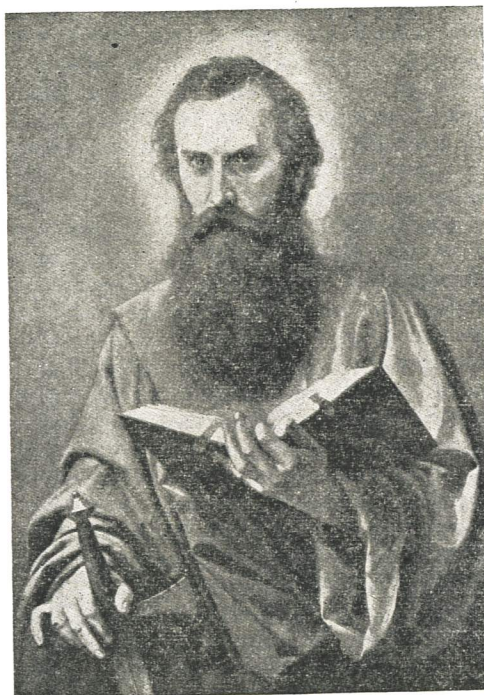
SAUL AND STEPHEN THE HELLENIST

WE should like to continue our journey in the footsteps of Saint Paul. We have already followed him through the streets of his birthplace, Tarsus in Cilicia in Asia Minor. We have seen him sitting at the feet of the great Jewish Roman Rabban Gamaliel. Our first meeting with Saul in the Acts of the Apostles lets us see the witnesses who stoned Stephen laying down their clothes at a young man's feet whose name was Saul (Acts 7, 58). Thus the first clash of Saul with Christendom opens on a violent scene. To arrive at a correct understanding of Saul in his clash with Stephen and the part he played therein it will at first be necessary to look at Stephen. We should like to view him as a Hellenistic Jewish Christian and later on as a martyr.

Stephen Chosen Deacon

In the sixth chapter of Acts we are informed that a murmuring arose among the "Greeks" against the "Hebrews," because their widows were neglected in the distribution of food among the poor. Free-willingly the early Christians had given up their personal belongings and had everything in common. The devil soon saw to it that all was not peace and harmony among the first Christians. The Hellenistic Jews complained that their widows did not receive the same consideration as the Palestinian widows. The apostles soon felt that they could not preach the Word and at the same time serve at the tables, supervise works of charity. They therefore suggested that men be selected who would take charge of the proper distribution of the necessities of life among the poor. Seven men were chosen by the first Christian congregation in Jerusalem to supervise the work, six of them being Hellenistic Jews and one of them Nicolas a proselyte of Antioch who formerly accepted the Jewish faith but had not submitted to circumcision which alone would make him a full-fledged Jew. All of them had become Christians, believed in and confessed Christ as the promised Messiah. Of these Stephen is mentioned first and described as a man full of faith and of the Holy Ghost. He had a Greek name, the name Stephen meaning "Crown." Nicolas is the only one of the pleiad of deacons mentioned expressly as not being a Jew. We should like to see in the Greek name of Stephen and in the fact that Nicolas

alone is mentioned as a proselyte a clue that Stephen was a Hellenistic Jew who had been born outside of Palestine like Paul, had grown up in Hellenistic and not Palestinian surroundings. Another clue seems to be given in the supposition that the first Christians would hardly have chosen Palestinian Jewish Christians, if the "Greeks" complained about the "Hebrews." Everything would naturally be done to satisfy the complainants in order to restore peace and harmony. What better solution could be offered than to choose men from the ranks of



the "Greeks" and not from the "Hebrews." We admit that it is merely a conjecture, circumstantial evidence, but rather plausible at that.

Stephen's Wisdom

We also find Stephen disputing with Hellenistic Jews in their respective synagogues. Among these are mentioned the Libertines, Jews who once had been sold as slaves and later on had been set free by a decree of the Emperor. Stephen also disputed with Jews from Alexandria in Egypt, with Jews from Cyrene in Northern Africa, the home of Simon, the cross-bearer, with Jews from the Roman province of Asia, of which Ephesus was the capital and lastly also with Jews from Cilicia, of which Tarsus was the capital. It was only too natural that Saul would revert his steps to the syna-

gogue of the Cilicians in Jerusalem. Saul most likely had his first opportunity to hear Stephen dispute with the leaders of the Hellenistic Jews in this synagogue.

Jews and Jews

We obtain an altogether wrong view of Jewish religious life in Palestine and above all in Jerusalem, if we think that all was harmony between the Palestinian and Hellenistic Jews. Just as well as the Pharisees did not agree with the Sadducees feeling that they themselves were nationalists and branding the others as internationalists and betraying the cause of Jewry we also find the Palestinian Jew harboring antagonism in his heart against the Hellenistic Jew. He looked down upon the other because in his opinion he was contaminated with Greek thought in his contact with the outer Greek and Roman world. On the other hand the Hellenistic Jew also thought that he had a right to look down upon and askance at the Palestinian Jew because of his narrow-mindedness, bigotry, conservatism and exclusiveness. Had they not rubbed elbows with the world, made their mark in the world also accumulated riches and had remembered the poor in Palestine and the Temple? Were they not more broadminded in their outlook on life? What wonder then that such clannishness perhaps also cast its reflections on the first Christians and erected an imaginary wall between the "Greeks" and the "Hebrews" among them! Christians still retain their old Adam and have to down him in daily repentance. Satan would certainly take immediate advantage of this weakness of the flesh. It was therefore a wise move on the part of the apostles to suggest to the Christian congregation in Jerusalem the separation of the ministry from the ministrations at the tables. Surely the first Christians also were guided and influenced by the wisdom from on high when they chose Hellenistic Jewish Christians to quench the murmuring and thus prevent a break in that otherwise harmonious group of Christians in the birthplace of the Christian Church.

The Nobler Jews

However there is another important angle that should not be overlooked. Herein do we also see the guiding hand of Providence. We should like to

point to the importance of the synagogue in the Hellenistic world which served as a stepping stone for Paul in his later missionary endeavors. Here in the case of Stephen we observe the first clash between the synagogue, Jewry and Christendom. After his conversion we find Paul at first looking up the Jewish synagogues in his endeavor to win over his own kinsmen to the Christian faith and to save them from eternal damnation. The Jewish synagogue served as a wedge in the Hellenistic world for the preaching of the Cross. All seemed to go well whenever Paul entered a synagogue on a Sabbath day to appear before his kinsmen as a stranger and to be accorded the right to speak in their meeting, but just as soon as he began to speak of Christ as being the promised Messiah the controversy was on and Jewish hatred and bigotry celebrated orgies of fiendish persecution of the one-time Pharisee and his Christian converts. Not many Hellenistic Jews were won for Christ. They were too deeply steeped in Jewish tradition and bias. The proselytes on the other hand who had accepted the Jewish faith, because they were dissatisfied with the lower forms of polytheistic religion prevailing among the heathen and saw in the monotheistic Jewish religion a higher, nobler and purer forms, showed greater willingness to listen to Paul. Not being closely attached to the Jews by the bonds of blood and race as were the Hellenistic Jews they soon recognized the still higher plane of the Christian religion. Through the preaching of sin and grace by that master preacher of that righteousness that only avail-eth before God their hearts were soon aglow with that living faith in the Nazarene. In its service as a stepping stone lies the importance of the synagogue in the Hellenistic world for the rapid growth of Christianity.

The whole Roman Empire was studied with Jewish synagogues. The geographer Strabo (638 B. C. — 21 A. C.) tells us that a synagogue was to be found in every city of the vast Roman Empire. In Jerusalem alone there were supposed to have been almost 500 synagogues, in which the Hellenistic Jews congregated. Most of the synagogues were to be found in the Near East, in Eastern Syria and Babylonia where they once had originated in the days of Daniel during the Babylonian Captivity (sixth century before Christ). In Alexandria in Egypt we find one-eighth of the population Jewish, almost reminding one of

vast Jewish population in Metropolitan New York in our day comprising about 2,500,000 of a total population of approximately 9,000,000.

An Aid to the Spreading of the Gospel

Within Israel Christianity once had been born. From Jerusalem it was to spread out to Judaea, Samaria and unto the uttermost parts of the earth, according to the words of our Savior spoken at His ascension (Acts 1, 8). The centers of the Jewish world in the Roman Empire soon became the centers of the Christian world, but they were the first places too where the Jews clashed with the Christians. Since the synagogue always welcomed the Jewish stranger in its midst and permitted him to speak, Paul took advantage of it. Thus the Hellenistic Jewish synagogue can be looked upon as a stepping stone for the spreading of Christianity. There in we also see the marvelous ways of God. Not only of the Greek language and culture, not only the Roman military roads and channels of commerce, not only the united Roman Empire with its temporary reign of peace, but also the synagogues of the Hellenistic Jews, those hotbeds of Jewish fanaticism and hatred against Christ and the Christians had to serve and play their role in the spreading of the Gospel, even though they were the last ones who wanted it and so bitterly opposed it. This is the outlook we obtain when we observe Stephen disputing with Hellenistic Jews in Jerusalem and later on Paul in the centers of Greek and Roman culture and civilization. The first clash and conflict between Stephen and the Jews in Jerusalem only serves as a dark background for that violent and bloody scene, the martyrdom of the Stephen and the beginning of the persecution of the early Jewish Christians instigated and fomented by that young man, at whose feet the witnesses laid down their clothes, whose name was Saul.

H. A. KOCH.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 28)

Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass

from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

NOTES

Since the Mass was not instituted to be a sacrifice for living or dead to take away their sins, but was instituted to be a Communion, we have abolished the private Masses and hold instead a common meal in which all participate. — Chrysostom, from whom a word about the celebration of the Lord's Supper is cited, was one of the most eminent leaders in the old Greek Church. He was bishop of Constantinople. His real name was John, but the people called him Chrysostom, *i. e.*, Goldmouth, because of his gift of pulpit oratory. In his sermon he frankly chastised the sins of his day, without sparing even the empress, Eudoxia. For this he had to go into exile, where he died in 407. His last words were: "Glory be to God for everything."

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially as public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses, doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

NOTES

Since no changes have been made in the celebration of the Mass except that it has been purged of manifest abuses, and that the private Mass has been abolished, the Lutheran Mass should not be condemned as heretical.

WHY WE DO NOT ACCEPT THE POPE AS THE COMMON FATHER OF CHRISTENDOM

WHEN at the invasion of Italy the Allied troops entered Rome and took possession of the Eternal City, they did not fail to pay their duty to the pope. Some 25,000 soldiers of high and of low rank in the respective armies, it is reported, were at various times received by the pontiff, who told a group of British warriors, "It is a real joy for us to welcome you all here within the very home of the common Father of Christendom." The pope of Rome the common Father of Christendom! Of course the claim need not surprise us; it has been made for centuries. The very word "pope" means "father," and we know that the pope is commonly referred to as the Holy Father. But we do not agree that the pope has any right to such a title, and that for three reasons: 1) God appointed no man to such a position; 2) the pope does not teach God's truth; 3) he denounces those who proclaim the truth of God. Can one against whom such charges can be made and sustained be the common father of all Christians?

The pope claims to be the vicegerent of Christ. He declares that Christ made the apostle Peter the head of the Church on earth with his place of residence in Rome and decreed that every succeeding bishop of Rome should be the successor of Peter and, therefore, the absolute monarch in the Church. As such the bishop of Rome claims to be the mouthpiece of God on earth and the supreme lord of all nations beneath whose sceptre everyone must bow. To refuse him obedience is rebellion against God and for such rebellion the punishment will be eternal hellfire.

The Reformation is accordingly declared by the pope to have been an act of rebellion against God and accordingly all Protestants he regards as living in rebellion against the Most High. Luther especially, who exposed the false claims and the fraud of popery he designates as the greatest heresiarch, the prince of heretics. Luther, it is admitted by the minions of the pope, is still Rome's greatest problem. Rome makes no secret of her aim and object of stamping out this rebellion ultimately and bringing the whole of Christendom into subjection to the pope. And in this many Protestants seem to be lending a willing hand.

But why did Luther break away from Rome? For many years he, too, regarded the pope as the common father of Christendom. Ultimately, he changed his opinion and saw in the pope of Rome the Antichrist of the New Testament. And there were many who agreed with him. There must have been a reason. Gullible people of the Roman communion are told that Luther, the priest, had fallen in love with a nun and left the Church in order to marry her; just as though he could not have followed the example of so many among the pope's high and low clergy and taken the nun to his bosom without going through any form of marriage! Luther's reasons for denying the supremacy of the pope in the Church are stated in the Smalcald Articles where from Scripture and from history the claims of the Roman Pontiff are shown to be base and fraudulent.

The Scripture passages adduced in refutation of the claims of the papacy are the following: Luke 22, 25, where Jesus says to His disciples, "The kings of the Gentiles exercise lordship over them and they that exercise authority upon them are called benefactors. But ye shall not be so." This was said in rebuke of the apostles when they disputed among themselves who among them should be accounted the greatest. Clearly He said that none among them was to have preeminence over others. Furthermore, Matt. 18, 2 is quoted. When the disciples wanted to know which of them would be the greatest, the head, in the coming kingdom, Jesus called a little child and set him in the midst of them, "signifying that among ministers there is not to be sovereignty, just as a child neither takes nor seeks sovereignty for himself." Then John 20, 21 is adduced. There we read: "As my Father hath sent me, even so send I you." "These words," say the articles, "are clear and plain: He says that He sends them individually in the same manner as He Himself was sent: hence He grants to no one the prerogative of lordship over the rest." Gal. 2, 7 is the next Scripture appealed to. "When they saw that the gospel of the uncircumcision was committed to me as the gospel of the circumcision unto Peter." The Articles state, "St. Paul manifestly affirms that he was neither ordained nor

confirmed by Peter; nor does he acknowledge Peter to be one from whom confirmation should be sought. And he expressly contends concerning this point that he does not depend upon the authority of Peter. But he ought to have acknowledged Peter as a superior if Peter was superior by divine right." Finally, the papists are referred to 1 Cor. 3. Here Paul makes all ministers equal and teaches that the Church is above ministers. Hence superiority or lordship over the Church or the rest of the ministers is not ascribed to Peter.

The Articles then show from the history of the Church that in the beginning the bishops of Rome held no such high power as they gradually and ultimately usurped. These are a few of the testimonies quoted: "Gregory, writing to the patriarch at Alexandria, forbids that he be called a universal bishop. And in the Record he says that the primacy was at the Council of Chalcedon offered to the bishop of Rome, but was not accepted." Jerome is quoted this: "If the question is concerning authority, the world is greater than the city. Wherever there has been a bishop, whether at Rome, or Eugubium, or Constantinople, or Rhegium, or Alexandria, he is of the same dignity and priesthood." "Many ancient synods," it is shown, "have been proclaimed and held in which the bishop of Rome did not preside; as that at Nice and most others. This, too, testifies that the Church did not then acknowledge the primacy or superiority of the bishop of Rome." Both the Scriptures and history taught Luther that the pope's claim to be the father of Christendom has no foundation, since there is but one Head of the Church, and that is our Lord Jesus Christ.

If the pope were the common father of Christendom, we should expect to hear from him just those teachings which distinguish Christendom from all other religions. The great difference between Christianity and all other religions is this: All religions, apart from Christianity, teach man to seek the grace of God and life hereafter by his good conduct, by his merit. Christianity stands alone in teaching that salvation is by faith in the Redeemer who by dying on the cross made the atonement that heaven required for the

guilt of mankind. The Christian faith is summed up in these words, "Therefore we consider that a man is justified by faith without the deeds of the law." But just this cardinal tenet is missing from the teachings of the pope. That was what Luther discovered. That brought about the gulf between him and Rome. Luther was well acquainted with the teachings of Rome. He had been trained in the schools of Rome. From infancy he had heard nothing but the teachings of the pope. He was a priest of the Church, a leader in one of her high schools of learning, one so well versed in her lore and wisdom that he had been made a doctor of divinity. But in the school of experience Luther found Rome's teachings to be inadequate. They gave him no peace with God. They left his soul in a state of confusion. The unrest of his soul drove him to search the Scriptures and in God's light he saw the light. As his understanding of these words deepened, "The just shall live by his faith," he saw the doors of heaven open for him to enter. Now he was able to say with St. Paul, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." The faith and joy he found was something Rome had not been able to give him. He saw now the vanity of Rome's penances, and masses, and absolutions, and intercessions of Mary and the saints, and purgatory. Rome had taught him to know Jesus only as the severe judge at mention of whose name he must tremble, but now he knew Him as the friend of sinners who would not cast out anyone coming to Him with the prayer, "God be merciful to me, a sinner."

Having realized this, Luther now had the key to determine how much of Christian truth was still retained in the Roman system and how much that was purely a money-making agency had been added; how much must be retained and what should be eliminated. Luther was not a radical reformer as some were who acted according to the principle: This is not commanded in the New Testament, so out it goes; he believed that if a usage of the Church was not in conflict with the Scriptures, it might be retained.

So much, then, is certain: one who has introduced abuse upon abuse into the Church and has violated the fundamental principles laid down by Jesus Christ, the true Head of the Church, making it nothing more than a pagan institution, cannot be the common father of Christendom.

And how did this "common father of Christendom" meet those who labored to re-establish Christendom and bring it back to its original purity? That Luther for his fearless attacks on Rome's false pretensions and his clear presentation of Biblical truth was not burnt at the stake as so many others, who were convinced of the truth of his position, were, was not due to any regard for God's truth that the pope might be credited with. A series of circumstances, in which we see the hand of God, combined to protect Luther, whilst so many of his followers, both in England and on the Continent, were made to seal their testimony with their blood; for this "common father of Christendom" has laid it down as an unalterable rule that those who oppose him must suffer the extreme penalty. And so he has standing to his credit the death of those who perished at Smithfield in England, in the Massacre of St. Bartholomew, in the Spanish Inquisition, to mention only a few.

The pope may say today that these things happened because of the rude manners of those times, but never yet has he officially declared that the old Roman dogma about the burning of heretics has been repealed. One of the reputed heresies of Luther was this, that Luther taught that the Church had no right to burn heretics. When Henry VIII wrote to the princes of Saxony, "I am compelled to admonish and exhort you that you give your attention at as early a date as possible to repressing that execrable sect of Luther, without the execution of anyone, if it can be done, or, with blood, if it cannot be otherwise accomplished," he was quite in harmony with what one of Rome's greatest theologians, Bellarmine, says, "We shall show that incorrigible and constantly relapsing heretics must not only be put out of the Church, but must be punished with temporal punishments, and even with death, by the secular powers." The secular powers, of course, being simply the tool of the "common father of Christendom." Had the pope told those who flocked to pay their respects to him after they had entered Rome that he was the Scarlet Woman of Rev. 17, the Mother of Harlots and Abominations, drunken with the blood of the saints and with the blood of the martyrs of Jesus, he would have been nearer the truth than he was when he told them that in visiting him they were entering the home of the common father of Christendom.

— The Australian Lutheran.

EDITORIALS

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of the Living God would pronounce ritual and creed nonessential for admission into the Kingdom of God." Now, all this sounds well and good enough. But who holds the keys to the Kingdom of God to open and close it? One thing we may be sure of and that is that God did not entrust that key to any man, neither to Mr. Rockefeller. One holds that key and that One is Christ Jesus, the Son of God and the Savior of the world. Read again Matthew 10, 32; Luke 9, 26; John 10, 27; Matthew 25, 31-46. That Kingdom is His, for "the Church of God he hath purchased with His own blood" (Acts 20, 28). And of His Kingdom Christ says, "The Kingdom of God cometh not with observation; (that is, it can't be seen) neither shall they say, Lo, here! or, Lo, there! For behold, the Kingdom of God is *within you*" (Luke 17, 20, 21). Admission, then, into the Kingdom of God is not on terms laid down by men, but on the terms laid down by God. These terms are stated in Matthew 7, 21, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that *doeth the will* of my Father which is in heaven." And what is the will of the Father? Jesus tells us, John 6, 40, "This is the will of Him that sent me, that every one that seeth the Son, and *believeth on Him* hath everlasting life." So, Christ knows nothing about a kingdom of God that has no creed, as Mr. Rockefeller would have it. His Kingdom has a creed and none will enter without it. It can be summed up in the words of Peter: "Thou art Christ (my Prophet, Priest and King), the Son of the Living God." Those who would enter the Kingdom of God on any other terms will be greeted with the words, "I never knew you: depart from me, ye that work iniquity," Matthew 7, 23. Let's be sure about that Kingdom of God and let no man spoil us.

W. J. S.

PROUD TALK

(Continued from page 29)

better to trust in the Lord than in the strength of our own arm, that except the Lord build the house they labor in vain that build it, that except the Lord keep the city the watchman waketh but in vain. Belshezzar and his Babylonians did not learn that lesson until it was too late. Are we going to learn it?

I. P. F.

A REVIVAL AMONG NIGERIAN LUTHERANS

"PASTOR, we are starving — we are so glad you have come."

This headman's comment upon spiritual conditions in Nigeria is accurate. The Protestant and Catholic Churches of Nigeria with a few isolated exceptions, are not giving their people God's Gospel, but purely man's religion of works. Multitudes here claim to be Christians. However, during the six months I have been in Africa I have found, outside of the Lutheran Church, only three believers in the atonement of Christ. "We never have heard that message in our church."

In also our own Lutheran Church the people were underfed because no white missionary was on the field to teach and direct the flocks of God in our care. The "Emergency Plan," devised by Missionaries Koeper and Kretzmann before they returned to the States, was a great blessing to all my congregations during the long vacancy. Nevertheless, the headman's diagnosis of conditions in our Lutheran Church was correct — "Pastor, we are starving."

What change a little Gospel-food provided by only two missionaries has

wrought! Communion attendance in almost every congregation has increased more than 40%; in some stations, even 95% of the members received the Sacrament in the same service. At Nung Ukana three weeks ago, 208 partook of the Lord's Supper, a 50% increase over the Communion attendance of three months ago, and at Ikot Obio Ofong next Sunday about 125 will go to the Lord's Table, an increase of almost 300% over two years ago. Our last Eno Ima Keit (the semi-annual free-will offering for synodical expenses and missionary expansion) represented an increase of about 125% over the previous collection. Prospects for the enrolment in our parish schools next January, the beginning of our school term, are thrillingly encouraging, increasing in most of the schools, and probably exceeding 50% in the larger parishes. The voluntary attendance of our teachers at the weekly Institute is gratifyingly regular. And — not the least of the joys is the challenging fact that the heathen are still very receptive and open to the Savior's appeal. Thirteen adult baptisms in Ikot Obio Ofong and 15

infant and 30 adult baptisms in Nung Ukana! Dozens are being confirmed or reinstated. If the little Gospel-food that only two missionaries could distribute in six months has worked such wonders, what would much more of the Bread of Life accomplish?

What can you Christians at home do for Nigeria? Pray to Christ to keep the door wide open for His Gospel to enter. Pray that the Spirit will pour out His gifts of Grace in even greater measure upon our African Christians. Pray earnestly that, during this new year God will send us at least six new missionaries, including a teacher to develop our schools. Many men with consciences burning with unselfish love for sinners' starving souls are essential. Pray that the Holy Spirit will speedily move such men to volunteer for life-time services in Nigeria. Pray, Christians, pray that the Father will give Nigeria to His Son, through the Gospel He has entrusted to our stewardship!

What can you do at home? Pray for workers! Pray for souls! Pray!

CARL RUSCH.

EXCERPTS FROM AFRICA MAIL

BY L. A. WISLER

OUR transportation problem is really acute. Just last week we got word that Rusch's car was ready to be called for. We went to Aba and drove it to Nung Udoe. Since then it is standing in the Nung Udoe shed — dead. The battery is completely gone, and not another one is to be had. If only I had bought two in Lagos in place of only one. The generator in my car is almost gone. I shall have to send it to Lagos for a rewinding job. Both motorcycles are in the repair shop in Ikot Ekpene. There is but one thing for us to do as we struggle to keep our transportation equipment in operation, and that is to supply ourselves with bicycles. They, too, are very hard to get, and when they can be had, the price is way out of proportion.

All in all, the work is, under God, progressing satisfactorily. There are still many problems to be solved, and when we are gone there will, no doubt, still be many of them. But while we

are grappling with them, souls are being won for Christ; and that, after all, is why we are here. Just about two weeks ago I was privileged to baptize the head chief of one of the Afaha villages. He had been a leading member in all the heathen societies. He renounced all his heathen ways and confessed Jesus as his Savior. A week ago Sunday he was buried from our church. It was a thrill to be able to speak to the hundreds that crowded into the church, many of them his former heathen associates, and expound to them Romans 6, 23.

We now have the two "motors" but oh what motors! Mine has practically no brakes. Yesterday, while returning home from Atiamkpat, Efa Anyam and Ikot Abasi, this wreck almost took us into the river. Even though I took the hill, which I would not term "steep," in second, the brakes would not aid me a bit in slowing the car, so that I had to hit a pile of logs and the side of a mud house before I could

bring it to a stop. I would not dare take the narrow bridge, without guards on either side, at the speed the old car was traveling. I may have risked it, had the car steered easily and reliably, but it does not do that. The only casualties were: some splinters in one of the doors caused by a log that hit the car (so the teacher in the rear seat claims, but I wonder if he did not do it trying frantically to open the obstinate door; I shall believe him); a hole in the wall, which prompted me to give the surprised occupant a shilling; one grill-bar bent; and seven cases of jitters — not bitters. In fact, after that a little stimulant would have helped us all. We are grateful that the angels were on duty. Another ailment: the battery is no good; whenever I want to move I must be pushed. However, when I am once started, I cannot be stopped, except by the side of a house.

A congregation half a mile south of our house is in the process of coming over to us.

Perhaps work here may lose its fascination after years of the same silly palavers, but thus far it has been very interesting. Shall I just tell you about a few problems? They challenge us to think and pray. The at were very disinterested, so five faithful men took five faithful young men and formed a Committee of Ten. They did the congregation work well, causing the lazy ones to become jealous.

There will be much wearisome palaver before I know the full situations and have them corrected. May we lose no souls! We need the prayers of the church at home.

Our schedule is virtually complete. I rise between 4:30 and 5:30 A. M. every weekday except Saturday and Sunday to go to 5:30 or 6:00 A. M. classes in the various churches. The second class meets about an hour later in another church except on Tuesday. On Wednesday afternoon we have the joint teachers' meeting. Teaching this group fascinates me.

Thus far I have worked only with the churches in the neighborhood with walking distance. However, with the new bicycle I shall have less miles to walk. The severe petrol shortage is keeping me from going to the outlying churches, which bothers me much. I shall try to get these others once a month; to the nearby churches, once a week. Please send us more men soon.

THE SERPENT OF BRASS

(Continued from page 26)

His life-giving sacrifice.

He will be lifted up. The impaled brazen serpent was merely a copy of a writhing serpent that was mortally wounded. When Jesus was impaled on the cross He suffered a real death in our stead. He was in the real agony of hell when He exclaimed: "My God, My God, why hast thou forsaken me" When He complained of thirst, there was no comparison between His torture and the inflammation endured by the victims of the burning bites of the serpents. The brazen serpent only figuratively represented the defeat of the serpents, the crucifixion of Jesus was the actual defeat of all the powers of darkness.

The other point is faith. This really requires no comment. He who looked at the brazen serpent in hope for relief from his burning pain and death thereby contributed absolutely nothing toward his own cure. He

simply received what God prepared for him. If he refused to look at the serpent on the pole, he would thereby have declined the help that was ready for him, he would have blocked the way for God. But by looking he did not do something that helped the cure or that merited the least reward. So it is with the salvation that Jesus prepared for us. By faith we have it.

What About the Brazen Serpent?

Moses does not tell us any more about the brazen serpent after he has shown how God trained His people; he draws the curtain on the episode and continues with the general narrative. We may well imagine how, after the serpent had served its immediate purpose, when the Children of Israel got out of the infested region, Moses preserved the image he had made as a reminder for the people, both of their ingratitude and of the Lord's wonderful forbearance.

Many years later, many years after the death of Moses, we hear once more about the then old relic. At the time of the prophet Isaiah, when he was already getting to be an elderly man, there reigned a pious king in Jerusalem, Hezekiah, the son of the wicked king Ahaz. He is described to us in these words: "He trusted in the Lord God of Israel. . . . For he clave to the Lord and departed not from following him, and kept his commandments which the Lord commanded Moses" (2 Kings 18, 5. 6). This pious king "removed the high places and brake the images and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it" (v. 4).

Let Us Heed the Warning

Horrible! The very thing which God had given to the Children of Israel to exercise their faith was by them used to cultivate superstition. They "changed the truth of God into a lie and worshipped and served the creature more than the Creator" (Rom. 1, 25). Such is the depravity of human nature. We must constantly be on our guard, else it may happen to us that we slip into the same sin as did the Children of Israel. God gave us, for instance, the Lord's Supper to strengthen our faith in the salvation of Jesus. Do we not ever stand in danger that our going to Communion becomes a mere formality? or that we do it as a meritorious work? or that we couple superstitious ideas with the Supper?

The story of the brazen serpent as it happened in the wilderness was full of meaning. As Jesus points out moreover the serpent had a deep significance in that it prefigured His sacrifice on the cross. But the idolatrous abuses of the Children of Israel sound also a grave warning.

J. P. M.

Prayer For One Reported Missing In Action

Merciful God and Father, in sincere humility we bow before the wisdom of Thine inscrutable ways, and with filial confidence yield ourselves to Thy Fatherly guidance. We are troubled and perplexed over the tidings that have reached us concerning our brother in Christ (sister) who is reported missing in action on the (in the) battlefield in (Western Europe). We pray (Thee), may it please Thee to unburden our hearts, and particularly the hearts of those who are nearer to him of all anxiety and fearful expectations. Grant that our prayers for his safety and wellbeing have been heard, and that amid all the perils which may have threatened him no great evil of body or soul hath befallen him.

If it be Thy gracious will to lay a heavier burden upon us, grant us strength to bear it, and faith to believe that all things must work together for our (and his) good.

Lord, our God, grant to all that have gone forth to defend our nation in battle Thy protection. Give them patience in suffering. Look in compassion on the sick, the captives, the wounded and dying, and turn their hearts unto the Savior by Whose blood they are redeemed.

Heavenly Father, Who makest wars to cease on earth, restore, we beseech Thee, the blessing of peace to the nations, and grant that our present troubles may be overruled to Thy glory and the extension of our Redeemer's Kingdom. Hear us, for the sake of Jesus Christ our Savior. Amen.

SONG IN THE HEART

The silent days are over
And like the gurgling springs
There is a song inside of me
That sings and sings and sings

I know not where it came from
Nor just how long 'twill stay
I only know that it is there
And will not go away

It seems to waft my spirit
On wings of song and prayer
Above the noise and din of life
And drop each burden there

Oh precious, precious Savior
Is this a glimpse of heaven
Where all is joy and peace and song
With all our wrongs forgiven?

I thank Thee for this singing
For it has shown me this
That in the secret place of God
Are heights the earth-bound miss.

E. A. S.

NEWS FROM OUR COLLEGES

NORTHWESTERN COLLEGE

THE accelerated program now in force at Northwestern College has added a summer quarter to the schedule, has shortened the length of time required to complete the college course, and as a consequence has moved the date of graduation closer by almost three months. This year's commencement exercises will therefore be held just before Easter, on March 23.

The graduating class will then move on to the Theological Seminary, and the other three college classes will be promoted. But since the high-school classes do not operate on the accelerated schedule, the senior class of the high-school department will not graduate until June. So between April and June 25, when the summer quarter begins, there will be no freshman class at all. The present freshmen will become sophomores in April, and no preparatory class will be ready to take their place until graduation in June.

Applicants for admission to the college freshman class should note, however, that this class will be organized

and begin its course on June 25, continuing through the summer. It will be necessary for these students to register in June for the summer quarter, rather than in September as used to be the case.

Male students of college grade who do not finish their course at Dr. Martin Luther College this spring will again enroll at Northwestern College for the summer session. This arrangement was made in order to avoid the necessity of operating the college at New Ulm during the whole summer for only twenty or twenty-five boys.

Since high-school classes are not affected by the new program, applicants for admission to those classes will be enrolled in September as heretofore.

Professor Erwin Schroeder, who was called to teach English and who has also been appointed librarian in Dr. Ott's place, was installed in a brief ceremony in the college gymnasium on November 29. He entered on his duties at once, although still serving his former congregation at Ixonia as

vacancy pastor until January 14. Professor Schroeder attended Northwestern College throughout the preparatory and college years, graduating in 1935. He served as tutor at Bethany Lutheran College in Mankato, Minnesota, for one year after graduating from our Theological Seminary. He was pastor at Woodville, Wisconsin, from 1939 to 1943, and then at Ixonia till he accepted the call to Northwestern College.

Everyone who is at all acquainted with our classrooms, our library, and our laboratory will have welcomed the news that the Synod at a special session in Milwaukee decided to authorize a collection for new buildings at our institutions. That is the first step toward what we hope will soon be the new administration building that we have so long been in need of at Northwestern College.

Acknowledgements of gifts received at the college during the present school year appear elsewhere in this issue.

E. KOWALKE.

OBITUARY

Pastor William John Schulze

Pastor William John Schulze, son of Pastor Karl F. Schulze, and his wife Marie Ann, née Hill, was born October 20, 1874, at Courtland, Nicollet Co., Minnesota. He was baptized in the church at Courtland by his father in the name of the Triune God shortly after his birth.

His elementary schooling he received at Mankato in the Immanuel's Lutheran Christian Day School. His father having accepted the call to Immanuel's Lutheran Congregation at Mankato, was installed there January 15, 1883. On Palm Sunday in 1889 he renewed his baptismal vow with his class in Immanuel's Lutheran Church by the solemn rite of confirmation.

Having the desire of following his father's footsteps as a servant of the Lord in the Holy Ministry, he entered Dr. Martin Luther College at New Ulm in the fall of 1889. He completed his preparatory college studies there in 1893, and graduated from Northwestern University, at Watertown,

Wisconsin, in June, 1896, being valedictorian of his class. From September, 1896—1899, he studied theology at Concordia Seminary, St. Louis, Missouri, graduating from there in June, 1899.

His first call in the holy ministry was to Zion's Ev. Luth. Church at Sanborn, Minnesota, and here he also took charge of the preaching station at Willow Lake, eleven miles north of Sanborn. In October, 1905, he accepted the call to Salem's Lutheran Congregation in Stillwater, Minnesota, and a preaching station at Sommerset, Wisconsin. In February, 1913, he followed a call to St. Paul's Lutheran Congregation in St. Louis, Missouri, where he served eight years. Since January, 1921, he was pastor of Friedens Lutheran Church in Hutchinson. The congregation rapidly grew in membership and in the year 1927 the new Friedens Church of Hutchinson was dedicated to the service of the Lord. The Lord blessed his labors at Friedens Congregation and granted him the opportunity during these past twenty-four years to bring into the fold of his congregation through Holy

Baptism 612 souls. 715 children and adults received instructions and were confirmed. 255 couples were united in holy wedlock. He officiated at 335 funerals in his own congregation. During his pastorate at Friedens 461 voting members joined the church.

Despite the large amount of work in his home congregation, Pastor Schulze also was a very active laborer in the work of Synod. During his pastorate at Hutchinson he was for many years Visiting Elder of the Crow River Conference, Chairman of the General Mission Board and during the last year a member of the Board of Trustees.

On October 15, 1899, he was united in holy wedlock with Amanda Eller-mann at St. Louis, Missouri. The Lord blessed this union with two sons and five daughters. Four of these children have preceded their father into eternity.

On January 13 he conducted his regular Saturday morning religious instructions, and after supper went to town. With his daughter, Cordia, he was working on promotion cards of the Sunday School pupils when at 9:15 P. M. that evening a coronary throm-

basis set in and he passed away peacefully. The span of his earthly pilgrimage was seventy years, two months, twenty-three days. The sorrowing survivors are his beloved and faithful wife, and three daughters, Ruth (with her husband Walter Schmidt), Miss Cordia and Miss Paula, two grandchildren and other relatives.

Funeral services were held on Wednesday, January 17, in the beautiful Friedens Church at Hutchinson which had been built during his pastorate. Pastor John Plocher conducted the house service; President Adolph Ackermann delivered the English sermon, Pastor Henry Boettcher the German address and Pastor A. C. Haase officiated at the altar. Pastor Carl Plocher was in charge of the interment at the cemetery.

Friends and organizations gave memorial wreaths in his remembrance amounting to \$792.80.

May God be with the mourning relatives and the congregation which lost its faithful shepherd. May we all pray with Christian confidence: "Lord, Thy will be done."

A. C. HAASE.

ANNIVERSARIES

GOLDEN ANNIVERSARY

Jehovah-Zion Lutheran Church
Detroit, Michigan

The oldest Wisconsin Synod church in Detroit, Michigan, observed its Golden Anniversary on Sunday, October 22, 1944. Dr. Paul Peters of Thiensville, Wisconsin, former pastor of the congregation, preached the anniversary sermon.

The present pastor, E. C. Rupp, preached the Word to the large audience of confirmands and former members at a reunion service on Sunday evening. A full week of special anniversary services and social meetings marked the fifty years of Jehovah-Zion's existence.

Jehovah-Zion, as the double name indicates, is an amalgamation of two congregations. Zion Congregation, founded as the first mission of our Synod in Detroit in October, 1913, amalgamated with Jehovah congregation, which was organized in 1894, in April, 1924. Since 1927 all divine services and organizational meetings have been held in the church and parish hall of Jehovah Congregation, located on E. Forest and Thompson.

This location of Jehovah-Zion Church in the older section of Detroit has not been conducive to the greatest

growth. Long realizing this problem, the congregation already before the war resolved to re-locate, but was prevented from its endeavor because of building restrictions. However, it has wisely used these war years to create a building fund, which at present totals about \$60,000.00; and it will, as soon as building conditions permit, re-locate and begin its huge building program by erecting an entirely new and complete church plant in a newer and growing area of the city.

The undersigned assumed the pastorate of Jehovah-Zion Congregation in June, 1944.

ERHARD RUPP.

FIFTIETH ANNIVERSARY

Mr. Paul Mohrhoff

On Friday, January 26, members of Zion Congregation, teachers of the Michigan District, a number of pastors, relatives and friends of Mr. Paul Mohrhoff, gathered in Zion Church at Monroe, Michigan, to celebrate with Mr. Mohrhoff the fiftieth anniversary of his entrance into the teaching profession. Mr. Mohrhoff received his training for his profession at Woodville Seminary, Woodville, Ohio. In 1895 he was called to teach Zion Lutheran School in Gibsonburg, Ohio, and remained active here for twenty-two years. In 1917 he came to Monroe and has been the teacher of the upper grades here since that time.

A church service, in which Pastor S. E. Westendorf preached the sermon, called attention to the grace of God which had evidenced itself so richly in the work of Mr. Mohrhoff. After the close of the service Mr. Mohrhoff received several purses gathered by the congregation, by organizations within the congregation, and by the teachers' conference. A short social period in the parish hall brought the celebration to its conclusion.

S. WESTENDORF.

ANNOUNCEMENTS

NOTICES

Pastor R. Jaech having accepted a call into a sister synod, I have appointed Pastor A. G. Eberhart, Ellensburg, as Secretary of the Pacific Northwest District.

F. E. Stern, President,
Pacific Northwest District.

* * * *

Pastors in our Synod have received a copy of the devotional booklet, "Comforting Words," which was mailed recently to our men and women in the service. Additional copies, in limited numbers, may be had for the asking. The booklet may be used in pastoral work, visitation of the sick, etc.

Write the Office of the Spiritual Welfare Commission, 2020 East North Avenue, Milwaukee 2, Wisconsin, stating how many copies you desire; remember, they are available in limited quantities; there is no charge.

The Northwestern Lutheran

CALENDAR OF CONFERENCES

TEACHERS' CONFERENCE OF WATERTOWN AND VICINITY

The Teachers' Conference of Watertown and Vicinity will meet at St. Mark's School, Watertown, Wisconsin, February 9, 1945.

Upper Grades

9:00—9:40 The Gifts of the Holy Ghost..... R. Nolte
9:40—10:05 Diacritical Marks.....E. Schumacher
10:05—10:50 General Discussion.

Lower Grades

9:00—9:40 Religion.....V. Schlueter
9:40—10:05 Telephone.....V. Nesseth
10:05—10:50 General Discussion.

Joint Session

10:50—11:15 A Study of Psychology is Necessary in Teaching the Individual as well as the Class as a Whole.....M. Schroeder
11:15—12:00 Business Meeting.
12:00—1:30 Noon Recess.
1:30—2:15 A Teacher's Preparation for His Work in the Congregation Includes the Safeguarding of His Health.....H. Frommholz
2:15—2:45 Singing.
2:45—3:30 A Presentation of the Important Roles of a few Women in the Old Testament.....Prof. E. Wendland
Eva Taras, Sec'y.

INSTALLATIONS

Authorized by the President of the Dakota-Montana District, W. T. Meier, the undersigned installed E. R. Becker as pastor of Bethlehem Church, Raymond, South Dakota, on the first Sunday after Epiphany, January 7.

Address: Rev. E. R. Becker, Raymond, South Dakota.

W. F. Sprengeler.

* * * *

On the third Sunday after Epiphany, January 21, the undersigned installed Wayne Ten Broek as pastor of St. Paul's Lutheran Church, Henry, South Dakota. The installation was authorized by W. T. Meier, President of the Dakota-Montana District.

Address: Rev. Wayne Ten Broek, Henry, South Dakota.

W. F. Sprengeler.

* * * *

I installed the Rev. Gilbert Thiele as associate pastor of Emanuel Congregation, St. Paul, Minnesota, under authority granted by the Rev. A. Ackermann, President of the Minnesota District. The pastors, the Rev. R. Ave Lallemand, the Rev. C. Bolle, the Rev. C. Koch, the Rev. A. Frey, the Rev. A. Leerssen, and the Rev. F. Tabbert assisted in the rite of installation.

G. A. Ernst.

* * * *

Authorized by President A. Ackermann and assisted by Pastors J. J. Schmidt, Theo. Bauer, Tr. Rehwald, and M. H. Otto, the undersigned installed the Rev. Mr. G. F. Zimmermann as pastor of St. John's Ev. Lutheran Church, Wood Lake, Minnesota, on the third Sunday after Epiphany, 1945. The Lord graciously bless his ministry there.

Address: Rev. Mr. G. F. Zimmermann, Wood Lake, Minnesota.

W. H. Bouman.

* * * *

Authorized by President W. T. Meier, I installed Wayne Ten Broek as pastor of St. Peter's Ev. Lutheran Church, of Florence, South Dakota, on January 21, 1945.

Address: Rev. Wayne Ten Broek, Henry, South Dakota.

H. C. Schnitker.

ACKNOWLEDGMENT AND THANKS

The following gifts were received at Northwestern College during this school year: 186 bushels of potatoes, 228 bushels of vegetables, 27 bushels of apples, 1,019 quarts of canned goods, 4 bags of flour, 2 bags of beans, 1 gallon of honey, 3 gallons of soughum, 1 case of peas, besides smaller amounts of lard, soap, noodles, coffee, oatmeal, sugar, chocolate, canned meat, eggs, malted milk, paper napkins, mixed groceries, and \$102.00 in cash.

These gifts came from Friedens Congregation and Jung Seed Company of Randolph; St. Paul's, Ixonia; St. Paul's, Fort Atkinson; St. John's, Lomira; Grace Lutheran, Green Lake; St. Peter's, Beaver Dam; Immanuel, Deerfield; St. John's, Newville; St. John's, Fox Lake; the congregations of Rev. O. Siegler, Picketts; Rev. I. Habbeck, Weyauvega; Rev. Albert Lorenz, Burlington; Rev. R. Marti, Kekoskee; Rev. H. Nitz, Waterloo; Rev. M. Nommensen, Columbus; Rev. H. Schaar, Brownsville; and from D. Rohda and Emil Lemke, Watertown; Frank Herzberg, Ashippun.

For the fund to purchase new bedsteads in the dormitory the following contributions were made: \$5.00 from Lutheran Ladies' Mission Society, Lake Mills; \$10.00 from the Ladies' Aid Society of Reedsville; \$20.00 from Trinity Lutheran Ladies' Aid of North Milwaukee; \$10.00 from Rev. Schwartz's Congregation, Chilton; \$10.00 from the Ladies' Aid, Medford; \$10.00 from Trinity Lutheran Ladies' Aid, Neenah; \$25.00 from First Lutheran Ladies' Aid, La Crosse. This fund now contains \$302.84.

For the Library Fund: \$10.00 from Miss Isabelle Dallmann, Neenah; In Memoriam of Mrs. Toepel, \$3.00 from A. C. Bartz and \$10.00 from pastors of Southern Conference; M. J. Hillemann, Marshall, \$7.25; \$5.00 from N. N., in memory of Pastors W. Naumann, M. Taras, Th. Brenner, M. Fleischer; in memory of Carl Masch, \$10.00 from the Strege Family; \$10.00 from the Draves Family; \$25.00 from the Schoenberg Family; \$5.00 from Immanuel Ladies' Aid; \$50.00 from the bereaved parents. For the library, from E. C. Kielgas, Milwaukee, a \$100.00 bond, and from Lutheran Girls' Club of Lake Mills, a \$25.00 bond. For the college grounds, from Mr. and Mrs. Mattek, \$5.00.

To all who in any way contributed to these gifts we express our sincere appreciation.

E. Kowalke.

Dr. Martin Luther College, New Ulm, Minnesota, gratefully acknowledges receipt of \$25.00 from the Ladies' Aid of the First Lutheran Church, La Crosse, Wisconsin.

C. L. Schweppe.

CHANGE OF ADDRESS

Ardin D. Laper, 1911 S. 50th St., Omaha, Neb.
Rev. Gerhard Struck, Wrightstown, Wisconsin.
Rev. Gilbert Thiele, 566 Humboldt Avenue, St. Paul 7, Minnesota.

MEMORIAL WREATHS

Theodore Warkenthien

For Missions:

Mr. and Mrs. Arthur Waxdahl.....	\$1.00
Mr. and Mrs. John Fox.....	1.00
Mr. and Mrs. Alfred Waxdahl	5.00
Mr. and Mrs. Lloyd Lien	1.00

\$8.00

W. H. Zickuhr.

NEBRASKA DISTRICT

September 30, 1944 to December 31, 1944

Central Conference

Reverend	Budgetary	Non-Budgetary
H. Hackbarth, Stanton.....	\$ 544.23	\$ 101.00
L. Sabrowsky, Sioux City.....	154.67	
R. Bittorf, Hoskins.....	337.26	41.95
A. Hoff, Brewster.....	95.37	
H. Schultz, Omaha.....	122.75	
W. Gieschen, Norfolk.....	393.14	18.00
H. Spaude, Hadar.....	118.71	
E. Knief, Des Moines.....	61.44	
L. Tessmer, Grand Island.....	60.88	

Rosebud Conference

L. Groth, McNeely.....	87.21	
R. Unke, Herrick.....	311.24	
D. Grummert, Batesland.....	53.22	
D. Grummert, Long Valley.....	30.75	
D. Grummert, Martin.....	3.48	
R. Unke, Platte.....	61.44	
R. Stiemke, Mission.....	238.38	36.55
W. Oelhafen, Winner.....	114.62	
H. Fritze, Valentine (Zion).....	99.30	18.50
S. Kugler, Burke.....	32.55	
S. Kugler, Carlock.....	3.50	
R. Stiemke, Wood.....	45.00	
R. Stiemke, White River.....	37.00	
E. Weiss, Valentine (Calvary).....		20.00

Southern Conference

E. Monhardt, Clatonia.....	859.17	98.15
A. Habben, Hastings.....	122.70	
E. Breiling, Geneva.....	401.07	
N. Mielke, Merna.....	147.67	
E. Hahn, Gresham.....	102.26	
A. Hertler, David City.....	14.41	
E. Lehmann, Firth.....	154.40	
E. Ellwein, Shickley.....	20.10	7.00

Colorado Conference

M. Weishahn, Ft. Morgan.....	27.48	
W. Bodamer, Rocky Ford.....	116.00	
H. Witt, Lamar.....	187.16	
H. Witt, Las Animas.....	4.00	
L. Frey, Denver (Mt. Olive).....	87.94	
V. Schultz, Deertrail.....	18.00	
E. Kuehl, Mancos.....	10.35	
E. Kuehl, Ignacio.....	5.67	
M. Weishahn, Wiggins.....	17.56	
O. Kreie, Golden.....	4.00	
V. Schultz, Denver (St. Luke).....	66.10	
J. Erhart, Pueblo.....	13.50	
J. Brenner, Hillrose.....	170.75	
W. Siffring, Pueblo.....	13.00	
V. Tiefel, Greeley.....	43.25	
V. Tiefel, Platteville.....	28.75	

Memorial Wreaths

(Included in Above Monies)

In Memory of	Reverend	Amount
Mrs. Marie Belz.....	H. Hackbarth.....	\$ 50.00
Mrs. John Sommer.....	H. Hackbarth.....	75.00
Wm. Klug.....	H. Hackbarth.....	1.00
Hugo Weichenthal.....	H. Hackbarth.....	7.00
Mrs. Carl Frinup.....	R. Bittorf.....	5.95
Emil Gorr.....	R. Bittorf.....	2.00
Wm. Klug.....	W. Gieschen.....	21.00
Conrad Hille.....	W. Gieschen.....	2.00
Anna Slack.....	H. Spaude.....	2.00
Marie Raasch.....	H. Spaude.....	38.00
Reinhold Schmidt.....	R. Stiemke.....	2.00
Chris Gratot.....	H. Ellwein.....	7.00
Muriel Stiemke.....	H. Fritze.....	18.50

Of Non-Budgetary monies \$36.55 was for Church Extension and the rest for Non-Synodical purposes.

FORREST A. SWOBODA, District Cashier.

PACIFIC NORTHWEST DISTRICT

July 1 to December 1, 1944

Reverend	Amount
Adascheck, Tim., Yakima, Washington.....	\$ 690.90
Eberhart, A. G., Ellensburg, Washington.....	424.76
Eberhart, A. G., S. Cle Elum, Washington.....	59.85
Frey, Geo., Clarkston, Washington.....	202.00
Frey, Geo., Orofina, Idaho.....	2.00
Grams, Leland, Omak, Washington.....	145.45
Jaech, R. E., Tacoma, Washington.....	147.58
Kirst, E. F., Zillah, Washington.....	182.75
Lueckel, Wm., Portland, Oregon.....	332.62
Stern, F. E., Seattle, Washington.....	101.52
Sydow, G. A., Tacoma, Washington.....	370.30
Sydow, G. A., Rainier, Washington.....	149.74
Tiefel, F., Withrow, Washington.....	197.50
Tiefel, F., Leavenworth Washington.....	58.37
Witt, M. J., Spokane, Washington.....	50.90
Zimmermann, E., Snoqualmie, Washington.....	240.00

\$ 3,356.24

Disbursements

General Administration.....	\$ 19.50
Education Gen.....	267.41
Spiritual Welfare Commission.....	808.56
Mission General.....	2,018.75
Aged Home.....	81.00
Indian Missions.....	21.75
Home Missions.....	92.27
Negro Missions.....	37.00
General Support.....	10.00

\$ 3,356.24

Memorial Wreaths

In Memory of	Contributed by	Amount
Dorfnay, Geo., Tacoma, Washington.....	Mrs. G. Wessels.....	\$ 2.00
Quade, Mrs. Wilhelmina, Yakima, Wash.....	Miss Elvira Luedtke.....	5.00
Quade, Mrs. Wilhelmina, Yakima, Wash.....	Mrs. F. Zukow.....	1.50
Nusshold, John, Portland, Oregon.....	Ladies' Aid.....	3.00
Hath, Carlton, Tacoma, Washington.....	St. Paul's Congregation.....	6.00
Miller, Mrs. M., Tacoma, Washington.....	Faith Congregation.....	5.50
Blauert, Rev. A. W., Austin, Minnesota.....	Rev. A. G. Eberhart.....	5.00

HENRY KARG, District Treasurer.

DONATIONS RECEIVED BY DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota, from August 16, 1944 to January 3, 1945

5,152 quarts canned goods (all kinds); 244 sacks potatoes; 198 sacks vegetables (all kinds); 107 sacks pumpkins and squashes; 9 bottles catsup; 1 bunch parsley; 1 box soap; 5 pounds coffee; 1 pound butter; 30 pounds navy beans; 10 bags beans; 4 sacks sweet corn; 9 bushels apples; 1 1/2 bushels peppers; 3 packages spaghetti; 5 gallons honey; 13 gallons sorghum; 87 gallons lard; 1 dressed hog; 17 dressed chickens; 5 live roosters; 10 turkeys; 1/2 veal; 60 pounds liver; 6 packages bacon; 6 pounds cocoa; 3 pounds noodles; 600 pounds flour; 1 rug; 1 bag dried fruit; 213 dozen eggs; \$166.00 in cash. The cash donations include \$10.00 from the Dorcas Society, Two Rivers, Wisconsin (Pastor W. G. Haase); \$25.00 from the St. Paul's Lutheran Ladies' Aid, New Ulm, Minnesota (Pastor G. Hinnenthal); \$10.00 from Pastor V. Larson, Hanska, Minnesota.

The donations listed above were received from the congregations served by the following pastors: W. Frank, Morgan, Minnesota; A. H. Mackdanz, St. Clair, Minnesota; E. T. Heyne, Truman, Minnesota; Theo. Bauer, Echo, Minnesota; W. J. Schmidt, Danube, Minnesota; M. Kunde, New Ulm, Minnesota; M. Wehausen, Morton, Minnesota; Wm. Lindloff, Elkton, South Dakota; B. Hahn, Aurora, South Dakota; E. I. Mehlberg, Buffalo, Minnesota; E. Gamm, Marshall, Minnesota; H. Scherf, Morgan, Minnesota; C. Neumann, Renville, Minnesota; Im. Lenz, Olivia, Minnesota; Paul W. Spaude, Lake Benton, Minnesota; Im. Albrecht, Fairfax, Minnesota; C. Netzke, Smith's Mill, Minnesota; M. Lenz, Alma City, Minnesota; R. Schierenbeck, Sanborn, Minnesota; C. Albrecht, Johnson, Minnesota; E. G. Fritz, Fairfax, Minnesota; G. Zimmermann, Fairfax, Minnesota; W. F. Dorn, Renville, Minnesota; H. C. Sprenger, Balaton, Minnesota; H. C. Duehlmeier, Hancock, Minnesota; A. Fuerstenau, Boyd, Minnesota; W. Voigt, Hutchinson, Minnesota; E. A. Binger, Hutchinson, Minnesota; W. P. Haar, Loreto, Minnesota; H. Boettcher, Gibbon, Minnesota; S. Baer, Rockford, Minnesota; Ernst Birkholz, St. James, Minnesota; E. A. Birkholz, Redwood Falls, Minnesota; F. R. Weiland, Montrose, Minnesota; E. H. Bruncs, Delano, Minnesota; E. Schaller, Nicollet, Minnesota; H. H. Schaller, Glenn, Minnesota; Paul Kuske, Hutchinson, Minnesota; L. Schierenbeck, Darfur, Minnesota; J. G. Bradtke, Arlington, Minnesota; Wm. Albrecht, Sleepy Eye, Minnesota; K. Plocher, Litchfield, Minnesota.

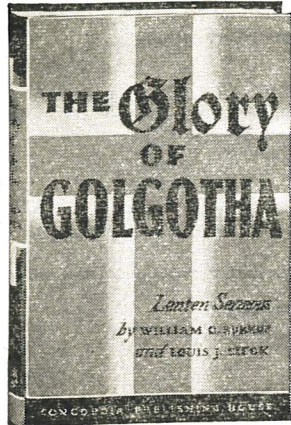
We are deeply grateful for these donations.

Carl L. Schweppe.

BOOKS FOR LENT AND EASTER

Behnken, Rev. J. W. Noonday Sermons. Cloth.....\$1.00

Burhop, Wm. C. and Louis J. Sieck. Rev. Burhop reproduces seven of Dr. Stoeckhardt's famous Passionspre-digions in English, and Dr. Sieck offers seven Lenten sermons on "Passion Story Pictures.".....\$1.00



Dallmann, Wm., D.D. God's Great Gift. Instructive and devotional reading mainly for Christmas and Lent. 256 pages bound in Green Cloth with stamping.....\$1.00
 — Easter Bells.....\$1.00
 — Christ Is Risen.....\$.15
 — Jesus Appeared.....\$.30

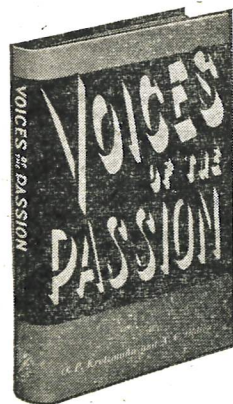
Dau, W. H. T., D.D. He Loved Me and Gave Himself for Me. For the quiet hour during Holy Week. Bound in silk-finish cloth with head of Christ in gold stamping on front cover.....\$.50

Empty Tomb, The. Sermons for the Easter Season.....\$1.00

Freseman, C. A. D. The Tragedy of Calvary. A Poem on the Passion History. Net.....\$.50

Hartenberger, J. H. His Passion. Short Sermons on the Great Passion of Our Dear Savior. Cloth. Net.....\$1.75

Hoenecke, Prof. Adolph. A Lamb Goes Uncomplaining Forth. A powerful and deeply spiritual series of expository Lenten sermons. Translated by Rev. W. Franzmann. Net.....\$.50



Kettner, Rev. E. A. Symbols of His Suffering. Twelve Sermons on the Suffering and Death of our Lord.....\$.50

Kretzmann, O. P. and A. C. Oldsen. Voices of the Passion. Meditations for the Lenten and Easter Season.\$1.50

Kuegele, F. Country Sermons. Vol. I. Lenten, Confessional and funeral services. Contains 14 passion sermons, 16 communion addresses and 23 funeral orations. 326 pages. Cloth.....\$1.65

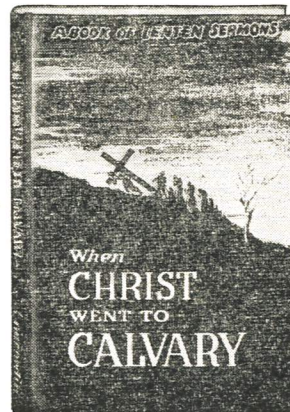
Kuhlmann, Edward. Cross Examined. A Series of Sermons for Lent and Easter. Net.....\$.85

Lenski, G. E. The Praise of Him Who Died. Eight addresses on the suffering and death of our Lord. Cloth. Net.....\$1.00

— When God Gave Easter. Twelve sermons on the Easter Theme. Net.....\$1.00

Lindemann, Fred H. The Cross and the Garden. Sermons for the Lenten Season.....\$1.00

Neumann, R., D.D., D. Lit. The Cross of Golgotha. Lenten and passiontide meditations and sermons. Net.....\$.75
 — The Voice from the Cross. Lententide meditations on the words of Jesus. Net.....\$.75



Olsen, Rev. Harry and Troeger, Rev. W. F. When Christ Went to Calvary. Lenten Sermons.\$1.00

Ortlepp, E. E. The Story of Christ's Passion. Part One: The Pass-over and Gethse-ma-n-e. Part Two: Before the Priests and Pilate. Part Three: The Death and Burial. Net.....\$1.50

Pank, Dr. O. Lenten Sermons. Translated by Rev. John W. Richards. Cloth.....\$1.00

Reigstad, Olin Spencer. The Christ of Lent. Sixteen sermons for Lent and Holy Week.....\$1.00

— Gethsemane to Calvary. Fifteen Lenten and Holy Week sermons.....\$1.00

Schillinger, Rev. James W. At the Cross. Three groups of Lenten Sermons and Addresses. Cloth. Net.....\$.90

Schramm, W. E. The Evening Sacrifice. Nine Groups of Sermons for the Evening Service. Cloth. Net.....\$2.00

— What Shall I do with Jesus. A Series of Lenten Sermons. Cloth. Net.....\$.85

— Our Great Salvation. A Series of Lenten Addresses. And from the Cross. Sermonettes on the Seven Words from the Cross, by C. Ackermann, Ph.D. Cloth. Net.....\$1.00

Schuette, W. E. Cling to the Cross. A Lenten Message.....\$.75
 — Keeping the Faith. Lenten Addresses and Sermons for Special Occasions. Net.....\$2.00

Strodach, Paul Zeller. God — the Eternal Paradox and Other Sermons. Sermons for the Pre-Lenten and the Lenten Season. 242 pages. Net.....\$2.00

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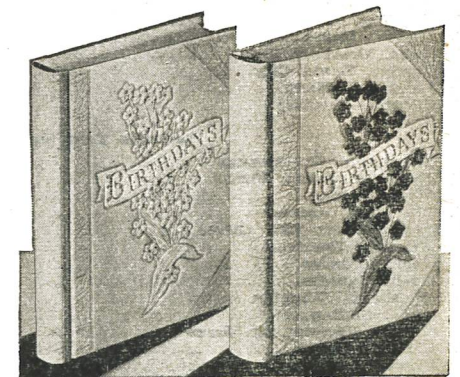
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