

The Northwestern Lutheran

Rev. Wm. F. Lutz, Jan 47
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"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KING.

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THE EVANGELICAL LUTHERAN CHURCH OF SAINT JOHN
JEFFERSON, WISCONSIN

BE STILL, AND KNOW THAT I AM GOD

JESUS Christ is God. His miracles prove that. — "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." John 2, 11. Only He who had caused the waters to spring forth out of the deep, only He who had created the vine could change water into wine. Only the mighty God Himself could change the very nature, the kind, of His creature. At the close of His Gospel John writes, "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." To John, in particular, the miracles of Jesus were *signs*, signs of His divine glory. The keynote of John's Gospel is struck in the first chapter in the great words, "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John 1, 14.

The Signs of His Glory

St. John "needs" no more seven miracles, seven signs, to set forth the glory of the incarnate Son of God. John has recorded only seven miracles of our Lord before His suffering and death: the beginning of miracles at Cana, the healing of the nobleman's son at Capernaum, the healing of the impotent man at the pool of Bethesda, the feeding of the five thousand, Christ walking upon the waters, the opening of the eyes of a man born blind, and the raising of Lazarus from the dead. Seven miracles — like the seven colors of the rainbow — which blend into a beauteous rainbow of light and glory around the head of our Savior.

Be Still —

There is an element in these signs of the Lord which sets forth His glory in a special way. In the record of the beginning of miracles we read, "And the third day there was a marriage in Cana of Galilee." If all of our days could only be as happy and carefree as is indicated by these words! But before the sun had set on that wedding day anxious care and

need entered that home. "They wanted wine." And the mother of Jesus said unto Him, "They have no wine." There is in her words the expression of astonishment, yes, even a mild rebuke, that with Jesus in the home as a guest this need should arise. And we know that He might have prevented it, if He chose to do so. Now we may trace the same situation in all of the miracles of Jesus. Listen to the nobleman's plea, "Sir, come down ere my child die." You detect a note of impatience in this father's plea, and you cannot but sympathize with him, for his son was at the point of death. At the feeding of the five thousand the Lord Himself raised the perplexing question — and we know that He did it to prove the faith of His disciple Philip, "Whence shall we buy bread, that these may eat?" John 6, 5. And the Lord did not reveal to Philip in that hour that, "He knew what He would do." How often has not our Lord dealt with us even as He did with Philip? Put us "on the spot," suggested that we solve a knotty problem, when He knew all along what He would do. The impotent man at the pool of Bethesda complained, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." How tantalizing! Here was help, so near, and yet so far. — Everyone else seems to have the advantage of us. We see the opportunity for a change, for improvement in our lives, but someone else always seems to get there first. When Lazarus took sick (now Jesus loved Martha, and her sister, and Lazarus), the sisters sent unto Jesus, saying, "Lord, behold, he whom Thou lovest is sick." John 11, 3. But, "when He had heard therefore that he was sick, He abode two days still in the same place where He was. Then after that saith He to His disciples, Let us go into Judea again." The Lord knew that Lazarus was sick, but He would not go to him. He waited until Lazarus had died and was buried. Then He came; and both sisters complained, "Lord, if Thou hadst been here, my brother had not died."

He is God!

In every instance we see the Lord waiting, delaying; we note His strange and perplexing ways. We hear the needy complaining, weeping, asking, How long? — Our Lord has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50, 13. It was acceptable to Him that Mary came and told Him of the need in the home at Cana. He wanted the sick man at the pool of Bethesda to tell Him, "Sir, I have no man, when the water is troubled, to put me into the pool." He invited the complaint of Martha and Mary, "If Thou hadst been here, my brother had not died." But mark it, He will not permit us to dictate the terms and the hour of His help. He will not permit us to prepare the blueprint and the specifications for our lives, and then dictate to Him to act accordingly. "Be still," He tells us, "and know that I am God." When Mary, His mother, came to Him and said, "They have no wine," He answered her and said, "Woman, what have I to do with thee? mine hour is not yet come." — Be still, and know that I am God. He addressed Mary by calling her, Woman. He pointed to the relation that existed between her and Him, the relation of the creature to the Creator, the Lord. She must not dictate to Him, she must be still, and know that He is God.

Learn the Lesson

We need to learn this lesson, our generation needs it. And He has been teaching us this lesson, if only we will heed it. Along the way, in our homes, in our national life the Lord Jesus Christ has been teaching us to be still, and to know that He is God. We will not, it appears, learn that lesson under more favorable circumstances, when He smiles on us with His favor. So we must learn it another way. He must hedge in our way with thorns. Weeping must continue through the night. He must rebuke us, "What have I to do with thee?" We must realize, "I have no man, when the water is troubled to put me into the pool." We must despair of ourselves and of our fellowmen. We must humble ourselves

(Continued on page 43)

Editorials

Anent the Graduation at our Theological Seminary It may be well to add a few explanatory words to the article that appeared under this caption in a recent issue of the *Northwestern Lutheran*. The article caused a bit of confusion since there were twenty-one young men shown on the picture of the graduating class but only eighteen mentioned as graduating and receiving their diplomas. When that article was written the writer was not aware of the fact that three young men of that class were doing supply work in the church and for that reason were not present at the graduation. Luther Spaude and Howard Birkholz are temporarily employed as instructors at Michigan Lutheran Seminary, Saginaw, Michigan, and Egbert Albrecht is doing the same kind of work at Winnebago Lutheran Academy at Fond du Lac, Wisconsin. These young men will take a special course this summer and finish their work and will then receive their diplomas. We felt we ought to pass on this information to our readers since a number of inquiries regarding the three missing members of the class have come to our desk with the request that they be informed in the matter. We are glad to be able to do so now.

W. J. S.

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America's Religious Backwardness After returning to London from a recent trip to America, the Very Reverend Hewlett Johnson, the Dean of Canterbury, popularly known as the Red Dean because of his communistic leanings, made the statement: "America is 100 years behind the rest of the world in everything except religion, and in religion is 150 years behind." This charge of religious backwardness has stung many of our modernistic American church men who pride themselves on being abreast of the times also in religion.

Making insulting remarks about America has been a favorite pastime of British visitors, especially lecturers, ever since Dickens, the writer, set the fashion years ago. Many resented the Red Dean's remark because they consider it a reflection upon their intelligence, and they are determined to demonstrate that the best church leaders in America are no longer swallowing all the old Bible stuff but are just as up-to-date in religion as their British cousins. The fact that Bible criticism and religious modernism received its greatest original impetus from German scholars is conveniently forgotten, for who these days wants to be known as aping the Germans? That would be an insult.

If the Red Dean were correct in his assertion that America is 150 years behind the times in religion, we would rejoice, and we would like it even better if it could truthfully be said that America is 1900 years behind, that it still clings unswervingly to the religion which Jesus and His apostles taught, in

other words, the religion of the Bible. Unfortunately America, including many so-called Christian churches and pulpits, are honey-combed with religious modernism, which has thrown most of the fundamental teachings of the Bible overboard as outmoded.

As a matter of fact, the old, original Christian religion is never out of date. In spite of the twentieth-century veneer of civilization and culture men are still lost sinners and only the Gospel of Jesus, our blessed Redeemer, can save them. If the sneering remark of the Red Dean fits your church and your pastor, thank God for it. Our great religious problem is not to bring Christianity up to date but to "contend for the faith which was once delivered to the saints." Signs are not lacking that even our church, which has always been known for its conservatism and orthodoxy, is smarting under the charge that it is too old-fashioned and would like to make use of every means of publicity to get people to stop calling us that. Our ambition ought not to be to become more progressive in religion but to remain as conservative in religion as the Bible is. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

I. P. F.

* * * *

Protestant Religious Education A writer in the *Christian Century* deals with that subject at considerable length, and that he is not pulling his punches is shown already by the title, "When the Clergy Abdicates." He portrays Protestant clergymen as doing almost nothing for religious education in their churches and as taking the attitude that they have neither the time nor the training for it.

He castigates the Protestant Sunday school with such words as these: "Protestant church schools are miserable educational institutions. Pupils attend when they feel like it; teachers are very difficult to secure, are ignorant of religion and ignorant of modern teaching methods." By way of contrast he points out that the Catholic Church has twice as many full-time teachers as priests. In offering a remedy he does not advocate parochial schools though they are admittedly getting results. He believes that Protestant churches were right in rejecting parochial schools as not the American way, and recommends that the Sunday school be improved and that advantage be taken of released time from the public school, and the like.

He does not qualify his statements concerning the ineffectiveness of Protestant religious education by a recognition of the fact that our Church has a parochial school system.

His criticism of the lack of Protestant religious education is based on facts which none can deny. It applies largely also

to our Sunday schools, especially when too much stress is laid on getting as many outsiders as possible who are then pampered so as not to drive them away, and then go home about as empty as they came. There is no virtue in going to Sunday school if the children do not learn anything.

It is too bad that so many of our congregations must get along with just a Sunday school. What is needed is more parochial schools. We know of many young congregations which are eager to have them but can not have them. May God speed the day when there are again enough teachers to go around.

However, in our churches, even where there is no parochial school, we do have other educational agencies, which most of the other Protestant churches do not have. There is at least the confirmation class on which the pastor spends much time and effort. Parents should not take the attitude that their children have so much other school work that they should be spared assignments of much memory work. It may require diligent application and hard work on the part of the children, but these things are worth while,

for there the foundations are being laid for a solid and enduring faith.

Let us make the most of what we have in the way of Christian instruction. The future of our church depends on that and also the eternal welfare of the children themselves.

I. P. F.

Building Collection Becomes Thank- Offering

When our Wisconsin Synod a year ago decided to launch a million dollar collection for the greatly needed expansion of its housing facilities at Watertown (Northwestern College), New Ulm (Dr. Martin Luther College), Saginaw (Lutheran Seminary), Mobridge (Northwestern Academy) it was still in the midst of the terrible World War II. We had no way of knowing when the war would come to a close, nor was the outcome of the war established. In the meantime the arms were laid down, our country and allies were victorious, and our land was spared of the devastation of the land from which practically all countries involved suffered much. So our Building Fund Collection became a Thankoffering to our God for having brought the bitter fighting to an end and

had protected our land, yes, had during the war and even now permitted us to continue the work of our churches and Synod to go on undisturbed. Certainly an average of \$6.00 for each confirmed member is a small enough offering for so great a blessing. Is there a congregation, large or small, which can honestly say to the Lord: "You are asking too much from us?" We all know the need of buildings at all our institutions and our Church Extension Fund should have \$500,000 to supply our missions with chapels and schools. If the hearts of all our members in all our congregations in our Wisconsin Synod are filled with thankfulness, we shall indeed go way beyond our million goal. Let each faithful member give his or her minimum, then give for the third that is still too weak in faith to bring its required minimum, then give for the third that possibly cannot give, and then give besides as the Lord has prospered . . . and then continue to pray for the weak members and patiently encourage them to grow up . . . then all shall be well in your congregation and in our Synod.

G. W. F.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII

Of Ecclesiastical Power

XIII.

AFTER presenting very extensively the Scripture doctrines concerned, and the errors and dangers involved in the Roman Catholic position on the power

and authority of the bishops, our fathers concluded this Article with an appeal to the bishops for consideration. If they take the initiative in remedying the

situation, all will be well; but if they refuse, they will bear the responsibility. They cannot afford to ignore this earnest plea.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel.

The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic.

It may be that in the beginning there were plausible reasons for

some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions.

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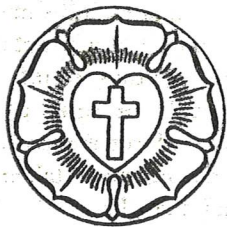
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Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show.

But if it is impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

NOTES

We have subdivided this paragraph into five smaller sections in order to facilitate an oversight over the line of thought.

The first part speaks about a *lawful obedience of the people* to their bishops. The bishops have been placed into their office by the Holy Ghost Himself. They have been appointed to teach the people the Word of God. When they therefore do this, when they proclaim the Scriptures and can say to the people, "Thus saith the Lord," then they can demand full obedience from the people, and the people are in duty bound to obey them. Obedience to the bishop in this case is obedience to God Himself, because the bishop is not speaking of his own, but is presenting the will and Word of God. — Moreover, when the bishops set up some regulation concerning matters of outward order, without claiming that it is necessary for salvation to observe such order, then again it is proper to obey them for the sake of peace and decorum.

Such lawful obedience the bishops might easily retain. It is the nature of Christians as such that they bow before the Word of God, and that they gladly submit to anything that serves the purpose of good form.

The bishops have only themselves to blame if the people refuse to render this due obedience, since they demand things that cannot be observed without violating consciences. Our English text, translated from the original Latin version, mentions two such things, while the German text, which was read publicly in Augsburg,

adds a third. They are the following: celibacy (on which read Art. XXIII) and the demand to forswear the pure doctrine of the Gospel as a condition for admission; and withholding the cup from the laity in Eucharist. If the bishops would drop these anti-Scriptural demands the Christian people would be willing to heed their word.

The second section defines the attitude of the Lutheran churches more precisely. They do not aim to rob the bishops of their due honors — although, our fathers add, a true pastor should be willing to sacrifice his personal honor if thereby the welfare of the church could be improved — they merely ask that unjust burdens be eased, which burdens, moreover, are new and contrary to the custom of the Christian Church.

The third section briefly calls attention to the obvious fact that customs change. There may have been a sufficient cause at one time for introducing a certain custom. But that fact does not justify the retaining of that custom at all odds, even though it has outlived its usefulness because the conditions which suggested it in the first place no longer obtain. — There are also cases where certain customs were introduced because the bishops held erroneous views on certain doctrines, which views then found an expression in the customs which they introduced.

The next section, the fourth, adds the plea that the bishops show their clemency by modifying their demands, especially since it is evident that such modification will not harm the unity of the church. Our fathers express their thoughts very mildly when they say, *does not shake*. What they want the bishops to understand is this that evidently the unity of the church is gravely threatened at the present moment by the false practices of the bishops. But it is not too late yet; a little modification may save the day and avert the rift.

The last section presents the other side of the picture. If the bishops persist in their un-Scriptural demands, a rift is sure to come. Christians whose consciences are bound by the Word of God must refuse obedience in matters that are

clearly against the Scriptures, according to the word of Peter that we must *obey God rather than men*.

The warning contained in this section is repeated and further motivated in the concluding paragraph.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin.

But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

NOTES

The passage cited from First Peter reads as follows: The elders shall feed their flock "*neither as being lords over God's heritage, but being ensamples to the flock.*"

In accordance with this injunction the bishops are asked that, while they retain their lawful government uncontested, they allow the Gospel to be purely taught, and modify observances which violate the conscience.

If they refuse, a schism in the church will become inevitable, and the bishops will have to give an account for it to God.

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THE TRANSFIGURATION

A STUDY of the transfiguration of Jesus belongs into the Epiphany season. Because in connection with His transfiguration Jesus pointed to His approaching death and resurrection, this study really belongs toward the end of this season, when the manifestation of our Lord reaches its height and when we are ready to enter into the season of Lent with its detailed study of our Savior's suffering and death.



The transfiguration of Jesus made a deep and lasting impression on the disciples who were privileged to witness it. We have a written record left behind by two of the three, by Peter and by John. John says in the opening chapter of his Gospel: "We beheld his glory, the glory as of the only begotten of the Father" (v. 14). Although these words must not be restricted to the transfiguration, because they include much more, as for instance, the glory which Jesus manifested in His miracles, yet certainly the transfiguration dare not be excluded, being one of the most impressive manifestations of the glory of Jesus. — Peter mentions the transfiguration directly in his second epistle, chap. 1, 17, 18: "He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The story of the event is recorded by three evangelists, by Matthew, by Mark, and by Luke. In our present study, however, we shall not examine all that happened in detail, we shall limit ourselves to one part of the word which the Father spoke out of the cloud: "Hear ye him."

A Testimonial

"Hear ye Him." This word reminds us of a prophecy contained in the Fifth Book of Moses, in Deuteronomy. When the Lord appeared on Mount Sinai to

proclaim His Law, the people trembled and fled. They appealed to Moses, "Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not" (Deut. 18, 16). The Lord heard their plea and granted their petition. He said unto Moses: "They have well spoken that which they have spoken" (v. 17). Then He added the promise: "I will raise them up a Prophet from among their brethren, like unto thee (Moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (v. 18, 19). When Moses repeated this promise of the Lord to the people he used these words: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (v. 15).

In the transfiguration God said concerning Jesus: "Hear ye Him." With these words He clearly indicated that Jesus is that great Prophet whom He had promised to send. He had promised His people a man who could speak with authority, a man on whose word they could depend, a man whose word would be so weighty that if any one failed to heed it, the Lord Himself would bring down full punishment on him. Now the Lord says concerning Jesus: "Hear ye Him." That is to say, Here is the man whom I promised to send you. Here is the man whose word you can trust. Yes, here is the man, if you refuse to hear Him, it will mean death and destruction to you; because His word, and His word alone, is life.

Thus the word of the Father, "Hear ye Him," is a clear answer to the question: Is Jesus He that should come, or do we wait for another? God leaves no room for doubt: Jesus is He.

Difficult to Hear

Look at Jesus in the transfiguration, His face shining with greater brilliancy than the sun, even His clothes becoming white and transparent, radiating the glory of His person. What would you expect such a one to say? Would you

be surprised if He announced Himself as King by the grace of God, and if He demanded honor and obedience from all? He certainly appears as a King most glorious.

What the three disciples expected Him to say we can gather to a certain extent from the absurd offer of Peter to erect three booths, one for Jesus, one for Moses, and one for Elias. But he knew not what he was talking about.

What did Jesus actually say? About six days before the transfiguration He had begun "to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matth. 16, 21). Did He now retract these words and say that is was all a mistake? No. Not long after the transfiguration He repeated: "The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again" (Matth. 17, 22, 23).

The disciples found it very difficult to believe this. They thought that it could not be, and that it must not be. How can He who possesses the glory of God, He whom the great men Moses and Elias honor and worship, yes He whom the Father Himself acknowledges as His beloved Son, how can He suffer and die? And He who is to be the glorious Savior of mankind, He certainly dare not suffer and die, lest His work fall to the ground. Rather, He must use His glory to shatter the enemy and thus restore the blessing.

No matter from which angle you look at it, it seems unreasonable that the Jesus of the transfiguration should suffer and die. But that is precisely what He said. And the Father said: Hear ye Him. We must, then, not listen to our reason, we must simply open our ears and absorb what Jesus has to say, no matter how unreasonable it may seem. That is very difficult to do, it is a lesson which we shall not succeed to master fully in a life-time. We must continue to try, and try to do better every day.

Words of Life

Moses threatened that any one who would refuse to hearken to the great Prophet would thereby forfeit God's favor and finally lose his own life. The

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GERV. W. FISCHER, *Finance Secretary.*

words which Jesus has to say are spirit and life. All life is bound up in His words. Hear ye Him, says the Father, because no life can be found anywhere except in His words. But whosoever hears Him, to him His words will bring a new and everlasting life.

When the Father says, Hear ye Him, He does not mean with the ears only. The ears are to serve merely as a channel through which the words of life enter into our heart. We sometimes say about inattentive or forgetful listeners that the words go into one ear and out the other. Such hearing is not hearing. The words of Jesus must, through our ears, find a way into our heart. That is true hearing.

How can we do this proper kind of hearing? particularly since Jesus' words are so difficult to accept? Not by our own reason or strength.

When God says, Hear ye Him, this word is not a cold command, merely ordering us to do something: it is a word filled with the creative power of God's grace, which itself accomplishes the very thing it calls for. When Jesus said to the dead and decaying Lazarus, Come forth, that word was not a command for Lazarus to do something; it was a word which carried life into the grave, this word brought him forth. Even so the words of the Father, Hear ye Him, themselves open our deaf ears to receive His message of life.

Even so the word of Jesus, when He asks us to come unto Him and to receive rest for our souls, are filled with creative power that brings us to Him and imparts to us the promised rest. And so with all the other words of Jesus. They may sound like commands, but in reality they are filled with power and life, and they themselves create in us the willingness and the ability to do the things they call for.

Hear ye Him, the Father says, and thereby offers to us and gives us words of eternal life, a life which changes our hearts in all their thoughts and desires, so that we love God whom we dreaded before, love His Word which we rejected before.

The transfigured Jesus, who suffered and died for us, and rose again from the dead, is our victorious Prince of Life forever.

J. P. M.

Memorial Wreath cards may be had gratis at the Northwestern Publishing House. The Building Fund collection on January 1 was \$760,000. Let each congregation aim to reach its minimum of \$6 per communicant member by Easter so that we can bring our collection to a close by then. Not until every District and every Conference has reached the \$6 minimum will we have attained our goal. Three Conferences of Synod's 31 are now within easy reach of their goal. Pray and work!

G. W. F.

Siftings

The Two Letters From Pastors In Germany printed in recent issues of the *Northwestern Lutheran* are being substantiated as reports continue to pour in daily describing the unbelievable conditions as they prevail in Germany today. To note but one. Speaking of the 10,000,000 Germans who were being sent back into the present restricted territory of the Reich, the *Christian Century* quoting from a report by Bishop Oxnam writes, "These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow."

* * * *

The Kentucky Court Of Appeals has upheld the constitutionality of a 1944 legislative act allowing fiscal courts to provide transportation of children to schools, whether public or private, as a safety measure. The court upheld its previous ruling that school funds — funds set aside exclusively for furtherance of education — may not be used, but it held that in this enlightened age counties could properly make expenditures for transportation. This question looms large on the horizon: Will the private schools be able to keep themselves free from compromising situations which will ultimately come?

* * * *

Public School Busses For Parochial Schools. Recently Governor Coke R. Stevenson of Texas vetoed a bill providing for use of public school busses in the transportation of pupils to and from parochial, denominational, or private schools. The governor justified his veto by asserting that it violated the American concept of complete separation of church and state, and also violated a provision of the state constitution which states: "No

BY THE EDITOR

law shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof ever be appropriated to or used for the support of any sectarian school." It is encouraging to read of some of our state governors who in the face of much opposition still cling to the Constitution of the United States.

* * * *

Governor Vetoes Bible Bill. Under this heading *Liberty* (a small magazine which devotes itself entirely to the fight for complete religious freedom) reports, "Governor M. C. Wallgren of the State of Washington vetoed a bill which provided for the teaching of the Bible in the public schools of that state, and which was passed by the state legislature. The governor gave as his reason for vetoing the bill that 'the matter needed more careful study.'" *Liberty* then asks the following pertinent questions: "Which Bible shall be read and taught? Shall it be the Catholic Bible, the Protestant, or the Jewish? Should not the Book of Mormon, the Koran, the Buddhist scriptures, or Mrs. Eddy's Scriptural Interpretations be equally admissible? Who is to interpret the Bible when it is taught in the public schools? Are a religious test and qualification to be required in the future of public school teachers? Are the ministers of the various sects to enter the public schools and teach the Bible to all the children or only to volunteers of their own faith? How is such a program to be supported and fostered?" And we imagine that the atheists will demand the reading of their own "bible," Sir James Frazer's *Green Bough*. Can anyone deny that there are ominous clouds gathering on the horizon?

* * * *

Another Translation On The New Testament. On February 11 the Revised Standard Version of the New Testament will go on sale in bookstores throughout the nation. This translation was authorized by the forty Protestant denominations which compose the International Council of Religious Education.

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The Revised Standard Version is a revision of the American Standard Version, published in 1901, which was in turn a revision of the King James Version, published in 1611. We withhold comment until a copy reaches our hand. We do, however, take note of the presence of the late Dr. James Moffatt on the committee. Dr. Moffatt as translator does not inspire one with confidence. In his own translation of the Bible too often sound exegesis paid homage to his own peculiar religious views.

* * * *

Juvenile Delinquents. John Edgar Hoover said, "At the present time we find age 17 predominating in the frequency of arrests for both sexes combined, and this is followed by the ages 18, 19, 21, and 22. Youths too young to vote accounted for 21.4 per cent of the arrests last year, and unless a concerted effort is made now through the media of the Church and the home, these same juvenile delinquents may be the hardened criminal of tomorrow." Hoover placed his finger on a sore spot. We remind our readers of the apostolic admonition, addressed to the parents, "Bring your children up in the nurture and admonition of the Lord." Eph. 6, 2.

* * * *

Argentina Wants The Bible. The *Christian Century* reports from predominantly Catholic Argentina: "Demand for the Bible has been so great that supplies from England and the United States have had to be supplemented by millions of portions and New Testaments printed in Buenos Aires, which is rapidly becoming one of the great publication centers of the world." If there is one thing which will unseat the Antichrist from the "temple of God" it is the Bible unfettered by the traditions and interpretations of the Catholic church, a fact of which the Catholic hierarchy is not ignorant.

* * * *

There Was One Divorce for every three weddings in Greater Chicago during 1945. Against a 12 per cent. increase in marriages, there was an 8 per cent. increase in divorces. We cannot report with pride that marriage is holding its own by a slender majority.

February 20, 1946

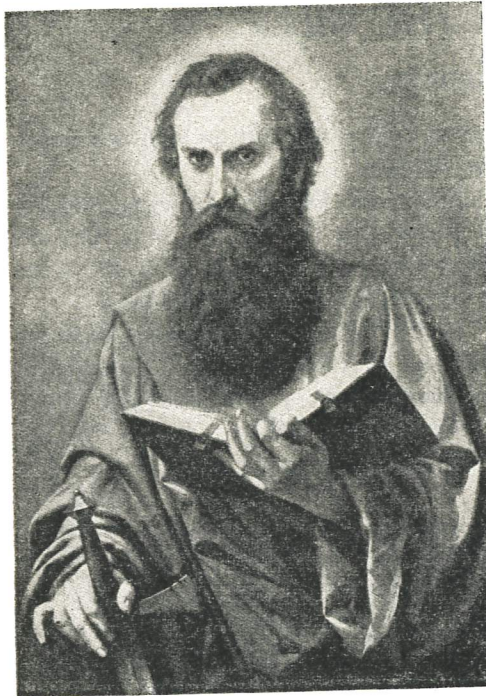
IN THE FOOTSTEPS OF SAINT PAUL SAUL ON THE WAY TO DAMASCUS

AFTER having been seemingly successful in squelching the rapidly spreading following of the Nazarene, Saul was bent on going beyond the confines of the Holy Land for new victims. With letters from the High Priest he set out for Damascus, the capital of Syria, about 150 miles to the northeast of the Holy City. The Jews of the Dispersion everywhere obeyed the commands of the High Priest in Jerusalem just as the Romanists obey the commands of the Pope, whether they be in Italy, South America or our own United States. In more than one respect there is a striking comparison between Rome and Judah.

It is idle to muse over the route Saul chose when he left Jerusalem. It is just another case of: we don't know. In general there were two routes. The one led from Jerusalem down to Jericho and then north along the valley of the Jordan, then to the east of the Lake of Galilee through the mountainous region of Decapolis up to the ancient city of Damascus with its famous waters. The other route led directly north through Samaria and Galilee to the left of the famous lake, past snowcapped Mount Hermon and through the vast desert to the final destination. It was the old caravan route which started out from Egypt, kept close to the shores of the Mediterranean, crossed over into Galilee, passed through Capernaum and then northward to the city with the cooling waters of the Barada River. The latter was the preferred route.

Whatever route the young persecutor and inquisitor chose, it was a memorable route recalling the past history of his people. Once the father of the faithful, Abraham, had journeyed the same route, but in the opposite direction. Abraham had followed a command of God, Saul did not. It was his own wish and will, dictated by his fiery zeal, to exterminate the religion and the followers of the hated and despised Nazarene. While enroute Abraham received the promise and Saul was converted. Abraham became one of the greatest in the Old Covenant and Paul in the New.

Passing through Samaria Saul most likely passed Jacob's well. He too could have said to the Samaritan woman: "Ye worship ye know not what: We know what we worship, for salvation is of the Jews," (John 4, 22), but he could not and would not have given these words the same meaning as did Jesus. In his



Pharisaic pride he despised the Samaritans. He also did not know that the hour was soon at hand when they would no longer worship either at Jerusalem or at Gerizim (Verse 21). Philip the Evangelist had already traversed Samaria and had won the heart of the Ethiopian chamberlain for the Gospel. There were Christians in Samaria too, but Saul had no time to ferret them out at present. He must hurry on to the Syrian capital for greater prey.

It is remarkable that Paul never dwells on the ministry of the Lord around the Lake of Galilee which he must have passed enroute either now or later. This people had received ample opportunity to hear the Lord and see His miracles. The work of the Lord centered around that little Sea of Galilee, that of Paul around the great Mediterranean. A greater than Paul had once preached and labored

among the lost tribes of the house of Israel. The great torchbearer of the Gospel was to bring the light into the darkness of the Gentile world. Before the eyes of Jesus the lovely and peaceful shores of that little and still most famous of all lakes spread out. The eyes of Paul saw the stormy waves of the Mediterranean, saw them also wash the shores of the countries, to which he later on was to bring the water of life. Westward the course of the Gospel took its way, begun by the Lord Himself around that little lake and carried westward by His great Apostle along the shores of the Mediterranean, bringing the glad message of salvation to souls starved by a bankrupt culture and civilization. Paul was not to preach the Gospel where the feet of the Lord had once trodden. He was to seek new paths led by the Holy Spirit over land and sea. Like a passing shower the Gospel speeds on to the end of the world and to the end of days.

Saul hurried northward along the foothills of Mount Hermon, the "tower of Lebanon which looketh towards Damascus" (Song of Solomon 7, 4). At the foot of this mountain near Caesarea Philippi (Matth. 16) the Lord had once instructed His disciples about His person and His work of redemption that they might later on go forth with this Gospel to the very ends of the earth. To prevent just this was the very purpose of Saul's journey. He was convinced that he could achieve it as many enemies of Christianity after him tried in vain. What Christ had said at Caesarea Philippi still holds true: "The gates of hell shall not prevail against the Church of Christ." Saul was to live and see his own grand failure to overthrow the kingdom of Christ. Man proposes and God disposes.

Onward the fanatical young Pharisee sped over the wide and barren desert intent on causing further havoc to the Church. He must have been convinced that his heart was filled with the same fiery zeal that filled the heart of Elijah when he too sped northward toward Damascus to crown Hazael king of Syria (I Kings 19, 15), who later should be a scourge of God over the idolatrous house of Ahab. Elijah had a command of God to go through the wilderness of

Damascus, Saul did not. Nevertheless the Lord used both, Elijah as well as Saul, yet each in a different way. Soon Saul would be in Damascus, he thought, and present the letters and return to Jerusalem with rich booty thereby adding more fame to his name as a zealous Pharisee. It was all well planned. He

could not fail. Little did he know that the moment was drawing nearer that he would meet his own Damascus. From then on he would use the former fiery zeal for the preaching of the crucified and risen Lord, whom he had been persecuting.

H. A. KOCH.

A WOMAN IN THE HILLS

BY W. R. SIEGART

ALMOST a hundred years ago a family set out for Minnesota. They were among pioneers who helped to fashion the American nation out of the wilderness. Over seventy years ago a girl was born into this family. Her parents called her May. There was work to be done among God's people, and little May might be an example of life and hope which the month of May holds within itself.

which will not admit women physicians as internes.

May, now Dr. May Cravath, married a pastor and became Dr. May Cravath Wharton. She became in every sense a helpmeet to her pastor husband.

In 1917 Mrs. Wharton went with her husband to Pleasant Hill, Tenn., where he became pastor and principal of an academy which had been founded by the American Missionary Association. The

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called roads could not be traveled for weeks at a time; even short trips took hours.

Dr. Wharton taught in the academy and tried to become physician to the people, traveling on foot, on horseback, or on muleback. The next year, 1918, much sickness came to the people and she tried to help them. Night or day she would follow a person who came to call her, for there were no telephones. With such guidance and the light of the moon or of a miner's lamp she would go to some humble home. Not until this time did the people accept her, for to them a woman physician was something new and they were not sure about her.

Then her husband died. She decided not to leave her people of the Cumberland plateau, but to start a hospital. She had nothing except her skill, her faith, and her loving dedication to the service of God and man. The matron of the academy, Elizabeth Fletcher of Amherst, Massachusetts, became the office force. Alice Adshead, who had been doing welfare work in North Carolina, became the nurse. Both these women are still with the hospital. These women founded, builded, and carried on the work of the hospital, and for 12 years Dr. Wharton was the only physician.

Their first building was an old home. The nearest water was a neighbor's well. They had two beds in their hospital. Their first laundry had a dirt floor and a lard can was the boiler and sterilizer. Cupboards were made from crates and boxes. A trunk tray became a baby's crib. Anything and everything was put to use. An old schoolhouse, long unused, windows out and wind and rain coming in, became an operating room. Certainly no one worked under more difficulties than did Dr. Wharton and her two helpers.

After a while the Tennessee Valley Authority managed to bring electricity, the Works Progress Administration brought better roads, and the Farm Security Administration helped the people to re-establish farming. Yet all this is but a beginning.

Now there is at Pleasant Hill a modern hospital and sanatorium with 50 beds. It is small, but has much modern equipment and handles cases of all kinds. As



Pilot Knob clinic, which natives built for Dr. Wharton

She went to school in due time, and finally reached Carleton College. A senior year at the University of North Dakota gave her further training. The urge to accomplish was part of her being, so in a day when girls were not readily accepted by medical schools, she attended the one at the University of Michigan.

Lest we forget how much courage and determination it took to become a woman physician in those days, we should remember that even now there are hospitals

people on this Cumberland plateau had become greatly isolated because the growth of the country had passed them by. The academy was their only school. The nearest hospital was 85 miles away, and the nearest physician 12 miles distant. Some of the people were coal miners. Others tried to make a living from the land, none of which was very good. Here were primitive conditions and great need. There were no roads, no electricity. Often such trails as were

part of the service to these people Dr. Wharton has established health centers and clinics in many places. Altogether an area of 600 square miles of rugged country is served.

Let me take you to one of these clinics and health centers. Dora Read Goodale, one of the directors of the hospital, writes this about it.

"You would not call it a village, hardly even a settlement — this huddled group of dingy frame houses, put up hastily for workmen's families and half of them left empty when the mines shut down. Beyond these and the abandoned pit with its dreary hillocks of slag lie small scattered farms — cabins with stone chimneys and log barns where scrubby cattle or sheep are beginning to crop the fresh herbage. A stranger who chanced to pass today — but the road is not one to tempt strangers — would wonder to see a straggling procession of men, women, and children making their way to a cottage a little larger than most, at the end of a muddy lane. 'That's Mis' Applegate's house, where we're goin',' some neighborly gossip might explain. 'The doctor'll be along right soon now — Jim Lundy stopped the car a piece back to git medicine for his sick baby. Mis' Applegate, she's moved the cookstove and everything else out of her kitchen, and they've fixed it up with sheets for curtains, and a bed that's more like a table — a real doctor office. One day a week the doctor comes. No, she don't charge a penny; only if you ask her 'How much?' she'll let you pay for the medicine. If folks are too bad to travel afoot or muleback, she'll go to their houses. Yes, there's many sick folk here that had never had doctored, and can't tell what's the matter theirselves — might be a risin' or a smotherin', or jest a weakenin' away.'"

In spite of all that has been done, primitive conditions prevail in much of the area. Dr. Wharton never knows what a day may bring forth, but she is prepared for anything. Suppose we look in at the hospital.

Outside rain and sleet had been falling for hours when a man came up to the kitchen door riding a mule, both man and mule being splashed with mud. He had to see the doctor, even though she was busy, so he waited. He was excited

and nervous. As the doctor came from a ward, still wearing her surgeon's cap and gown, the man spoke to her.

"It's my wife — she's terrible bad. Yes, ma'am, that's what it is —. No, nobody but a neighbor woman. Yes, ma'am, the branch is up and runnin' over the road, and the mud's that deep out yonder — you couldn't hardly make it in a car. It's back in the woods a piece, the far side o' the creek."

In twenty minutes Dr. Wharton had hurriedly eaten something, conferred with the head nurse, changed into her riding clothes, and was off on a mule for Grannytown. In her saddle bags, along with her instruments, medicine, and necessary supplies, were clothing and other things for the baby which was coming. As the people explain it, when the mines are shut down and work is scarce, you don't buy things for a baby until you know whether "hit'll git to live." So Dr. Wharton is on her way through sleet, rain, and mud and cold to a humble cabin, "even to the least of these, my children."

Past 70 year of age Dr. Wharton is still working and planning. She wants to build a better hospital to give these people the care they need, and to establish more health centers and clinics.

She lives in the hearts of these people as an angel of mercy, light and love. Other physicians have helped and are helping now, but this has been a woman's dream, work, dedication, sacrifice and service, in the spirit of the Christ.

The Lutheran

Education In Mexico. Education in Mexico for many centuries was in the claws of the Catholic church. Article III, as originally formulated in 1917 when the new constitution was put into effect, made public education "lay" in character. This article has undergone some modification since then and now the *Christian Century* reports that it will again be modified if a bill recently sent to the Chamber of Deputies by President Manuel Avila Camacho is passed. The bill provides that hereafter, public education shall abstain not only from all religious indoctrination, but also from any anti-religious teaching.

A PRAYER OF REPENTANCE

Turn us, O Lord, that we may see
Man's utter loss and depravity:
How sin has wrecked Thy earth so fair,
And brought destruction everywhere.

Thy temple, they have made to be
A shrine for saints, and not for Thee;
And even many, who confess,
Live on in wordly wantonness.

And we, who hear Thy precious Word,
And call Thee Savior, God and Lord,
How lightly we accept Thy grace!
How thoughtlessly we sing Thy praise!

We pray with folded hands, but still
Are we sincere, as Thou dost will?
And do we walk with Thee, dear Lord?
And base our life on Thy pure Word?

Thou only knowest, God, Most-wise,
The hearts of men, what they devise,
O come, and turn us by Thy grace,
That we may see again Thy face.

Tear down all idol-thrones that we
May serve no other God, but Thee;
And that Thy Word, alone, direct
The hearts and lives of Thine elect.

All praise and glory be to Thee:
Father, Son, and Spirit — Three —
Still One God — Jehovah blest —
Give Thy people peace and rest. Amen.
ADELINE WEINHOLZ.

BE STILL, AND KNOW THAT I AM GOD

(Continued from page 34)

before Him, submit to His will, be still,
and know that He is God.

Trust in Him

But mark the beginning of miracles in Cana, "Jesus manifested forth His glory; and His disciples believed on Him." We are not to submit to the Lord in sullen resignation, with slavish fear, but as Mary did, as His disciples did, they believed on Him, they trusted Him. They trusted His power and His love. They knew that He placed almighty power into the service of His loving kindness and tender mercy. That is His glory, the glory of the only begotten of the Father, full of grace and truth. His miracles are the signs of His love. He knew what He would do when His hour was come. And everywhere we may trace the truth of Jesus' words to His disciples in the case of Lazarus, "This sickness is not unto death but for the glory of God, that the Son of God might be glorified thereby." John 11, 4. In our own lives we may trace His glory, His love, His tender mercy, His help, His sustaining power. — "Hast thou not heard, hast thou not seen?" A. P. V.

WHAT IS THE TRUTH?

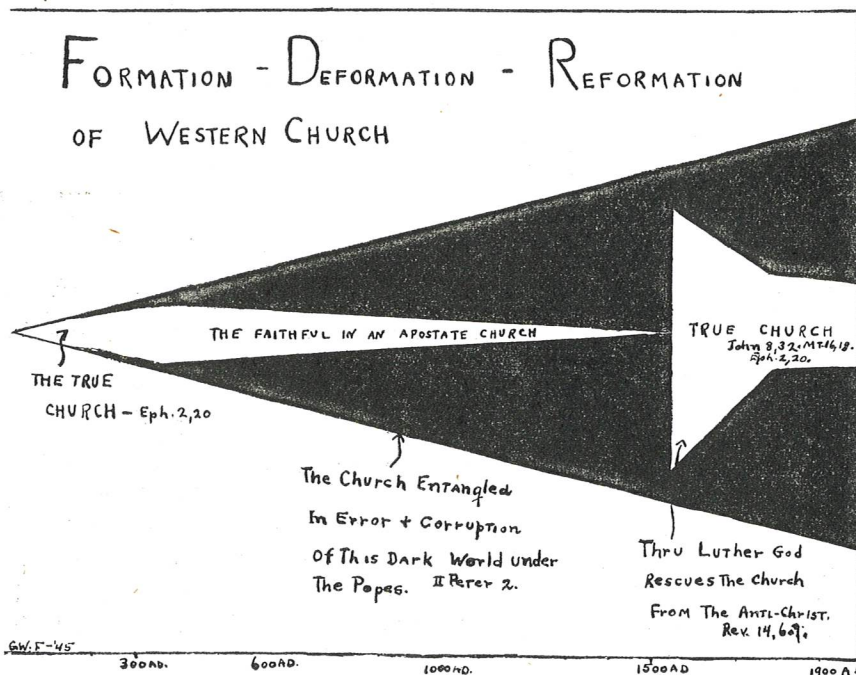
THE Roman church persistently claims it is the true Church as it was founded by Christ and that the Reformation by Luther was the beginning of a false cult outside the true Church. In a recent issue of the *Sunday Visitor* this lie, now four centuries old, was graphically illustrated. The question there asked was: Who is right, Christ or Luther? It wanted the readers to see the gradual and unified growth of the church under the popes and compare this growth with an independent segment started by Luther and now broken up into many smaller sects. We regret that we cannot reprint this false picture and show

That the Reformation by Dr. Luther is the cause of so many sects in the Church is another blasphemous lie. There have always been sects in the church. The Division in the church is not caused by Luther in accepting the Bible and nothing but the Bible as the infallible rule and guide for faith and life, but by those who thought they protested against the man-made doctrines of the Roman church, replaced the *popes* by their own *reason* in deciding what should be believed and by what man should be guided in life and death. Those who make reason to their God are then in the same condemnation with those who have made the pope their

corruption centered in that power and overshadowed the church through the dark middle ages. It was popery which tyrannically threw the church back into the blackness of paganism.

In Luther God sent to the church a messenger having the everlasting Gospel (Rev. 14, 6. 7). With this Gospel Luther nearly dethroned the popes. By sheer force and trickery in a counter-reformation Rome gained another foothold in the Western world and with the help of the Jesuits is again attempting to bring the kingdoms of the world to make obeisance to the "Holy Father of All mankind" (?). The rise of popery has always been marked by bloodshed and devastation of countries. Popery rises and the love for the true Gospel of Jesus Christ wanes within the church. As in these last times the love for Christ now waxes colder (Matthew 24) in our own country, the church of Rome will grow in power and as it grows in power what little Truth it has will be overshadowed by false teachings, such as the worship of Mary, the sacrifice of the Mass, adoration of the Saints, the veneration of relics, and the superstitions connected with all kinds of amulets and medals. The rise of popery will here also be accompanied by revolution, persecution, and bloodshed, the blame for which will be laid at the doors of those who like the true Lutheran Church adhere to the Bible and boldly confess the name of Jesus in defiance of all false prophets. The true church will also then in this country have to suffer persecution by the enemies of Christ at the instigation of the Pope, the great Anti-christ.

Yet those believers who heed the words of their Savior: "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free," (John 8, 32) need not fear the terrors of darkness. The Lord Jesus will be with His Church on earth to the end of time and the gates of hell shall not prevail against it. The Lord Jesus has told us that these things shall come even as His apostles prophesied the rise of the Anti-christ, who would rise from within the church to great wealth and power; and while he shall put aside God's holy law and teach his own commandments, he shall never-



clearly the illustration in which the old lie was again perpetrated and by which millions are held in deception.

Even by falsifying, which history clearly teaches, the popes are fulfilling the prophecy concerning the great Anti-Christ in 2 Thessalonians 2: "Whose coming is after the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." To permit the rise of Popery is God's judgment upon the church for having lost its first love for the Gospel.

God. Not Luther, but Satan, "the Father of Lies," is the cause of Papism and Sectarianism alike.

Formation — Deformation — Reformation of the Church

The graph above is to illustrate the continuance of the true Church of Jesus Christ here on earth particularly in the Western part of the world. From the time when Paul preached the Gospel in Rome until now there have been false teachers in the church. These caused divisions in the church and led many back into the darkness of this world's corruption. In the middle of the fourth century began the rise of papacy and with the rise of the popes of Rome the blackness of

theless claim to be the representative of God and Christ on earth. "Let no man deceive you by any means . . . for that day (Judgment Day) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that He as God sitteth in the temple of God (the church), showing himself that he is God." 2 Thess. 2, 3, 4. Let us put on then the armor of God and particularly let us learn the Word of God, the sword of the Spirit, so that we will be able to withstand in the evil day. Eph. 6.

G. W. F.

St. Jacobi Messenger.

"YE ARE MY EPISTLES"

We are God's epistles, glorious, boundless truth
Who will serve the Master with the strength of youth?
Search the Scriptures daily, let its wisdom shine
Like a guiding beacon, in your life and mine.
"Separate from sinners" think not you can dwell
With the world in pleasure and renounce its spell.
"Peter follows Jesus" — but follows from afar
He goes into the palace where the Scribes and Elders are.
They were enemies of Jesus, but Peter thought that he
Could mingle just a little and enjoy their company.
But alas, he soon denied Him, oh the darkness of that hour,
Think not that without Christ's presence Yours shall be a greater power.
Sages tell a wondrous story, of a blind man on the street
Who kept a lantern burning close beside him, at his feet;
When asked by passing strangers why so fool a thing did he
He replied, "Lest others passing in the night fall over me."
Be not stumbling blocks to others but a lantern clear and bright
By which others find the Savior, if they stumble in the night.
Christ has looked on us like Peter and has claimed us for His own,
Let us fight with dauntless courage till we meet before His throne.

ESTHER A. SCHUMANN.

ANNIVERSARY

FIFTIETH ANNIVERSARY

St. John's Church, Jefferson, Wis.

On November 11 the members of St. John's Lutheran Church at Jefferson, Wisconsin, celebrated the fiftieth anniversary of the dedication of their church

edifice. The present church building is the third in which this congregation assembled to worship. The first was an unpretentious log structure and was erected two miles east of Jefferson on what the founders called "The Christ-berg". The second was built in Jefferson in 1861. This served as their home of worship until 1895 when it was torn down and replaced by the present church building, erected on the same spot on which the razed edifice had stood.

It was for these members a day of special joy and thanksgiving, of which they also gave tangible evidence in reaching, yea surpassing, the goal they had set for themselves at this occasion, namely, raising its quota of \$5,640.00 toward the Wisconsin Synod Building Fund. When the offerings of the day were counted it was found to be near the \$6,000.00 mark. This has been passed since then, and it is expected that the final figures will be far in excess of this amount. While this synodical project caught the congregation at a time when it had begun to launch a drive for the erection of a new school building before its centennial celebration but a few years away, the members agreed after but little deliberation to sidetrack their efforts in their own behalf in order to help in this cause of the Synod, which they felt could not be postponed without the work of the Lord suffering. It was the Lord who gave the members this willing spirit. May He continue to bless the preaching of His Word here so that their love, as St. Paul wrote to the Philippians, "may abound yet more in knowledge and in all judgment, that they may approve things that are excellent, that they may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Capacity crowds were on hand and listened to our guest preachers: Professor E. E. Kowalke and President Herbert Kirchner, who brought home to the hearers what a Lutheran church is, what is its sole function in this sinful world with special reference to its mission in these days before the end, what blessings He confers upon the members of such a congregation, and how these members should fulfill their high calling of show-

ing forth the praises of Him who hath called them to be a light to those still walking in darkness.

Only three pastors have served as resident pastors since its dedication, namely: Pastor H. Vogel, during whose pastorate here the church was built, from 1881—1910; Pastor H. Koller Moussa, 1910—1924; the present pastor since 1924.

The God of our fathers be with us and our children in the future as He was in the past and lead us finally to the grand jubilee of the Church Triumphant!

O. KUHLW.

CALENDAR OF CONFERENCES

EASTERN PASTORAL WINTER CONFERENCE

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet for its winter session on February 5, 1946, at Nain Lutheran Church, West Allis, Pastor W. Keibel.

Communion service at 9:30 A. M. Sermon: A. Krueger (H. Lange).

Agenda: The entire session will be devoted to a discussion of the Doctrinal Affirmation.

C. S. Leyrer, Secretary.

TWIN CITY MIXED WINTER CONFERENCE

The Winter Conference of the pastors of the Synodical Conference of Minneapolis, St. Paul, and vicinity, will meet February 19, 20, and 21, at Trinity Lutheran Church, St. Paul, Minnesota, the Rev. A. C. Haase, pastor. The opening session will begin Tuesday, February 19, at 9:30 A. M.

Essays: "An Analysis of Problems within the Synodical Conference," Dr. E. J. Friedrich; "The Doctrine of the Church with Special Reference to the Word 'ecclesia' as It Is Used in the New Testament," Prof. E. E. Kowalke; "The Doctrine of the Vicarious Atonement with Special Reference to Objective and Subjective Justification and Its Relation to Our Preaching," Pastor H. J. Bouman.

Communion Service Tuesday evening, February 19. Confessional Address, Pastor G. A. Thiele; Pastoral Sermon, Pastor R. G. Heyne.

Morning devotions: Pastors N. A. Madsen, Lawrence Gallman, and R. C. Ave-Lallemand.

P. R. Kurth, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet D. v. on February 25 and 26 at Weyauwega, Wisconsin, Irwin J. Habeck, pastor. First session at 9:00 o'clock.

Essays: Hebrews 3, W. Strohschein; Exegesis of Psalm 8, W. Wichmann; Die Katholische Kirche im Lichte der Offenbarung, W. Hartwig; Jesus as a Preacher, Wm. Wadzinski; Jewish Family Life, O. Siegler; The Minor Propets, Wm. Wojahn; Why the Name Northwestern? A. Engel; Divorce, G. Pieper; Doctrinal Affirmation, Joint Study. (Bring your copy!)

Preacher: O. Sommer (E. Fredrich).

Early announcement to our host is requested.

H. Vogel, Secretary.

COLORADO MISSION DISTRICT CONVENTION

The Colorado Mission District will be in session on February 26, 27, 28, at Grace Lutheran Church, Pueblo, Colorado. Sessions begin at 1:00 P. M. Tuesday, February 26.

Papers: The Confessional Articles, A. C. Bauman; Second Peter, Roy Vollmers; The Religion of Anti-Christian Societies, Wm. Wietzke; the Vicarious Obedience of the God-Man, A. C. Bauman. Sermon: Pastor Delton Tills (substitute: Pastor John Brenner).

Pastors and delegates desiring meals and lodging should notify Pastor E. C. Kuehl, 2410 2nd Avenue, on/or before February 12.

V. Tiefel, Secretary.

MANKATO CIRCUIT CONFERENCE

A special conference of the Mankato Circuit will be held Tuesday, February 26, 1946, 9:30 A. M., in St. Paul's Lutheran Church, North Mankato, Minnesota.

Confessional: M. Birkholz.
Topic for the day: Doctrinal Affirmation.
Leader of Discussion: W. Schuetzle.
Martin Birkholz, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time and Place: February 26, 1946, 9:00 A. M. opening; Bethany Ev. Luth. Church, Manitowoc, Wisconsin, A. Roekle, pastor.

Preacher: E. Froehlich, W. Haase.
Assignments — New: Boy Scouts, P. Gieschen; What does a Mixed Marriage involve for a Lutheran? C. Thurow; Organization and Work of the Veterans of Foreign Wars evaluated in Light of God's Word, A. Roekle; Visitorship Report, P. Gieschen, R. Ehlke, E. Kionka; Ordination, V. J. Siegler; Scantification, the Call of a Christian for his entire Life, C. Thurow; The Causes of the Decline of the Ten Tribes of Israel, A. Roekle; Unionism, a Mixing of Law and Gospel, E. Kionka; Interpretation of the Passage: They who preach the Gospel shall live of the Gospel, W. Haase.
Old: (continued) The Tenth Commandment, H. H. Eckert; Synopsis of Luther on Gal., H. Pussehl; 1 Tim., E. Froehlich; Gal., H. Koch; Isa., W. Schink; Doctrinal Affirmation, H. Koch.
H. H. Eckert, Secretary.

CONFERENCE PROGRAM

St. John's School, Watertown, Wisconsin
February 8, 1946

Upper Grades

9:00—9:10 Devotion.
9:10—9:40 An Introduction to the Law.....M. Bradtke
9:40—10:10 Meridians and Parallels, E. Wehausen
10:10—10:30 Discussion.

Lower Grades

9:00—9:10 Devotion.
9:10—9:35 Bible history: Feeding the 5000.....Louise Fenske
9:35—10:05 Social Studies.....Hertha Sievert
10:05—10:30 Discussion.

Joint Session

10:30—11:20 The Quietness of a Schoolroom and How to Achieve It.....J. Brenner
11:20—11:50 Business.
1:30—2:30 Mission Biography...Pastor H. Nitz
2:30—3:00 Singing.
3:00—3:30 Casual Questions.

Substitute

The Angel of the Lord.....Pastor Drews

ORDINATIONS AND INSTALLATIONS

On the first Sunday after Epiphany, January 13, 1946, upon authorization of President E. G. Behm of the Northern-Wisconsin District, the undersigned ordained and installed his son, Candidate of Theology, Paul G. Hartwig as pastor of Trinity Congregation at Mears Corners, Wisconsin. In a special service held in Trinity Church, Neenah, Wisconsin, on the evening of January 13, 1946, he was likewise installed as pastor of Martin Luther Congregation, Neenah, Wisconsin. Pastor Gerhard Schaeffer assisted. May the Lord of the Church bless pastor and congregations!

Address: Rev. Paul G. Hartwig, 515 South Lake Street, Neenah, Wisconsin.
Theo. J. Hartwig.

* * * *

The Rev. Marvin Volkmann had what is for Arizona a rare experience on Epiphany, January 6. He was installed in his new charges at Douglas and Warren in a snowstorm. Following a day of rain on Saturday the precipitation turned into snow during the night, with more than half a foot blanketing both valley and mountain in blinding white Sunday morning.

The installation at St. Paul's Church in Douglas took place at a service held at 9:30 A. M. Warren lies a thousand feet above Douglas in the Mule Mountains. Because of the heavy snow, still falling, the trip to Warren was so slowed that the time for a late morning service there could not be met. Worship was therefore postponed till 5:30 P. M. While the skies were clearing outside, Pastor Volkmann was charged with his new duties as pastor of Grace Church in this mountain town.

The double installation was conducted on a proper call issued by the congregations named, and was authorized by President Voss of the South-eastern Wisconsin District. Pastor and Mrs. Volkmann will reside at 1218 8th Street, Douglas, Arizona. Sermon and charge for the occasion were delivered by the Visitor of the Arizona Conference, the Rev. E. Arnold Sitz of Tucson. May the Light of Epiphany shine brightly in both congregations.
Address: Rev. Marvin Volkmann, 1218 Eighth Street, Douglas, Arizona.

* * * *

Authorized by Pastor E. G. Behm, President of the Northern Wisconsin District, I, the undersigned, installed my son, Pastor Adalbert Geiger, as pastor of Trinity Ev. Lutheran Church of the Town of Liberty, Manitowoc Co., Wisconsin, on Epiphany Sunday, January 6, 1946, the Pastors Ed. Kionka, Walter Hoepner, and Roland Ehlke assisting. May the Lord bless both, pastor and congregation.

Address: Rev. Adalbert F. W. Geiger, Route 1, Manitowoc, Wisconsin.
Henry Geiger.

* * * *

Authorized by President Arthur Voss of the Southeastern Wisconsin District and assisted by the Rev. Ed. F. Zell and the Rev. Harry Shiley, who delivered the sermon, I installed the Rev. Waldemar Zarling as pastor of Mt. Calvary Ev. Lutheran Church at Westowne, near Waukesha, Wisconsin, on the first Sunday after Epiphany, January 13.

May the Lord's blessing rest upon the pastor and the congregation.
Address: Rev. Waldemar Zarling, 315 Greenwood Avenue, Waukesha, Wisconsin.
F. Zarling.

* * * *

Authorized by President G. E. Behm of the North Wisconsin District, the undersigned ordained and installed Candidate Frederick Heidemann as assistant pastor and teacher of Emanuel Lutheran Church, New London, Wisconsin, on Epiphany Sunday, January 6, 1946. Pastor Harold Grunwald of Kiel preached the sermon and assisted together with Pastors H. Kahrs and Gerh. Franzmann.

Address: Rev. Frederick Heidemann, 1011 Algoma Street, New London, Wisconsin.
Walter E. Pankow.

* * * *

Authorized by President A. Ackermann of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States, I have ordained my son Karl J. Otto in St. John's Ev. Lutheran Church, Wauwatosa, Wisconsin, in a service on Sunday, January 13. The pastors who assisted were Wm. F. Pankow, Geo. B. Propp and Rudolf P. Otto.

May the Lord bless his work as missionary in Charles City, Iowa.
C. A. Otto.

* * * *

On January 20 the Rev. H. Ellwein of Shickley, Nebraska, was installed by Rev. H. Mutterer in Immanuel's at Elgin, North Dakota, and also in St. Luke's at Leith. Rev. H. Rutz installed him in Zion at Burt, North Dakota.
H. Mutterer.

MISSION FESTIVAL

Twentieth Sunday after Trinity
St. Paul's Church, East Troy, Wisconsin.
Offering: \$206.40. E. Ph. Ebert, pastor.

CHANGE OF ADDRESS

Rev. Marvin Volkmann, 1218 8th Street, Douglas, Arizona.

ACKNOWLEDGEMENT AND THANKS

A. W. Coppens, Milwaukee, Wisconsin, donated the sum of \$50.00 to Dr. Martin Luther College Library. Our very cordial appreciation and thanks to the donor is herewith expressed.

E. R. Biefernicht, Librarian.

* * * *

The Northwestern College Library gratefully acknowledges the following donations: memorial wreath in tribute to Dr. Ott from N. N., \$17.00; memorial wreath in tribute to Dr. Ott from Members of the Board of Control of Northwestern College, remitted by Pastor K. Timmel, \$22.00; in memory of Mrs. Emma Stigen from relatives and friends, remitted by Pastor F. F. Ehlert, \$50.00. Total \$89.00.

E. M. Schroeder, Librarian.

BOOK REVIEW

Paying the Ransom by Pastors W. E. Hohenstein and Victor Mennicke. Print Concordia Publishing House, St. Louis, Missouri. Pages: 125. Price: \$1.25.

This book contains two series of Lenten sermons. The first series is the work of Pastor W. E. Hohenstein on the general theme of "The Cross for Victory" and then individualizing on "Victory over a Guilty Conscience, over Self-Will, over Pride, over Selfishness, over Worry, over Forgetfulness, and over the Fear of Death." We are not particularly interested in stressing certain sins when the whole mountain of sin and the corruption of man was at the bottom of Christ's sufferings and death, but it may do no harm to do this once. The sermons are clear, well written and of the correct length.

The second series is the work of Pastor Victor Mennicke. He entitles his series "In The Hour Of Trial." The subtitles are: "Unconditional Surrender, Disappointing Disciples, An Angel of Mercy, The Power of Darkness, The Kiss of Betrayal, A Misguided Ally, and The Lonely Heart." In the introduction to the first sermon the author says, "In the Lenten Gospel we likewise see many persons and many things, but if we are really to benefit from its meditation, we must see Jesus! Of utmost importance is Jesus and His relation to His heavenly Father." We like that pronouncement and the author is true to his promise. We recommend this book of Lenten sermons to our pastors.

* * * *

The Spirit of Lent by Theodore Heimark. Print Augsburg Publishing House, Minneapolis, Minnesota. Pages: 162. Price: \$1.50.

This book is well worth the price asked for it. It is a book designed for private study. It contains eleven sermons for the Lenten season. The author has his own peculiar way of developing his thought. His texts are short and he does little expounding of the text. His addresses are mostly topical. That the author has a good knowledge of the Gospel and its message no one will dispute but often he presupposes altogether too much knowledge on the part of his hearers and lets great issues pass by. In his first sermon on the Lord's Supper he speaks about "Finding the living Jesus" but says nothing about the body and blood of Christ received for the remission of sins.

The addresses may be good for study but not for emulation. One reads them with a great deal of interest. The author has an enviable style and a great command of the language. Yet his thoughts flow so easily that they never get beyond the average man. No man will make a mistake in buying a copy of this book at the low price at which it is offered.
W. J. S.

* * * *

My Life by William Dallmann, D. D. Print Concordia Publishing House, St. Louis, Missouri. Pages: 152. Price: \$1.25.

This volume contains the autobiography of a man who is widely known. His style is strictly individual. Those who know Dr. Dallmann and his other publications will know what they have to expect. It is an autobiography and, remembering this, it will not disturb the reader too much to find the author in the foreground, sometimes, we thought, a little too much so. But opinions differ, and in an autobiography it is perhaps the thing to do. Get the book and read it.
W. J. S.

* * * *

Divine Invasion. Edited by Paul Zeller Strodach. Print: The Muhlenberg Press, Philadelphia. Pages: 208. Price: \$2.00.

Each year for many years the compiler of this volume, Pastor Paul Zeller Strodach, has put out a volume of Lententide Sermons. Beginning with Septuagesima there is a sermon for every Sunday in Lent followed by a series on the seven words from the cross and a sermon for every day during Holy Week and Easter. The contributors are pastors of the United Lutheran Church. This volume like its predecessors is worthy of a minister's time and study. We will not agree with many things said in these sermons but they will prove thought provoking and stimulating.
W. J. S.

* * * *

The Amazing Christ by Dallas C. Baer, pastor of Immanuel Lutheran Church, Norwood, Pennsylvania. Print: The Lutheran Literary Board, Burlington, Iowa. Pages: 105. Price: \$1.00.

Pastor Baer is the author of many sermon books. This volume contains ten Lenten sermons. 1. The Amazing Christ, 2. Christ's Loneliness, 3. Christ's Uniqueness, 4. The Strength and Manliness of Jesus, 5. The Friendship of Jesus, 6. Vicarious Suffering and Progress, 7. Why Did Christ Die?, 8. When Satan Enters a Man's Soul, 9. Out of the Shadow Into the Dawn, 10. "The Power of His Resurrection." The sermons offer much food for thought. The language is clear and his thoughts are well expressed. We may differ with the author here and there but the sermons remain replete with valuable suggestions.
W. J. S.

MINNESOTA DISTRICT

September, October, November, 1945

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
L. W. Schierenbeck, Austin	\$ 210.59	
Markus O. Koepsell, Bay City, Wisconsin	10.15	
Theo. Haar, Bear Valley	85.00	
Jul. F. Lenz, Bremen	305.42	
E. G. Hertler, Brownsville	24.40	
Karl A. Gurgel, Caledonia	699.18	
H. F. Muenkel, Dexter	350.00	
Karl A. Nolting, Frontenac	15.00	46.50
T. E. Kock, Goodhue	150.50	6.00
F. W. Weindorf, Goodhue, Grace	113.35	
F. W. Weindorf, Goodhue, St. John's	290.54	19.00
E. G. Hertler, Hokah	66.40	
E. G. Hertler, La Crescent	188.00	8.00
T. H. Albrecht, Lake City	1,156.82	23.00
Theo. Haar, Mazeppa	138.00	
T. E. Kock, Minneola	95.85	
H. J. Anger, Nodine	858.99	7.00
Geo. W. Scheitel, Potsdam	80.00	
J. R. Baumann, Red Wing	622.50	10.00
E. G. Hertler, South Ridge	94.00	
Karl A. Gurgel, Union	129.50	
G. Radtke, Wabasha	123.63	
Paul E. Horn, Zumbrota	1,270.00	13.00

Mankato Conference

M. J. Lenz, Alma City	359.71	
W. Schuetze, Belle Plaine	1,550.81	
H. H. Schaller, Helen	94.10	
L. F. Brandes, Jordan	341.50	4.00
A. Ackermann, Mankato	811.51	
A. Martens, New Prague	373.70	
R. A. Haase, North Mankato	599.94	
A. H. Mackdanz, St. Clair	373.25	
Ernst C. Birkholz, St. James	71.03	
O. K. Netzke, Smith's Mill	153.75	
Martin Birkholz, West Mankato	13.48	

St. Croix Valley Conference

O. P. Medenwald, Amery	341.96	
E. W. Penk, Baytown	503.87	
F. A. Werner, Centuria	101.27	
L. W. Meyer, Farmington	595.06	
E. W. Penk, Grant	165.96	
P. R. Kurth, Hastings	490.01	
Im. W. Bade, Hersey, Wisconsin	28.85	
R. J. Palmer, Minneapolis	474.47	
Paul C. Dowdat, Minneapolis	1,090.00	350.00
R. C. AveLallemant, North St. Paul	120.00	
A. H. Leerssen, Osceola	212.88	
A. H. Leerssen, Osceola	278.66	
Otto Klett, Prescott	186.50	46.50
F. A. Werner, Rock Creek	26.00	
F. H. Tabbert, St. Croix Falls	165.29	
C. F. Bolle, St. Paul	623.62	
G. A. Ernst, St. Paul	747.81	
A. C. Haase, St. Paul	281.38	54.00
C. P. Kock, St. Paul	320.49	86.75
J. Plocher, St. Paul	1,208.38	
W. Schaller, South St. Paul	419.64	
J. W. F. Pieper, Stillwater	143.30	
H. E. Lietzau, Woodburg	187.00	

Redwood Falls Conference

J. G. Bradtke, Arlington	1,535.95	249.50
A. C. Krueger, Cedar Mills	960.51	279.89
W. J. Schmidt, Danube	878.04	
Theodor Bauer, Echo	454.64	
K. Neumann, Emmet	87.77	15.00
E. Habermann, Essig	40.54	
Im. F. Albrecht, Fairfax	1,255.70	55.50
K. Neumann, Flora	177.76	
E. Habermann, Ft. Ridgely	44.96	
Hy. Boettcher, Gibbon	1,953.38	201.00
E. R. Gamm, Marshall	230.79	
Waldemar A. Geiger, Milroy	130.00	
M. J. Weyhausen, Morton	161.79	10.00
I. F. Lenz, Olivia	400.00	
A. W. Fuerstenau, Omro	549.70	7.00
Edw. A. Birkholz, Redwood Falls	511.24	
W. F. Dorn, Renville	166.00	
Waldemar A. Geiger, Seaforth	100.20	
Walter P. Scheitel, Sheridan	319.80	
E. G. Fritz, Wellington	405.00	42.00
W. F. Dorn, Winfield	60.00	
C. W. A. Kuehner, Winthrop	61.50	
G. F. Zimmermann, Wood Lake	97.05	57.75

Crow River Valley Conference

W. G. Voigt, Acoma	961.75	
E. R. Berwald, Buffalo	718.38	
Elmer J. Zehms, Clinton	55.60	
F. R. Weyland, Crawford's Lake	253.05	10.00
M. Schuetze, Ellsworth	46.00	
Elmer J. Zehms, Graceville	185.65	
Arthur W. Koehler, Hutchinson	2,318.53	470.07
P. R. Kuske, Hutchinson, Trinity	465.68	10.00
Chr. Albrecht, Johnson	306.47	6.00
Karl J. Plocher, Litchfield	876.98	
W. P. Haar, Loretto	1,054.68	191.00
E. A. Binger, Lynn	787.15	34.00
R. L. Wiechmann, Monticello	146.45	
F. R. Weyland, Montrose	130.72	
E. L. Mehlberg, Pelican Lake	768.07	20.00
S. Baer, Rockford	133.33	45.00

New Ulm Conference

H. C. Sprenger, Balaton	960.85	
M. C. Kunde, Brighton	238.55	
Martin Lemke, Butterfield	56.31	
Martin Lemke, Darfur	202.25	
H. A. Scherf, Eden	221.00	
Dr. Paul W. Spaude, Lake Benton	320.12	
W. Frank, Morgan	273.00	
G. Hinenthal, New Ulm	2,545.11	138.50
E. Schaller, Nicollet	937.78	
G. Theo. Albrecht, St. Peter	806.60	
R. Schierenbeck, Sanborn	926.75	7.50
Wm. C. Albrecht, Sleepy Eye	1,787.02	101.70
Dr. Paul W. Spaude, Verdi	177.17	
Karl Brickmann, Vesta	301.74	
	\$ 50,057.44	\$ 2,568.16

Memorial Wreaths

In Memory of	Reverend	Amount
Pvt. Irvin Schwartz	H. F. Muenkel, Dexter	\$ 4.00
Pvt. Edmund Schierenbeck	H. F. Muenkel, Dexter	5.00
August Sukow	H. F. Muenkel, Dexter	45.00
Wilhelm F. Born	T. E. Kock, Minneola	28.50
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Arnold Jeske	J. R. Baumann, Red Wing	7.50
Mrs. Frank Jebram	J. R. Baumann, Red Wing	19.00
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Henry Burow	A. C. Haase, St. Paul	34.00
Carlton Neumeister	J. Plocher, St. Paul	10.00
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W. Luehring	Hy. Boettcher, Gibbon	102.00
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Hermann Maahs	Arthur W. Koehler, Hutchinson	5.00
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Hy. E. Marquardt	K. J. Plocher, Litchfield	18.00
Mrs. Geo. Seeger	E. L. Mehlberg, Pelican Lake	20.00
Fred C. Spangenberg	G. Hinenthal, New Ulm	1.00
S. R. 2/C Robt. E. Kapins	G. Hinenthal, New Ulm	43.35
Walter Ulrich	G. Hinenthal, New Ulm	12.50
John J. Hausschildt	Karl A. Nolting, Frontenac	48.50
Mrs. John Dammann	Karl A. Nolting, Frontenac	3.00
Mrs. Albert Sommerfield	T. E. Kock, Goodhue	49.50
Mrs. Emil Rehder	F. W. Weindorf, St. John's, Goodhue	44.00
Emilie Stehr	P. E. Horn, Zumbrota	2.00
Dorothy Buck	P. E. Horn, Zumbrota	31.50
Mrs. Rieke Rieken	Otto Klett, Prescott	46.50
Mrs. Carrie Riedler	J. G. Bradtke, Arlington	23.00
Paul Roehler	J. G. Bradtke, Arlington	5.00
Mrs. Theo. Siekmann	J. G. Bradtke, Arlington	63.00
Mrs. Sophie Teschendorf	J. G. Bradtke, Arlington	10.00
Mrs. Adeline Goebel	J. G. Bradtke, Arlington	31.50
Mrs. Charles Poplan	J. G. Bradtke, Arlington	6.00
Mrs. Jul. Schiffmann	I. F. Albrecht, Fairfax	50.00
Mrs. E. Schultz	I. F. Albrecht, Fairfax	59.00
Mrs. Louis Wiehr	I. F. Albrecht, Fairfax	1.50
Frank Welner	I. F. Albrecht, Fairfax	5.00
Mrs. Ernestine Kopizke	A. W. Fuerstenau, Omro	43.75
Emil Busiahn	G. F. Zimmermann, Wood Lake	58.00
Mrs. Bertha Sperber	G. F. Zimmermann, Wood Lake	11.35
Mrs. J. H. Hinck	G. F. Zimmermann, Wood Lake	18.50
Paul M. Riesberg	Arthur W. Koehler, Hutchinson	43.50
Elmer O. Lieder	W. P. Haar, Loretto	71.00
Frederick Bursch, Sr.	W. P. Haar, Loretto	80.00
Rev. J. H. Schnitker	G. Hinenthal, New Ulm	98.00
Gust. Wandersee	G. Hinenthal, New Ulm	5.00
Carl Julius Falk	G. Hinenthal, New Ulm	10.00
Frank Welner	G. Hinenthal, New Ulm	8.00
August Volk	G. Theo. Albrecht, St. Peter	5.00
Mrs. Henry Becker	R. Schierenbeck, Sanborn	26.75
Henry Pape	R. Schierenbeck, Sanborn	7.50
O. A. Prescott	Wm. C. Albrecht, Sleepy Eye	25.00
Mrs. Albert Sommerfield	T. E. Kock, Goodhue	7.00
Fred J. Papenfuss	E. G. Hertler, Nodine	7.00
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Janice Blattner	T. H. Albrecht, Lake City	1.00
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F. J. Papenfuss	Nodine	6.00
Melvin Oelkers	Paul E. Horn, Zumbrota	69.50
Milton Stoll	A. C. Krueger, Cedar Mills	17.00
Hy. Voeltz	W. J. Schmidt, Danube	5.50
Clifford Hoggstad	I. F. Albrecht, Fairfax	1.00
Mrs. B. Lenz	I. F. Albrecht, Fairfax	100.00
Mrs. E. Schultz	I. F. Albrecht, Fairfax	6.75
Mrs. F. Lenz	I. F. Albrecht, Fairfax	15.00
W. Panning	Hy. Boettcher, Gibbon	93.00
Augusta Schauer	Hy. Boettcher, Gibbon	18.00
Henry Matthews, Sr.	E. R. Gamm, Marshall	48.00
Herman Neubauer, Sr.	Edw. A. Birkholz, Redwood Falls	12.00
Mrs. O. W. Kiecker	E. G. Fritz, Wellington	100.00
Mrs. O. W. Kiecker	E. G. Fritz, Wellington	25.00
Mrs. Jul. Dettmann	E. G. Fritz, Wellington	37.50
Carolyn Ann Klemz	F. R. Weyland, Crawford's Lake	10.00
Frank A. Spiering	Arthur W. Koehler, Hutchinson	133.00
Ervin Henner	Arthur W. Koehler, Hutchinson	3.00
Gottfried Sprengeler	Arthur W. Koehler, Hutchinson	86.00
Mrs. Wm. Foesch	P. R. Kuske, Hutchinson	101.00
Otto Prust	P. R. Kuske, Hutchinson	31.50
Otto Prust	P. R. Kuske, Hutchinson	26.55
Mrs. R. Krieg	Chr. Albrecht, Johnson	28.50
Elsie Rick	K. J. Plocher, Litchfield	10.00
Larry Breitenbach	K. J. Plocher, Litchfield	5.00
John Tessmer	W. P. Haar, Loretto	17.00
Dianne Lyla Rux	W. P. Haar, Loretto	33.00
Reinhold E. Vergin	S. Baer, Rockford	45.00
Eduard C. Lemke	Martin Lemke, Darfur	34.20
Mrs. Christ Baker	G. Hinenthal, New Ulm	7.00
Mrs. Fred Wellner	G. Hinenthal, New Ulm	12.00
Fred Volk	E. Schaller, Nicollet	67.38
Pvt. Hans Kranz	E. Schaller, Nicollet	55.60

H. H. KURTH, District Treasurer

NEW AND ATTRACTIVE MESSAGE OF HOPE PLAQUES

SPREAD CHEER AND SUNSHINE!

REMEMBER A FRIEND WITH A GIFT!



A newly created series of beautiful plaques offering splendid value. They will make exceptional gifts and Sunday School awards. The full color reproductions by Sallman in the oval opening are set back to add depth and are enclosed under protective glass. Below the picture each of the plaques has an outstanding Bible text beautifully hand lettered. The background of the plaques is in ivory leatherette with an attractive but simple border design in brown which harmonizes with the picture. Size 3 1/8 x 5 3/8 inches. Provided with a hanger and packed in individual white envelope.

- No. 3571—Head of Christ with text, "By grace are ye saved through faith." Eph. 2, 8.
- No. 3572—Head of Christ with text, "Cast all your care upon him for he careth for you." 1 Peter 5, 7.
- No. 3573—Gethsemane with text, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15, 57.

- No. 3574—Christ at Heart's Door with text, "Lo, I am with you always, even unto the end of the world." Matt. 28, 20.
- No. 3575—Christ at Heart's Door with text, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11, 28.
- No. 3576—The Lord is my Shepherd with text, "The Son of man is come to seek and to save that which was lost." Luke 19, 10.

Price: 35c each, postpaid; \$3.50 per dozen, plus postage

BEDTIME PRAYER REMINDER

White Cross Glows in the Dark

A luminous cross of finest, durable quality is mounted on a Crusader shield of dark-blue felt. The emblem is then mounted on card size 2 3/4 x 5 1/2 inches.

Hang the Prayer Reminder in bedroom. A brief exposure to light will cause the cross to glow for hours.

Price, 15c each postpaid; per dozen, \$1.50, plus postage



IT GLOWS IN THE DARK!

If you seek a most distinctive gift for children, and for adults, too, you'll find it in this beautifully-made plastic white cross, with small three-step base. During the day it absorbs the light and maintains its soft luminous glow throughout the entire night, with distinct clearness. Individually enclosed in a gift box for presentation.



G D 2093 Luminous Cross, in box, 60 cents, postpaid

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