

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

Volume 33

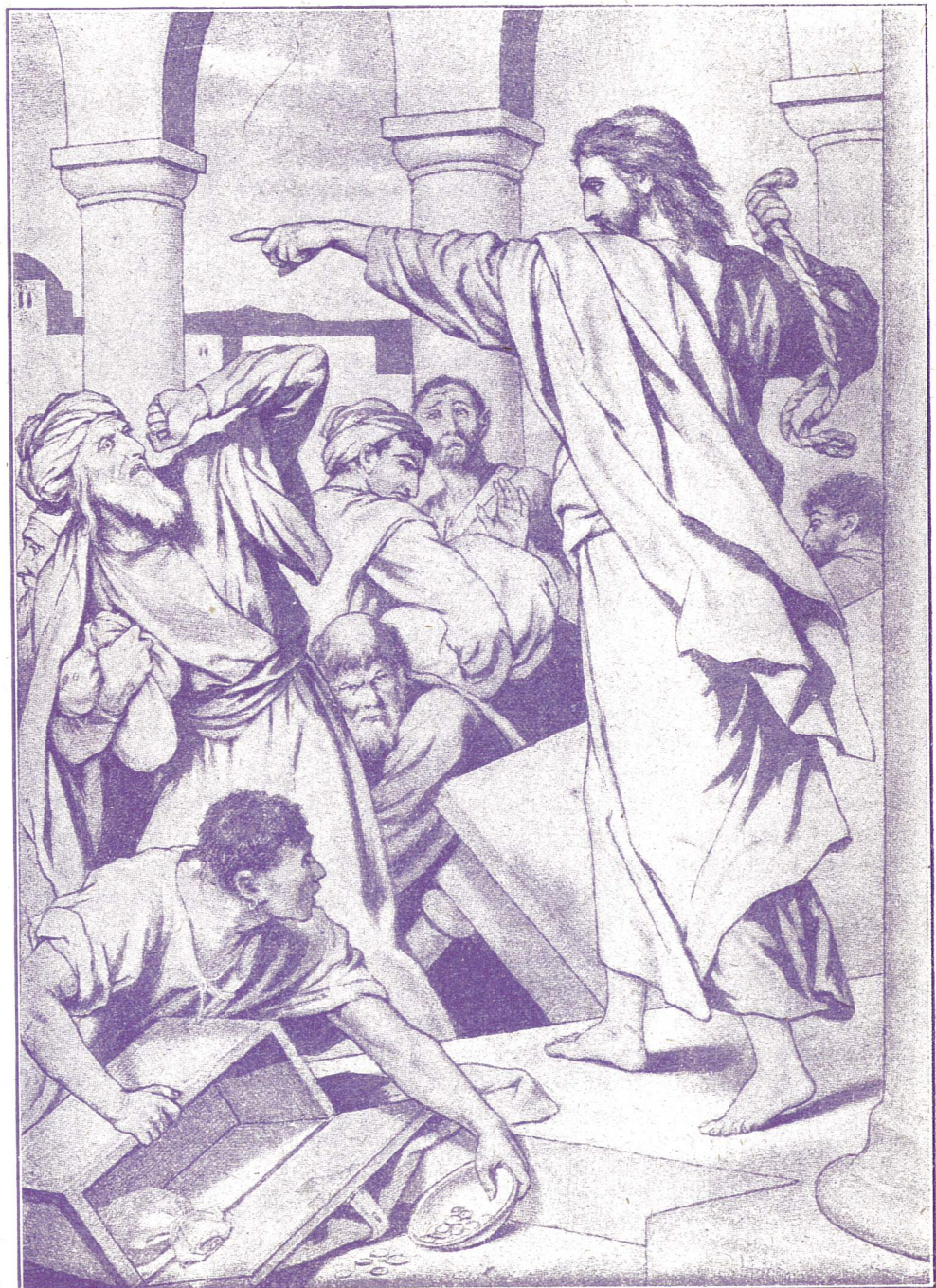
Milwaukee, Wisconsin, March 17, 1946

Number 6

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Make
not
My Father's
House
an
House
of
Merchandise

John 2, 16



CHRIST THE GREAT LIBERATOR

INVOCAVIT—FIRST SUNDAY IN LENT

By His Victory Over Satan Jesus Becomes
Sinful Man's Great Liberator

Gospel Immediately after His manifestation as the beloved Son of God at His Baptism (Epiphany), Jesus is led by the Spirit into the wilderness to be tempted of the devil. By the disobedience of Adam all were made sinners and became subject to the power of Satan. Jesus, the second Adam, among all the children of men was the only One Who could by His own power resist and overcome Satan's might. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3, 8). In order to accomplish this Jesus would have to suffer. Jesus knows this to be the word and will of God. His first victory over Satan was to resist any temptation to doubt God's word and in such doubt seek an easier way to save the world than had been eternally decreed. He had to refuse to consider as a reward for disobeying the word of God all the riches and power of this world. His one weapon against Satan is the written word of God. With it He foils the Tempter.

Epistle Jesus encountered Satan in this decisive conflict for our sake. Since Christ's complete victory Satan is now for us Christians a conquered foe: "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." (Heb. 2, 18). It is in Christ's victory alone that we have received the power to renounce the devil and all his ways and all his works. "The world's prince may still scowl fierce as he will, He can harm us none; He's judged; the deed is done; One little Word can fell him." Such faith in our Liberator gives us strength to approve ourselves as the servants of God in the midst of all the assaults of Satan and of the temptations of this world.

Introit "He shall call upon me (*Invocavit*), and I will answer him: I will deliver him and honor him. With long life will I satisfy him and show him my salvation. He that dwelleth in the secret place of the Most High: shall abide under the shadow of the almighty." "O Lord, mercifully hear our prayer and stretch forth the right hand of Thy Majesty to defend us from them that rise up against us." (Collect). Thou didst hear the prayers of Thy beloved Son and didst deliver Him and honor Him. Through faith in Him as our only Savior Thou hast again accepted us as Thy children and promised to deliver us also from every evil of body and soul and to receive us to Thyself in heaven. Grant us Thy Holy Spirit that we fully trust Thy Word and know that "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." "I will say of the Lord, He is my Refuge and my Fortress, My God; in Him will I trust." (Tract)

I have Thy Word,
Christ Jesus Lord;
Thou never wilt forsake me.
This will I plead
In time of need.
Oh, help me speed
When troubles overtake me. Amen.

REMINISCERE—SECOND SUNDAY IN LENT

Jesus Shares With the Liberated Who Believe in Him
the Blessings of His Victory

Gospel Satan had a stranglehold on the daughter of the Caananite woman. The mother hurries to the only one who could liberate the girl from the agony and paroxysms of this demonic possession. She proves her faith in the mercies and loving kindness of Jesus and in His power by persisting in her prayer for help. Through faith in Him she becomes partaker of the blessings of His power over Satan. Her daughter is liberated.

Epistle Every sin with which we are tempted and to which our sinful nature is inclined is a tentacle of Satan reaching out to us to return us to his power and to deprive us of the blessings of Christ's victory over Satan; every temptation is an attempt of our arch foe to pull us back into his kingdom of hell. Through faith in Jesus Christ we have been sanctified and dare never become indifferent toward sin. We have been taught in God's Word how we ought to walk and to please God. We must strive to abound more and more in holiness of living. To neglect to do so is to despise God, Who has given us His Holy Spirit, and to deprive ourselves of the blessings of Christ's victories over Satan. We should therefore always endeavor to learn the will of God by permitting ourselves to be taught of God, avoid all uncleanness, and seek to abound more and more in all holiness.

Introit "Remember, (*Reminiscere*) O Lord, Thy tender mercies and Thy loving-kindnesses, for they have been ever of old. Let not mine enemies triumph over me, God of Israel, deliver us out of all our troubles. Unto Thee, O Lord do I lift up my soul: O my God, I trust in Thee; let me not be ashamed." "O God, Who seest that of ourselves we have no strength: keep us both outwardly and inwardly; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. 2(Collect) "Who can utter the mighty acts of the Lord? Who can show forth His praise? O give thanks unto the Lord; for He is good; for His mercy endureth forever. Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O Lord, with the favor that thou bearest unto Thy people; Oh, visit me with Thy salvation." (Tract)

Hide not from me, I ask of Thee,
Thy gracious face and favor.
Though floods of woe Should o'er me flow,
My faith let never waver.
From pain and grief Grant sweet relief;
For tears I weep, Lord, let me reap
Thy heavenly joy and glory. Amen.

Editorials

Where Does the Church Stand? That is the question that is making the rounds with regard to the Labor Union question. The question indicates that many believe that the Church ought to take sides in the matter. At a meeting of ministers in Milwaukee one speaker quoted as having said: "The Church must take cognizance of the labor movement if, at the end, the Church does not want to lose out." It is also reported that in the ranks of marching strikers at General Electric eleven Protestant ministers were identified. Said one of them: "Failure to take sides on labor matters has resulted in a decline of the influence that the Church has today in regard to moral issues." We wonder if these men are serious or if they say these things just to have something to talk about. They ought to know the Church's function better than that. They ought to know so much about the Church at least, that it is clear to them that the Church recognizes no "Movements." The Church is above all "movements" and earthly issues. That does not mean that the Church does not sympathize with men who suffer under unjust conditions in life, whatever they may be; but it does mean that the Church does not try to reduce these conditions by becoming a party to the movement. The Church in her place will continue to "preach the Word; reprove, rebuke, exhort with all long-suffering and doctrine" as the Lord would have her do and instructs her to do (2 Tim. 4:2). That is, the Church is to deal only with those who belong to her membership. She has no obligation to those "who are without" but to call them to repentance. So the Lord would have it. The Church has been commissioned by the Lord Jesus to preach repentance and salvation to lost and condemned sinners. This and no more is the work of the Church. The Church is not obligated to police the world and enter upon the "moral issues" that pertain to the world and are purely earthly. The Church is not "to make this world a better place to live in." The Church is rather to accept the conditions as they are, whether adjudged good or bad by men, and under such conditions preach the Word of the Gospel and salvation through our Lord Jesus Christ. If, as it has often happened, the preaching or acceptance of the Gospel also changes living conditions, that is well and good and the Church will rejoice. But if these conditions are not affected yet sinners confess the Lord Jesus Christ as Savior, the Church still rejoices over the one great fact that God is able to save men under all conditions of life and that the success of the preaching of the Gospel is not dependent on man-made conditions. These will neither enhance nor hinder the power of the Gospel. That is the business of the Church and the Church's place in the world. The Church is verily in the world but not of the world and does not mess with the things that pertain to this world. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). That was Christ's attitude when a man came to Him and asked Him to adjust an inheritance problem: "Man, who made me a

judge or a divider over you?" (Luke 12:14). That is where the Church stands in all things that pertain to the conditions of this life. Christian men will expect no more of the Church.

W. J. S.

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European Relief So many inquiries have come to us concerning relief for our former enemy countries that we are going to pass on the information we have been able to gather. On Wednesday last President Truman gave consent for the first American contributions for the relief of former enemy civilians in the United States occupied zone of Germany. This action came shortly after official reports from Germany forecast a further deterioration in the future food situation there because local production cannot supply present minimum subsistence rations. The president announced the recognition of the Council of Relief Agencies Licensed for Operation in Germany as the authorized agency to receive and ship contributions, each authorized to receive contributions to be distributed by German officials. Following is a list of the organizations:

American Friends Service committee; Christian Science war relief committee; Brethren Service committee; church committee on overseas relief and reconstruction of the Federal Council of Churches of Christ; International Rescue and Relief Committee, Inc.; Labor League for Human Rights (AFL); Lutheran World Relief, Inc.; Mennonite central committee; National CIO Community Service committee; and the war relief services of the National Catholic Welfare conference.

The shipments, however, are to be limited to 2,000 tons a month. This would be in addition to any grain imports. The contributions are expected to consist principally of condensed, evaporated and powdered milk, sugar, fats, soap, clothing, shoes and medical supplies.

This is written for the information of the many who have been writing for it. Our synodical committee, no doubt, will give us particulars in the near future directing us where to send and how to send any contributions we are in mind to make. So let us wait for a word from that committee.

We beg our readers to address all future communications in regard to European relief to the committee and also to send all contributions in money to this committee or get instructions from the committee how this money is to be sent.

Address: Rev. S. Westendorf, Sec.

18 W. Second Street
Monroe, Michigan

W. J. S.

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Luther's Views on the State Under Attack Dean Inge has made remarks concerning Luther which have been sharply rebuked even outside of the Lutheran Church but which have also been applauded by those who want the church to have a voice in political matters. The Gloomy Dean is quoted as saying: "If we wish to

find a scapegoat on whose shoulders we may lay the miseries which Germany has brought upon the world, I am more and more convinced that the worst evil genius of that country is not Hitler or Bismark or Frederick the Great, but Martin Luther." Personally we are not unduly alarmed about such statements reflecting upon our church, as are those who are trying so feverishly to get favorable publicity for our church. Those who stand for the truth can only expect hostility from the unbelieving world. Jesus Himself said so, and He said for our comfort: "Blessed are ye when men shall revile you and persecute you."

A writer in the *Christian Century* in an appraisal of four centuries of Luther's influence on the doctrine of church and state takes the position that the Gloomy Dean's remarks are pretty much to the point. Luther is blamed for the reluctance of the Lutheran Church to preach a social gospel and to accomplish social reforms through the police power of the state. He doesn't see many signs that our church will recede from the old position. He sees some hope in such men as Pastor Niemoeller who is quoted as saying that he had not formerly realized that the traditional Lutheran theology regarding the state was wrong and that the church must exercise stronger influence on political life.

Now what was Luther's great crime according to his politically minded critics? It is this that Luther took his stand unswervingly on the teaching of Scripture: "Let every soul be subject unto the higher powers." The criticism is not that what Luther taught on the subject is unscriptural. That is not at all the focal point of attack. The criticism is that his teaching, though it be the teaching of Scripture, constitutes "inherent sterility." It cramps the church too much in these days when, in their opinion, this sick world can be saved only by high-minded political action on the part of the churches.

What was intended as a reflection upon Luther and the church which follows him in this doctrine is in reality a very high compliment. It is resentment against unswerving loyalty to the teaching of Scripture. If we are teaching what Scripture teaches, then let the world howl. We

ought not to mind that. To be on good terms with those who pride themselves on having advanced beyond, what they call, the antiquated teaching of Scripture, is too high a price for us to pay. "The Word they still shall let remain and not a thank have for it." I. P. F.

THE HARMONY OF THE SUNDAYS IN LENT

THE Christian Church Year came into being gradually. It was by a slow process extending over many years that the Propers for the festivals and Sundays came into common use. So today we have no way of knowing by whom and for what special purpose every Introit, Epistle, Gradual, and Gospel was selected. Therefore it is often difficult to bring all the Propers for a given Day under one heading and clearly prove the relation of the Propers of one Sunday to those of other Sundays in a given season.

Many attempts have been made to bring all the Propers for the entire Church Year into a harmonious whole. The preference of one such attempt over against others is and remains a matter of opinion and no one can say he has found the one theme under which all the Propers for the entire Church Year must be brought.

It is important however for each pastor to clearly bear in mind from what angle he wishes to approach the Propers for a given season and then let such emphasis and progress of thought become apparent in the selection of sermon texts, hymns, and prayers.

A careful study of the Propers for the Lenten Season will show that the Introits, Epistle, Graduals, and Gospel for each Sunday form a unit and one can easily detect a progression of thought for the six Sundays before Easter. There seems no doubt that these Scriptures for these Sundays came into being at the time when during these six weeks the previously instructed converts were publicly catechized

and admonished in preparation for their baptism on Easter Sunday.

By the annual repetition of such public admonition the congregation, too, was reminded of its baptism and its public confession of faith in Christ, their Savior, and was thereby exhorted to greater faithfulness. A little closer study of the Propers for these Sundays will show that they are closely related to the Baptism vow which is now put in the form of questions to the sponsors at Baptism and to the catechumens at Confirmation. This vow however for many centuries was confessed by the convert or confirmand in a form similar to this one:

"I renounce the devil and all his ways and all his works and also the ungodly world and my sinful flesh; I surrender completely myself to God the Father, God the Son, and God the Holy Ghost to remain His unto the end. So help me God." Amen.

Beginning with this and continuing with the next two issues of the *Northwestern Lutheran* we shall attempt to bring the Propers for the Sundays in Lent into one scheme under the heading: *Christ the Great Liberator*. The theme for each Sunday will then be as follows:

1. *Invocavit*: By His victory over Satan Jesus becomes sinful man's great Liberator.
2. *Reminiscere*: Jesus shares with the liberated who believe in Him the blessings of His victory over Satan.

Oculi: Jesus who has liberated us from Satan's tyranny alone can keep us free.

Laetare: Behold the Liberator as Prophet! (He is not one who teaches man the secrets of freedom from mere temporal wants.)

Judica: Behold the Liberator as Priest! (The eternal Son of God, by

His own blood obtained an eternal redemption for us.)

6. *Palmarum*: Behold the Liberator as King! (Majestically He goes into death for our eternal deliverance.)

You will find the Propers for these Sundays given in your Hymnal on pages 62 to 65.

G. W. FISCHER.

TABLE OF DUTIES For Bishops, Pastors and Preachers

WHY should a table of duties for pastors be included in the Catechism? Of what concern is it to the common Christian to know what God demands of pastors? Is not the Catechism a book for the church in general, why then include the specific duties of pastors?

In answer to these questions two reasons may be adduced. The first is this, that pastors may indeed be doing a special work in the church, having been called by their fellow-believers to administer the means of grace publicly, in the name of the church: yet they are not therefore in a class by themselves, in a class set apart from the rest of Christendom, or from the other honorable professions which a Christian may pursue. Before God all stations in life are on the same level.

The second reason is this. Pastors do their work in the name of the church. The church selects and appoints them. The church, that is, every individual Christian concerned in a specific case, must know what God expects of those who are to serve His church in the public ministry. Else a congregation might make demands on its minister that are not warranted in the Scriptures, or a congregation might tolerate something in its ministers which God condemns.—Do not congregations frequently demand that their pastors be brilliant orators? or that they be sparkling entertainers? or that they be good "mixers" and attract the people? or that they be good organizers? or good money raisers? etc., etc. Are they right in their demands? Or what does God ask of ministers?

Read the answer in your Catechism under the heading "For Bishops, Pastors, and Preachers."*) Read also the Bible passages from which this paragraph is taken.

The first requirement is that a minister of the Word "must be blameless."

Before all else note the word "must." St. Paul does not say, it would be a fine thing if it could be so, but one ought not insist too severely—or words to that effect. No, he simply says *must*, and he means *must*. He says so in spite of the fact that he knows full well that perfection can never be attained. He knows that pastors are human, having human weaknesses, just as he himself was human and had his daily struggles against his own Old Adam. Yet he says *must*. The goal dare not be changed. A pastor must strive daily to live up to God's requirement. He must daily seek forgiveness for his shortcomings, and must daily resume the struggle against his own flesh and blood.

The first requirement, then, is that a pastor be *blameless* in his office, beyond reproach. This refers particularly to the points that St. Paul is about to list. These qualifications are necessary for a proper, a successful and beneficial conduct of the office. Hence a minister must be blameless with respect to them. If he falls short on any of them, his work will suffer immediately, that is, the eternal welfare of immortal souls bought with the precious blood of Christ will be jeopardized.

*) Since every reader of the Northwestern Lutheran is supposed to have his (or her) Catechism at hand, it is considered unnecessary to reprint the text here. This applies also to future studies on the "Table of Duties."

The necessity of these qualifications is inherent in the office itself. Hence the pastor must be blameless.

After stating the general requirement of the office of a pastor, namely to be blameless in the conduct of his work, the first specific demand is worded thus: "the husband of one wife."—It is evident that Paul with these words does not bar bachelors or widowers from the ministry. Else he himself could not have served, being unmarried. What he wants to say is this that there is but one relation which a pastor may have to women, and that is, to be the *husband* of a wife. And furthermore, that he limits this relation to a single wife. A widowed pastor may remarry.

Is not this a demand which God makes of every Christian, whether he be a pastor or a layman? It is. Why then does Paul list it as one of the qualifications for a minister, and he even puts it at the head of the list? The reason is that the Christians of those days had only recently been won for Christ from heathendom, and the Christian congregations had been planted in large heathen cities. The members of these young congregations, although they were devout Christians, did not at once rid themselves of their former heathen ideas and practices, and their heathen surroundings burdened them with constant temptations.

Now their ideas and their feelings concerning the sex impulse and its gratification were very loose. They considered this impulse as on the level with hunger and thirst, and thought no more of yielding to it than they thought of taking food and drink in order to satisfy their hunger and thirst. It was a common thing that a man of some standing had one legitimate wife, several concubines, and in addition kept also his "woman companion." Fornication was not regarded as a moral offense.—It was not so easy for the newly converted Christians to train themselves away from these ideas which they had imbibed from their youth. For that reason we find so many exhortations and warnings in the letters of St. Paul that Christians must abstain from the sins against the Sixth Commandment.

What about ministers? Ministers had to be found for the young churches. They were to train the members also particu-

larly with regard to the Sixth Commandment. It was evident that their personal record must be clean in this respect, at least since the time that they embraced the Christian faith. For how could they hope to train others if they laid themselves open to the same charge? Hence Paul's insistence that a bishop must be blameless in that he is the husband of one wife.

Conditions may have changed in this respect since Paul's day—or have they?—yet insistence on this demand is as valid now as it was then. A minister cannot be too careful in his relation to women. To mention a particular thing. Engagements for marriage are taken very lightly today. For the slightest reason, often for no reason at all, a solemn promise to be-

come husband and wife is broken by one or the other of the engaged persons, without realizing that such action amounts to adultery in the judgment of God.—To mention another thing. Divorces are very easy to obtain. The number of divorces in the land and their proportion to the whole number of marriages contracted is on the increase at an alarming rate. It is the duty of pastors to counsel and instruct the consciences of their members. How can they do so successfully if they themselves are not "blameless," with a perfectly clean record in this respect?

Only then can they hope to achieve results with the help of the Holy Ghost if they support their oral instruction with the example of their own life. J. P. M.

MISSIONS

BY PASTOR WILLIAM ROEPKE, Chairman, Mission Board

IT IS told that an artist was asked to paint a picture of a dead church. He did it in this way, first he painted the interior of a large church, with stately pillars, beautifully arched-beamed ceilings, with matchless decorations and symbolism. The altar, the pulpit, the Baptismal font, the lectern and the pews were given in perfect harmony. It was a feast for the eyes. Then near the entrance-door he painted a box with the words "For Missions" printed on it. Over this



box he painted a cobweb, to show that the box was never used. "There," he said, "is the picture of a dead church." How apt and true that picture is! No matter how many activities a Christian congregation may be interested in, or how great its boastings of material accomplishments, if its chief activity is not Missions it is a dead congregation. It has fallen in line with the congregation at Sardis, to whom Jesus told John to write, "Thou hast a name that thou livest, and art dead."

It requires life, the spiritual life of God-given faith and love to do what

Jesus, the great Lord of Missions says, "Go ye into all the world, and preach the gospel to every creature." That is just another way of telling us, "show that your faith in my blood-bought salvation is alive by bringing to others the saving grace of your loving God."

Offerings for Missions

By now probably all congregations have held their annual meetings. Of special interest in these meetings are the reports on the various treasuries, which include the one on Missions. These reports not only show the financial status of the congregation, but they also give rise to the question, "For what purpose was all that money given?"—in the past year maybe more than ever before. Taken by themselves financial reports are, of course, just cold figures. However, they become very much alive when the reason for those figures is given. For a businessman, farmer, laboring man or professional man they answer the question, "how much money have I made—or lost?" For a Christian and his congregation they are an answer to the question, "How much money have I given away, and for what?" Whereas the man in his daily work has to do with things that are seen with the eyes, and held with the

hand, the Christian has to do with things that are not seen and not held. He deals with things of which God says, "What eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Dealing with those things is called mission work.

Every sermon preached in our Lutheran churches exalts Christ and His saving work, not only for one people and race, but for all mankind; it is an exhortation, "to make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom." Every sermon, directly or indirectly, is a call to do mission work among the congregation's own children, in the congregation's own community, among fellow-Christians scattered far and wide, and among foreigners from the Kingdom of God, the heathen. In some way or other every true sermon proclaims "go," bring that which you have heard to others. If you can't "go" personally then help others "go" by prayerfully providing, in your faith and love, the means, the money, for establishing and maintaining academies, colleges and seminaries for their training, and for their support when they are sent out as missionaries and pastors and teachers in Christ's great service.

To provide all that is not easy to do, some may think. That is true, humanly speaking. The Old Adam, our sinful nature, rebels against doing something that cannot be evaluated and appreciated with the five senses, that cannot be held with the hands, and feasted upon with the eyes. But Jesus is addressing Himself to those, in whom the Old Adam has been drowned with all sinful desires and ambitions, and the new man, the Christian has come forth in faith and love, alert to do "service from the heart" for his Redeemer-King.

Necessity for Missions

Who will deny that there is anything this woe-begone world of ours needs more at present than the Message of divine love and peace. The mighty of this tottering world have done their utmost to destroy and kill. How well they succeeded! And they are not yet finished. The people of the world are still gripped with a fear of dreadful things to come.

tions are suspicious one of another. Men, women and children are drowning themselves in a mire of sinful joys and pleasures, lust and greed, gruesome crimes and indescribable excesses. They murmur and grumble over conditions of their own making. They have nothing to hold onto to save them from utter despair and destruction. It remains with us chil-

den of God, His messengers of salvation and peace, to point out to them, and bring them to Christ, the Rock of Ages, the sure and only Refuge and Haven for anguish-tossed, sin-stricken souls.

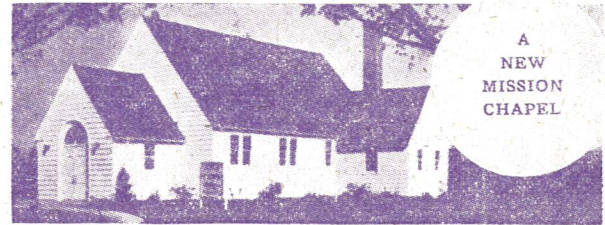
How far you as an individual, as a member of your congregation, as a part of your Wisconsin Synod have succeeded in that, the figures in your congregation's financial report reveal, for they are an expression of your faith in the redeeming work of your Savior, and your love for His great Cause. Since you may want to know—and you have a right to know—the answer to your question, "For what purpose have I given my offerings?" forthcoming issues of the North-western Lutheran will tell you. The men who have charge of the administration of our Synod's Home, Foreign and Inner Mission work have been requested to bring the answer in greater detail. We hope that you may find their articles not only interesting, but above all, an encouragement to "abound in the work of the Lord, knowing that your labor is not in vain in the Lord."

May we add something here, part of which you already know: not only the higher cost of living, but also the expansion of our mission work makes it necessary that we all add to our offerings of the past. Up to less than a year ago \$3.60 a year, or less than 1 cent a day from every communicant member of our Synod was sufficient to cover all mission and administration costs. From now on it will require at least \$4.60 a year, or less than 10 cents a month per communicant to make it possible to carry on the Lord's work in our Synod as He has planned and laid it out for us. What a more op-

portunity to make a beginning in this increased offering than the time of Lent, in which we hear so much about the enormous price, His suffering and death, Jesus had to pay for the salvation of the world! We can hear Him say, "I gave my life for thee; what has thou given for me?"

The forthcoming articles on our Missions will, we hope, also make you more firmly convinced of the necessity of your Synod's Million-Dollar Fund, which, with the help of

God, is to make possible the training in our institutions of learning of more missionaries, pastors and teachers for service in Christ's Kingdom, and for the erection of chapels and Christian day schools in our mission fields.



"TO SIGN OR NOT TO SIGN"

JUST recently a pastor discussed "The Catholic Prenuptial Contract" in Bible classes, both Junior and Senior.

The importance of this discussion and instruction may be illustrated by the following incident. In the course of a recent conversation between a Lutheran woman and the writer of these lines the following facts were stated by this woman: "I am a Lutheran, my husband is a Roman Catholic. No, I did not sign a contract since we were not married by a priest. Recently my husband fractured a leg and had to go to the hospital. (She mentioned the name of the hospital; it is a Catholic hospital). Since he has been released from the hospital and is back home again, things are not so nice. They must have worked pretty hard on him in the hospital. He now gave me till spring to think it over to go "his way" or else there would be a separation (they have two children). I take my children to Catholic church, children's mass, but I can't get head or tail out of it. Bible stories? Well, the priest "talks" for about ten minutes. He will not become Lutheran because "they" told him if he did that he'll be absolutely lost. When we were married nothing indicated that he felt 'that way.'"

This story tells us several things. It illustrates clearly that "To Sign or Not

to Sign" is not a fairy tale taken out of thin air. The Roman Catholics always get their man, sooner or later. In the eyes of the Roman Catholic that oath this man gave his wife before God, does not mean a thing. What a dilemma for both! If she turns Catholic, or rather professes to do so, even if she knows she is not convinced, she commits perjury. If she does not submit and he divorces her he commits perjury. And all this, according to the Roman Church, "Ad majorem Dei gloriam."

A LAYMAN.

GUIDANCE

Driven to Thy kindly side,
When troubles come in sad array —
Will we acknowledge and confide
In Thy great mercy in that day?

Driven to Thy wounded side —
Are clouds too dark or grief too great
Before Thy face to fast subside
To let Thy goodness compensate?

Driven near Thy thorn-crowned brow —
If scorn and shame have swept us down,
There, something of Thy tears we know
And something of Thy painful crown.

Driven to Thy nail-torn hands —
Can any hands their comfort give?
Or friend like Thee who understands
Who frees the heart that it may live?

Driven to Thy cross, to bow,
To look into Thy anguished face,
And there Thy pardon fully know
The fountain of Thy endless grace!

Paul Katus.

Siftings

Relief For Germany Is Still Moving Slowly according to Dr. Fry. He is quoted in the *Lutheran Outlook* as saying, "Most German children under two years of age are doomed to die because of the combined shortages of fuel, clothing, and food. Not since the Thirty Years' War has Europe been such a picture of complete physical devastation." President Truman's statement of December 14 is still ringing in our ears, that he did "not want a single human being in Europe to die because of lack of food or clothing." General McNary writes, that he knows of no cases of starvation in Germany although the people are receiving little short of the minimum caloric requirement for sustaining life. Where does the truth lie?

* * * *

Where Does The Blame Lie For Divorces? Judge Michael Scott of the St. Louis Domestic Relations Division places the blame on working mothers. He said, "It is high time industry started housecleaning mothers out of the factories and business and insist they go back into their homes where they belong." That is an interesting observation, but the question remains, "Can one turn back the flood of an overwhelming social movement?" We doubt it.

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A Keen Analysis. Dimitri Petrov writing in *Izvestia*, official Soviet publication, criticized severely the appointment of thirty-two new cardinals by Pope Pius XII. He said, it is "apparently part of a great political maneuver intended to improve the Vatican's position in the international arena, and to spread reactionary policies throughout the world." The appointment of six Latin American cardinals and four from the United States *Izvestia* said, "shows the Vatican's efforts to spread its tentacles to the American continent." Russia, the master politician, can also appreciate the master politics of the Roman Pope.

BY THE EDITOR

Another Report From Germany. The *Christian Century* quoting from a report of Prof. John Baillie, Edinburgh, Scotland, writes: "Prof. Baillie reports that the workers were entirely preoccupied with physical difficulties — lack of heating, shortages of vitamins and suitable food for their children. He found the churches crowded with worshippers in spite of the intense cold; there is no heating, and many of the church buildings still have damaged roofs and boarded-up windows. In the British, American and French zones of occupation, all the universities are open and crowded with students, but they are handicapped by lack of books. At Leipzig alone, 37,000,000 books were destroyed."

* * * *

Where Will This Stop? During the General Electric strike eleven Protestant clergymen joined the CIO picket line at the East Boston plant. Most of them were Unitarians and Episcopalians, under the leadership of the Rev. Stephen Fritchman, editor of the *Christian Register*. One minister on the picket line said, "Failure to take sides in labor matters has resulted in a decline of the influence that the church has today in regard to moral issues." The public, confused by similar actions of other church bodies ask, "What is the purpose of the church." We answer in the words of Christ, "Preach the Gospel." To fulfill that command leaves little time for "political unity of action."

* * * *

Liberty Reports, "The Los Angeles *Times*, carried a news item to the effect that an attorney had asked the city Board of Education 'to refrain from permitting the release of pupils from school for religious education,' claiming that the program of released-time was 'contrary to the Constitution and the laws of California.'" *Liberty* also writes in another article, "We believe that the editor of one of the Christian journals of the country

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was right when he said that all released time projects stand in a 'precarious legal position.' It would be helpful if the Supreme Court would consider the principle involved in the matter of teaching religion in the public schools. We are convinced that those who are pressing for what is now called 'released time' *will not finally be satisfied with that.*"

* * * *

More Statistics. The *Christian Century* reports that the National Opinion Research Center of the University of Denver has released the results of a poll on church attendance it conducted. Of all those queried, 64 per cent said that they go to church at least once a month, while 42 per cent said they go at least once a week. Among Protestants, 36 per cent replied that they go once a week.

* * * *

Jehovah's Witnesses In The News Again. Grace Marsh, member of Jehovah's Witnesses, was fined \$50 in Mobile, Alabama, for distributing literature on a housing project owned by the Gulf Shipbuilding Corporation. The Alabama Court of Appeals sustained the ruling. But the Supreme Court has reversed the Alabama decision by a 5 to 3 vote. Justice Black who wrote the majority opinion said that "neither Congress nor Federal agencies may abridge freedom of press and religion safeguarded by the First Amendment." Certainly we are not in favor of either their doctrine or method of propagandizing but we feel that even the slightest infringement of the First Amendment must be dealt with firmly. We hope that the Supreme Court has this courage also when the issue is: Religion in the public schools!

* * * *

The Trouble with the world today seems to be that no one is sure where he is going. Many who offer a cure for conditions have only local interests or at least special interests in view, not the general structure. The world is looking for a Moses and don't know they have one greater than Moses in Christ Jesus.

PREDESTINATION

Ephesians 1, 3-II

WHEN people hear the word "predestination," they are inclined to shy away from it. They look askance at the church which teaches it. Such a church is considered peculiar and queer. And yet the Bible clearly teaches predestination in many places. Ephesians, Chapter 1, certainly does. The widespread prejudice against predestination stems partly from the fact that most people will not bring their reason into subjection to faith and partly from the fact that they do not know what the Bible doctrine of predestination really is. It does mean that God from eternity elected certain ones to eternal life, but it does not mean, as is popularly supposed, that He elected the rest to damnation. That is Calvinism and has no basis in Scripture.

Predestination is one of the difficult doctrines of the Bible, not because the Bible uses vague and indefinite language in teaching it but because most people want to reason everything out and don't want to stop where the Bible stops. This doctrine is not milk but strong meat. It is not for the beginner in faith but for the mature Christian, and he derives much comfort from it. And surely we Christians want to grow up in the sense that we become acquainted also with the Bible doctrine of election or predestination.

In approaching it, we must bear in mind that the apostle in the above passage is speaking to Christians and of Christians. Those who do not belong to the elect do not enter into this discussion at all. So, let us remain in the bounds which God's Word itself has set us. We shall in this treatment consider only a few of the questions involved. The first is:

When did God predestinate us?

The answer is plain and definite: "According as he hath chosen us in him before the foundation of the world." Already before we or anyone was born, before the world was created God chose us, elected us, predestinated us. Already way back in eternity God made up the list and roster of His elect. Then God already decided that you and I and all the others on His list should come to

eternal life. It was a finished and completed thing before the foundations of the world were laid.

And nothing that happens here in time can alter that decision of God. The list is not subject to revision. It is a settled thing. That is plainly taught in the words: "He hath chosen us in him before the foundation of the world."

What moved God to predestinate us?

Our curiosity may not be satisfied by the answer which Scripture gives. Our reason may still set down many question marks. But Scripture gives a definite answer: "Having predestinated us according to the good pleasure of his will." "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The driving force behind it was something inside of God. The decision lay with Him and nobody else. God alone was responsible for the decision. He did it according to His purpose, according to the good pleasure of His will, which was, of course, a gracious will desiring our salvation.

Most people have too much curiosity to be satisfied with that. There are too many question marks left to suit them. They've got to figure out some way to make the thing sound more reasonable. They are bothered by the question: Why some and not the others? Why were some included in the group of the elect, while others were not?

One of the most popular solutions offered by those who accept the doctrine of election in other respects is that God foresaw that some would be better than others and would offer less resistance, or that God foreknew that certain ones would eventually believe and that God arranged His list accordingly. God's election, they say, took place in view of faith. In other words, they make God's decision dependent on something in man himself.

This doctrine of election "in view of faith" has been the subject of much controversy in the church and even resulted in a split within the Lutheran Church to-

ward the close of the last century. The trouble is that most people will not bring their reason into subjection to faith and try to explain in a reasonable way what must forever remain a divine mystery here on earth. It was something in God alone and no virtue in man that influenced the election. We who belong to the group of the elect were just as bad and corrupt as the others and yet God elected us to eternal life. Why? Only God knows the answer, and we have no right to speculate about it. It is none of our business. We should be content with the answer of Scripture that God did it according to the good pleasure of His will. That is where Scripture stops, and that is where we ought to stop, too. The rest is dangerous speculation.

On what basis did God predestinate us?

What made the election possible? Our passage tells us that God chose us in Christ Jesus, that He predestinated us unto the adoption of children by Jesus Christ to Himself, that "he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." As the redeeming Jesus is the heart and center of the Christian religion, so He was also the focal point in the election of grace. If the Son of God had not died for us, there could not have been an election of grace.

We were barred from heaven and doomed to eternal perdition because of our sins, and the just and holy God could not simply ignore and overlook them. Sin had to be paid for if the doors of heaven were to be reopened to us. To bring that about the Son of God came down from heaven and died as our Substitute on the cross. Therefore in Him, as the apostle writes, we have redemption through his blood, the forgiveness of sins.

And let us not think that He died only for the elect. He died for all. "He is the propitiation for our sins and not for ours only but also for the sins of the whole world." It is the world's greatest tragedy that though Christ died for all yet many are lost because they will not believe and accept His salvation.

The fact that God elected or predestinated us does not make Christ's work of redemption superfluous for us as the elect of God. No, Christ's work of redemption was the only basis on which our election was possible. God hath chosen us in Christ Jesus. He hath made us accepted in the beloved, in our blessed Redeemer.

The eternal salvation of the elect is God's work all the way through. He leads us to faith, keeps us in the faith, sanctifies us and will finally glorify us. People accepting the Bible doctrine of election

are sometimes troubled by the question: Do I belong to the elect? Did God predestinate me? If you believe in Jesus as your Redeemer, you may be sure of it, for he that believeth and is baptized shall be saved. The fact that you are a believer in Christ is a proof of your election.

Our reason will still find many question marks. Our curiosity will not be satisfied. But faith will be satisfied, for it is willing to accept what God has seen fit to reveal to us and is willing to trust Him for the rest.

I. P. F.

**JESUS, THY BLOOD AND RIGHTEOUSNESS
MY BEAUTY ARE, MY GLORIOUS DRESS;
MIDST FLAMING WORLDS, IN THESE ARRAYED,
WITH JOY SHALL I LIFT UP MY HEAD. (Hymnal, 371, 1)**

WE FIND ourselves in the midst of the Lenten season. In special week-day services we are contemplating the suffering and death of our Savior. We sing Lenten hymns. We hear the story of His Passion read to us as it is recorded by the four Evangelists. And in the sermons some of the events of that eventful Friday, or some of the persons connected with the story, or some of the words spoken by Jesus, are presented in detail. If all of this is to be of any benefit to us, it must be done in the spirit of the first couplet of the hymn stanza quoted above. Note the "Thy" and the "My." Jesus is undergoing His bitter agony for our benefit, in our stead. And the perfect righteousness which He achieved with His blood is ours, considered so by God Himself, as though we had personally produced it by our own efforts.

Blood and Righteousness.—Why are these two words coupled together? Is there no righteousness without blood?

No, there is not under the present conditions of sin. If Adam and Eve had not sinned; if by their fall the whole human race had not fallen; if not every human being conceived and born in the natural way were not conceived in sin and burdened with guilt: then a righteousness would be found among us without blood. Then all our thoughts, words, and deeds

would have been pure and holy, they would have pleased our heavenly Father, He would have pronounced us righteous.

Such a bloodless righteousness is possessed by the holy angels in heaven. When the devils broke away from God, the good angels remained faithful. They are good, not only because God created them so in the beginning; they are good because they passed the test, God acknowledged their righteousness and confirmed them in their state, so that now they can never fall any more. They have a righteousness, an eternal righteousness, without the shedding of blood.

But so it was not with us. We sinned, and thereby threw away the goodness with which God had endowed us—like the angels—in our creation. We forfeited our righteousness. God had warned us beforehand what His verdict would be. He said, "In the day that thou eatest thereof thou shalt surely die." Since that day our original, bloodless, righteousness is lost, and there is now no righteousness for us without the shedding of blood.

Jesus, Thy Blood.—Blood was shed from the very beginning of sin to wipe out the guilt and to produce a righteousness. Even before God drove Adam and Eve out of the garden of Eden He slaughtered some animals and made coats of their skins and clothed Adam and his

wife. Pious Abel brought a sacrifice of the firstlings of his flock and of the fat thereof. If we listen to the conversation between Abraham and his son Isaac on their way to Mt. Moriah, we see that sacrificing was a rite with which both were familiar, young Isaac no less than his aged father. He said: "Behold the fire and the wood; but where is the lamb for a burnt offering?"

Later, among the Children of Israel, God instituted through Moses an elaborate system of sacrifices. We omit a detailed study, and mark only the importance of blood in connection with sin offerings. God prohibited the use of blood for food to the Jews. He said: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17, 11). Only in the case of extreme poverty, when a man could not afford even two turtle doves or two young pigeons, was he permitted to bring a bloodless sin offering of fine flour (Lev. 5, 11).

Could the blood of animals wash away the guilt of men? David knew better. In the 51st Psalm he confesses: "Thou desirest not sacrifices, else would I give it; thou delightest not in burnt offering" (v. 16).

The sacrifices of the Old Testament had their value. They reminded the people constantly of their sin, not only of the fact that they were sinners, but also that the wages of sin is death. They pointed forward to the sacrifice which God Himself promised to perform. He promised that He would lay the sins of us all on His faithful Servant, His own Son, who would, without objection, go patiently to His slaughter like an innocent lamb. Only by their connection with this sacrifice of Jesus, the true Lamb of God which takes away the sin of the world, did the sacrifices of the Old Testament have the power to wash away guilt.

It ever remains true: "Jesus, *Thy* blood."

My Beauty.—Dare we really say, "My"? If there is any beauty in Jesus' blood and righteousness—and there certainly is—should we not say, "Thy"? Thy beauty? It was Jesus who suffered

for sins, who washed away the guilt in His blood, who restored a perfect righteousness. Then certainly the beauty that was gained thereby is *His*. Yes, so it is. But Jesus did not come to be ministered unto, but to minister; He did not come to gain anything for Himself, but for us. He gave His blood, His life, as a ransom for many. The beautiful righteousness which He purchased with His blood He lays on us as a glorious dress, to cover all our filth and sin. We may rightly sing, "My beauty."

And it is really a beauty. Jesus did not look beautiful when He shed His blood to purchase our righteousness. The women of Jerusalem were moved to tears as they followed Him on the way to Calvary; even Pilate, the hard-hearted Roman, was horrified as he looked at the bleeding Jesus, and he expected that also the enemies might be touched with pity by the sight, as he exclaimed, "Behold the man." Jesus laid all His beauty aside, that we might look beautiful in the righteousness which He would purchase for us. And beautiful we do look, with all our sins covered, not an ugly spot or blemish remaining. The angels of God look at us and admire our beauty, and never grow tired of looking at it. God Himself is pleased to let His eyes rest on the beauty of our righteousness. The devil also takes notice, and redoubles his efforts to spoil our beauty, to lead us back into sin and shame.

With Joy Shall I Lift Up My Head.—We need not be afraid of the devil and his designs on our beauty. This beauty is more than skin-deep. The righteousness which Jesus gives to us cleanses our inmost conscience. When our conscience tells us that God is angry with our sins, then all joys flee us, fear fills our heart; we cannot work for our God, nor can we fight against the devil and the world. But when our conscience has the assurance that all our sins have been forgiven, then happiness and courage enter our heart, so that even midst flaming worlds we joyfully lift up our head.

To keep up our head will mean a struggle that may frequently churn our hearts to their deepest depths. Often we may feel that we are fighting a losing battle

against our enemies. But as Jesus by His very humiliation secured the beauty of righteousness for us, so He will also see to it that we emerge from our struggles with that beauty even more firmly fixed in our hearts.

The world may be flaming against us now, the future has a more severe trial in store. There is a day coming when the present earth and the present heaven shall be consumed in a flaming fire. That will be the day of Judgment. Then also our beauty of righteousness will be subjected to a final test. We need not fear. The beauty of our righteousness will be

acknowledged by the Judge, Jesus, who Himself prepared it.

The stanza printed at the head of our little study was composed by John Wesley in 1740. He found a pattern for it in an earlier hymn, written about 200 years before his day, by Paul Eber, who died in 1569. We conclude our study by quoting the corresponding words from the first stanza of his hymn.

Yea, Jesus' blood and righteousness
My jewels are, my glorious dress.
In these before my God I'll stand
When I shall reach the heavenly land.
—(Hymnal, 585, 1)

J. P. M.

GOD'S WAYS ARE MARVELOUS!

BY PASTOR ARNOLD SCHROEDER

Institutional Missionary, Milwaukee

AN ELDERLY woman, suffering with a severe intestinal disorder, was taken to the hospital. After thorough examination she was informed by the doctors that she would have to submit to a major, unpredictable operation. This was the only remedy to ease her suffering. In sheer desperation she gave consent for the surgery.

But now her troubles really began. As she thought of the impending ordeal, especially about the doctors' opinion in regard to the seriousness of the operation, her conscience began to plague her. No matter how cheerful she tried to be, a feeling of deep depression settled over her.

A Christian nurse informed the institutional missionary of this poor woman's condition, and he called on her. At first she was too ashamed to speak much, but after a short while she began to unburden her soul.

"Pastor, I was baptized and brought up in a good Lutheran home. I attended Christian day school and was confirmed. I can still remember my confirmation day; how happy I was to repeat with my own lips the promise to be faithful to God and to His Church, even until death! I attended services regularly and went often to Communion. Our family seldom missed a Sunday in church.

"When I was twenty years old I met a man whom I learned to love very much, and soon we were married. He was a Catholic, but I was sure that our love would be strong enough to eliminate any troubles in the religious difference. After a few months, however, his attitude changed. He became quarrelsome and abusive. And in order to preserve peace in our home I stayed away from my Lutheran church. This seemed to be the solution. We got along well.

"After the first few months I missed my church less and less until finally it didn't bother me at all to stay away. My pastor tried to show me my sin, but I wouldn't listen. I became so estranged that when my little girl was born I didn't even consider it necessary to have her baptized.

"Tonight all these things come back to haunt me. It's been more than thirty years since I left the Church, pastor. My husband is dead, and my only daughter is in a sanatorium. I am all alone. I am afraid. Tomorrow morning I am to be operated on, and I know that I may not come back. To think of meeting God, to think of standing before His holiness with nothing but sin and inexcusable guilt on my soul terrifies me. O, if only I could be forgiven!"

Can you imagine what effect God's promises of mercy and forgiveness had

on this conscience-stricken soul? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1, 9. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Is. 1, 18. "I, even I, am he that blotteth out they transgressions for mine own sake, and will not remember thy sins," Is. 43, 25. "The blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1, 7.

Tears of sincere repentance, but also tears of deepest thanks to a merciful God welled-up out of a long shut fountain, "Thank you, pastor, for reminding me; how could I ever have forgotten! . . . Just one more thing: 'Would it be possible for me to receive Holy Communion tonight? I know that I do not deserve it, but it would be such a comfort and strengthening for me. All these years I have neglected it, but I would like to receive it

now so that I am really sure of God's forgiveness'."

The pastor was happy to fulfill her wish. In the quiet of the night others too heard: "Take and eat; this is the true body of your Lord and Savior Jesus Christ, given into death for YOUR sins. Take and drink; this is the true blood of your Lord, shed for the remission of all YOUR sins. . . . Go in peace!"

As the pastor was ready to leave the room the patient said: "Now I am not afraid. If God could be so merciful as to forgive me for all my sins of the past, He will be with me in my present trouble. If I die tomorrow morning, He will take me to heaven; if I live, He will grant me help and strength to remain faithful to Him. Thank you again, pastor, for your kindness."

The missionary left the hospital with a light heart. How powerful is the Word of God's Truth! How marvelous are His ways!

MORE CARNAL APPEALS OF THE CULTS

BY PASTOR RAYMOND HUTH

Milwaukee, Wis.

THE healing appeal of the false churches and cults is a snare for many Christians. When illness comes, as it does sooner or later in most families, untold numbers of people leave their churches because they are enticed by the beguiling promises of the healing cults to give them physical health. Too many are more willing to give ear to the boastful spiritual healers than to the providential care of a dear heavenly Father with His gift of a wonderfully endowed body which protects itself against so many ills and with His blessings of today in the fields of medicine and surgery.

The claims of the healing cults to cure ailments without medical aid are very subtle because it is true that the human mind has the power to affect the "functional" operations of the body either for good or bad.

Cults by their advertisements and assurances to cure appeal to those who are in deep emotional anxiety and those of

weak faith. Physical illness produces heart hunger for consolations. The conscience points to sin and even natural man to some extent feels that sickness and death are the results of God's wrath over disobedience. Of course mortals want to be well. So when sickness comes everything is tried to restore wellbeing. In our country there are about twenty-five religious bodies which claim to perform divine healing. The more common ones are Christian Science, Divine Science Church, Church of the Latter-Day Saints, Church of the Nazarene, Pentecostal Holiness Church, Unity School of Christianity, Churches of God, Holiness, etc.

Only too often as a last resort after medicine and surgery offer no immediate relief or have been called in too late, some sort of faith healing is resorted to by any number of people still claiming to be Christians.

Healing cultists are very aggressive when a sick room is once opened to them. Almost anything wished for is promised outright. If the promise of the cult healer fails, the bereaved family commonly consoles itself that it at least "tried everything" for the beloved one. And if the family members are gullible enough they will even blame the failure not on the fake healer, but on the weakness of trust in the cure by the departed.

At Unity School of Christianity in Kansas City there is a room set aside in which nearly a score of persons are daily in attendance to send out waves of healing to those in distress—to people who by telephone, telegraph and letter have asked for help in their time of need. The journal of this cult claims health and healing have come to the afflicted.

Economic Appeals

Cults and false religions generally appeal to man's basest interests, the cravings of the body, the exaltation of the ego, and hope for a future very carnal state of bliss.

The Jehovah Witnesses offer appeals for the socially and economically disinherited.

A Father Divine offers security for the underprivileged negroes in the East. During the years of depression he fed 3,000 destitute people daily. He promises his black "angels" care throughout life, but he grows rich carrying out his promise. Whosoever joins his cult surrenders all his possessions to the leader who uses these as he pleases.

Then ever so many persons in poor financial circumstances needlessly feel themselves unwelcome or set apart in some church bodies while these less fortunate ones assume that they are not out of class in the smaller cults. Cults exalt the oppressed feeling of individuals and so inflate the personality and thus espouse the cause of the underdog.

The local cult centers generally have fewer than a hundred members. Among the Nazarenes the average is only 64, we read.

Millenarian Appeal

Then we find that a large number of cults together with false churches offer

millenarian appeals in one form or another which attract worldly minded mortals just as the unbelieving Jews at Christ's time longed for a Messiah who would establish an earthly kingdom. Fallen man would like some sort of a heaven here on earth which his senses and imagination may comprehend. So many cults in our day are looking for a return of Christ not as judge of the quick and the dead, but as a great ruler over an earthly kingdom with blessings for his elect.

So the Hindu yearns for a Nirvana, the American Indian for his Happy Hunting Ground, and the Mormons for the bliss of a sort of family heaven.

About 26 religious groups some of considerable size are waiting for the establishment of a kingdom of Christ here on earth. The more common ones are the Adventists, Jehovah Witnesses, Mormons, Holiness Reformed bodies, the Temple Society, the Israelite House of David, Assemblies of God, Church of the Nazarene and the Holiness Pentecostal churches.

Emotional Release Appeal

Cults offer emotional releases which manifest themselves very often by shouting, senseless babblings, jumping, rolling and hilarious singing. Cults adopting the customs of the Methodists and Baptists especially those of the South emphasize the "psychological lift" their members get by shouting out an "Amen." Such groups feel that liturgical churches are cold with too many inhibitions. Some cultists advertise that they never have "a dull moment." Their music must have "swing," with many repetitions through the use of the chorus.

Some people want a special assurance for their faith, and this the cult member imagines to find in a personal emotional experience in a group of zealots.

Oh how far from the spirit of our Bible some religious bodies have gone, you dear Christian, would wish to say. The preaching of repentance is neglected, and God's offer of love and salvation in Christ Jesus is either cast aside entirely or it is deeply buried under the mass of a social gospel of some sort.

OBITUARY

† CHAS. F. LEMKE †

Chas. F. Lemke, a teacher in our Parochial Schools for about fifty years was called home to his eternal rest, after suffering a heart stroke, on February 19. He was the son of the late Rev. Herman Lemke and his wife Marie Buckle. The deceased was born near Detroit, Michigan, May 24, 1869, and soon after his birth was received into the Kingdom of Grace by the Sacrament of Holy Baptism. He spent his childhood near Detroit, and later moved with his parents to Manistee, Michigan, where his father served as pastor for 27 years. Soon after his confirmation he entered Addison Teacher's College at Addison, Illinois, from which he was graduated in 1891. While still a student at College, he was called upon to teach in schools where a shortage of teachers existed, and thus he devoted about 50 years of his life to the teaching profession in Lutheran parochial schools. He retired from active teaching in 1936, after having served congregations in New Orleans, Louisiana; Buffalo, New York; Collinsville, Illinois; Berlin, Wisconsin; Stevensville, Michigan; and at West Granville, at the Salem's Congregation, Milwaukee County.

On July 21, 1895, he entered the holy state of matrimony with Minnie Brockschmidt, who shared with his his joys and his sorrows in over 50 years of wedded life. Their marriage union was blessed with one son and four daughters, one of whom preceded the father in death in early childhood.

He leaves to mourn his sudden death at the age of 76 years, his devoted wife, one son, three daughters, one daughter-in-law, three sons-in-law, one great-grandchild, 11 grandchildren, two sisters, one brother, other relatives and a large circle of friends.

The undersigned spoke on the text: John 12, 26: "Where I am, there shall also my servant be."

R. W. STEFFENHAGEN.

ANNIVERSARIES

SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Julius Schulz

On Sunday evening, February 17, Mr. and Mrs. Julius Schulz, members of St. Paul's Ev. Lutheran Church of Argo Township, White, South Dakota, were blessed with the opportunity of observing their sixtieth wedding anniversary together in a special service in the church. A service of praise and thanksgiving to the Lord was well attended by many friends and relatives. Mr. Schulz has been a member of this congregation continuously since it was organized in 1883, being one of the original 16 charter members. A generous memorial donation to the Wisconsin Synod Building Fund was made by the celebrating couple; and the thank offering contributed by friends and relatives was formally presented to the celebrants, and was graciously returned to the Lord's work in the form of a memorial wreath to the same building fund. The undersigned addressed the couple and those in attendance on the basis of Psalm 71, 7-9. May the Lord continue to bless the declining years of this aged and faithful couple with his protecting hand.

R. W. STEFFENHAGEN.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Julius Seifert

On Sunday, December 2, Mr. and Mrs. Julius Seifert, faithful members of Immanuel's Church, Greenville, Wisconsin, on the council of which he also served for many years, celebrated the fiftieth anniversary of their wedding in the midst of many relatives and friends. The former pastor, L. Kaspar, and the present one, W. A. Gieschen, spoke fitting words of congratulations and felicitations. May the Lord who has always been with them, grant them also a blessed eventide.

W. A. GIESCHEN.

APPOINTMENTS

The following appointments have been made by the undersigned in the last few months:

Mr. Fred Meyer having resigned as a member of the Board of Directors of the Home for the Aged at Belle Plaine, Minnesota, I have appointed Mr. W. H. Brogmus, Hutchinson, Minnesota, in his place.

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Mr. H. C. Baer having resigned as a member of the Board of Directors of Northwestern Lutheran Academy, I have filled the vacancy by the appointment of Mr. Rudi C. Heier, Akaska, South Dakota.

* * * *

Pastor A. Voss having resigned from the editorial staff of the Northwestern Lutheran, Professor Carl J. Lawrence was asked to serve in his place, the Board of Directors of the Northwestern Publishing House, concurring in the appointment.

* * * *

The Architectural Committee now is fully manned, Mr. Walter Trapp, architect, and Mr. Ray Anderson, contractor, kindly having consented to serve the Synod on this committee. Pastor E. R. Blakewell and Pastor E. C. Pankow are the other members of the Committee.

John Brenner.

ANNOUNCEMENT

God willing, the General Synodical Committee will meet in the week of May 19, 1946, in St. John's School, Milwaukee, Wisconsin. Opening session, Wednesday 9:00 A. M. The reports of the various boards and committees should be in my hands on May 6.

The chairmen of boards and committees that are to meet before Wednesday will kindly write the undersigned a card stating the time for which their meeting is to be called.

John Brenner.

**CALENDAR OF CONFERENCES
NEBRASKA DISTRICT PASTORAL
CONFERENCE**

The Nebraska District Pastoral Conference will convene May 7 to 9, in Hastings, Nebraska, with Pastor A. B. Habben. The first session will begin at 9:50 A. M.

Essays: A Study of the Liturgy in the Lutheran Hymnal, N. Mielke; Exegesis and Application of 1 Corinthians 11, 1-16, E. J. Hahn; Exegesis of Romans 9, L. Tessmer; Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; Reformed Influences on Lutheran Preaching, E. A. Knief.

Sermon: Im. P. Frey; Wm. Wietzke, substitute.

Kindly announce to our host on or before May 1.
R. F. Bittorf, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

Authorized by President A. Ackermann of the Minnesota District and assisted by Pastors Gordon P. Radtke, Ralph A. Goede, Reinhard Schoeneck, T. H. Albrecht, Fr. Weindorf, B. F. Lankandt, the undersigned ordained and installed Candidate of Theology, Gale A. Maas, as pastor of St. John's Ev. Luth. Church, Bay City, Wisconsin, on the Sunday Sexagesima, February 24, 1946. May the Lord's blessings rest upon the pastor and the congregation.

Temporary address: Rev. Gale A. Maas, Te Pee Tonka Hotel, 325 Plum Street, Red Wing, Minn.

Karl A. Noltling.

Authorized by President H. Kirchner of the Western Wisconsin District, the undersigned installed the Rev. G. Neuman as pastor of Salem Congregation at town of Veefkind, Clark County, Wisconsin, on Sunday Septuagesima, February 17.

Address: Rev. G. Neuman, Spencer, Wisconsin.
E. E. Kolander.

**ACKNOWLEDGEMENT
AND THANKS**

Since October 1, 1945, our Home for the Aged at Belle Plaine, Minnesota, has received donations from the following:

Minnesota: Miss Ella Hartig, Mankato; Mr. and Mrs. G. E. McKinnon, Mankato; Visiting Committee, St. Paul's, Jordan; St. Paul's Ladies' Aid, North Mankato; Miss Eleanor Voelker, Winona; The Willing Workers, Wood Lake; St. John's Lutheran Aid Society, Wood Lake; The Zion Lutheran Ladies' Aid, Essig; Mrs. Julius Becker, Sr., Buffalo; St. Paul's Ladies, Jordan; Mr. and Mrs. Murrell Simcox, Blakeley; St. John's Lutheran Ladies' League, Darfur; Trinity Ladies' Aid, Belle Plaine; St. Martin's Sewing Circle, Winona; Belle Plaine Locker Service, Belle Plaine; Mrs. Moor and Mrs. Haack, Winona; Mr. and Mrs. C. W. Quandt, Red Wing; Dora Struck, Belle Plaine; Mr. and Mrs. Jack Wolpern, Belle Plaine; Mrs. Wm. Ernest, Belle Plaine; St. John's Ladies' Aid, Wykoff; Mrs. Frank Bauman, Belle Plaine; Mrs. G. R. Fundell, Darfur; Mrs. Ernest Schuldt, Winona; A. A. L. Br. 1020, Red Wing; Immanuel Lutheran Ladies' Aid, Mankato; St. James Lutheran Ladies' Guild, St. Paul; Mothers' Club, St. John's Caledonia; Emanuel Guild, St. Paul; The Happy Birthday Club, Austin; R. F. Neubert, Mankato; Ladies' Aid, Peace, Hutchinson; Ladies' Aid, St. John's, St. Clair; Immanuel Lutheran Ladies' Aid, Hutchinson; Mr. and Mrs. G. E. McKinnon, Mankato; Ladies' Aid, Christ Lutheran Church, North St. Paul; Mount Olive Ladies' Society, Minneapolis; Ladies' Aid Society, Grace, South St. Paul; St. Paul's Mission Circle, St. James; St. John's Ladies' Aid Society, Vesta; Mr. and Mrs. G. Herman Zantow, Minneapolis; Wm. and Elsie Herzberg, Winona; St. John's Ladies' Aid, Renville; Immanuel Lutheran Ladies Auxiliary, Mankato; St. Paul's Ladies' Aid, Arlington; St. Paul's Ladies' Aid, St. James; Ladies' Aid, St. John's, Lewistown; Ladies' Aid, New Ulm; Ladies' Aid, St. Matthew's, Winona; St. Paul's Lutheran Women's Club, St. Matthew's, Winona; Mission Club, Arlington; Ladies' Society, Emanuel, St. Paul; Ladies' Guild, Mt. Olive, St. Paul; Trinity Ladies' Aid, Belle Plaine; Trinity Lutheran Ladies' Aid, Triumph; In Memory of Joseph Kulischeck, Sr., by relatives and friends, Belle Plaine; In Memory of Mrs. Eva Schwartz by grandchildren, Lewiston; In Memory of Ed. Haenschke, Echo; In Memory of Mr. Pfeiffer by Mrs. Wm. Haack, Winona; In Memory of Mrs. Wm. F. Muesing, Sr., by St. Paul's Lutheran Church School, New Ulm; In Memory of Mrs. F. F. Gierlich, Jordan, by Savage Tool Co.

Wisconsin: St. Stephen's Mission Aid, Beaver Dam; Mr. and Mrs. Herman Stuber, Fountain City; The Ladies' Aid, Marinette; Mrs. Helena Bess, Fountain City; Pastor K. F. Toepel, Algoma; Mission Sewing Circle, St. Paul's, Tomah; Trinity Lutheran Ladies' Aid, Marinette; Ladies' Aid, Redeemer, Amery; Pastor O. P. Medenwald, Amery; Mildred Albrecht, Lake Mills; Ladies' Aid, Tomah; Lutheran Ladies' Mission Society, Lake Mills; Viola Dahlke, Neenah; Needle Club, St. Peter's, Sawyer; Ernest Kuesel, Spring Valley; Lutheran Ladies' Aid, Cochrane; Ladies' Society, Church of St. John, Whitewater; Mr. and Mrs. Arthur Grueneberg, Beaver Dam; Ladies Aid, St. John's, Centuria; Robbins Flooring Co., Rhinelander; In Memory of Gottfried Sobottke by relatives and friends, Plum City.

Washington: St. John's Lutheran Church, Clarkston; Lutheran Ladies' Aid, Omak; Grace Lutheran Church, Yakima.

South Dakota: N. N., Watertown; N. N., Watertown; Ladies' Aid, St. John's, Raville Township; St. Martin's Aid, Watertown; Miss Laura Lange, Henry; Bethlehem Ladies' Aid, Raymond; Ladies' Aid, Zion, Mobridge; In Memory of Herman Meseberg by Miss Hilda Meseberg, Watertown; In Memory of Charles Mahnke, Sr., by relatives and friends, Watertown.

Michigan: Salem's Lutheran Ladies' Aid, Owosso; Ladies' Aid, Mount Olive, Detroit; In Memory of Mrs. Eva Parr by Mr. and Mrs. Fred Lahmann, Owosso.

Our sincere thanks to all donors for their gifts.
L. F. Brandes, Supt.

* * * *

Dr. Martin Luther College gratefully acknowledges receipt of \$25.00 from the Ladies' Aid of the First Lutheran Church (Pastor Walter A. Schumann), La Crosse, Wisconsin.

C. L. Schweppe.

* * * *

During the fall and early winter months of 1945 the kitchen of Michigan Lutheran Seminary has again received provisions and other gifts from the congregations of our Michigan District that for the past thirty and more years have always kept our institution in mind at harvest time. The quantity received this school year is less than that of former years. This is, however, due to the failure of the potato, apple, and bean crop in many parts of our state. That in spite of this failure we received as much as we did, makes us the more grateful to those that supplied us with provisions. To all those that donated and all that were helpful in gathering the provisions and bringing them to Saginaw we herewith express our most sincere thanks and wish them God's blessing.

Donations were received from the following congregations in Michigan: St. Paul's, Saginaw; St. John's, Sterling; Zion, St. Louis; St. John's, Saginaw; New Salem, Sebawaing; Emanuel, Tawas City; St. John's, Frankenmuth; St. John's, Sturgis; St. Paul's, Remus and Zion, Broomfield; Grace, Muskegon Heights; Trinity, Saline; Salem, Owosso; St. John's, Milwaukee; St. Peter's, Plymouth; St. Paul's, Hopkins; St. Peter's, Dorr; Bethel, Bay City; Salem, Scio; St. Paul's, Stevensville; St. John's, Bay City; Trinity, Bay City; St. Bartholomew's, Kawkawlin; St. John's, Clare; St. John's, Wayne; St. Luke's, Vassar; Zion, Silverwood; St. Paul's, Mayville; St. Matthew's, Tittabawassee; Zion, Chesaning; Christ, Brady; St. Paul's, Belleville; St. Stephen's, Adrian; St. Paul's, Livonia; Christ, Swan Creek; St. John's, Hemlock; Trinity, Elkton; Emanuel, Greenwood; St. Paul's, Hale; Grace, Tecumseh; and Zion, Toledo, Ohio. Besides the provisions and in lieu of the same \$223.81.

Otto J. R. Hoenecke, Director.

ANNOUNCEMENT

There is a Wisconsin Synod church in Rapid City, South Dakota. Members of Synod moving into Rapid City or vicinity can be directed to St. Paul's Lutheran Church, 618 Sixth Street.

Any information concerning such members, or others who are already here, can be addressed to:

Pastor H. W. Bergholz,
824 St. Cloud Street,
Rapid City, South Dakota.

CHANGE OF ADDRESS

Rev. C. Bast, P. em., c-o Walter Petrie, 4561 North 22nd Street, Milwaukee 9, Wisconsin.

Rev. Norbert Reim, Ukpome, Ikot Ekpene P. O., Calabar Province, Nigeria, West Africa.

**PACIFIC NORTHWEST DISTRICT
July 1, 1944 to December 31, 1945**

| Reverend | Budgetary | Non-Budgetary | Totals | | | |
|---|-------------|---------------|-------------|--|-------|--------|
| Adascheck, T., Yakima, Wash..... | \$ 1,925.90 | \$ 167.00 | \$ 2,092.90 | | | |
| Eberhart, A. G., Ellensburg, Wash..... | 1,199.24 | | 1,199.24 | | | |
| Eberhart, A. G., S. Cle Elum, Wash..... | 185.02 | | 185.02 | | | |
| Frey, G., Clarkston, Wash..... | 623.95 | 5.00 | 628.95 | | | |
| Frey, G., Orofino, Idaho..... | 15.21 | | 15.21 | | | |
| Grams, L., Tacoma, Wash..... | 453.97 | | 453.97 | | | |
| Kirst, E. F., Leavenworth, Wash..... | 202.34 | | 202.34 | | | |
| Lueckel, Wm., Portland, Oregon..... | 620.63 | 8.00 | 628.63 | | | |
| Stern, F. E., Seattle, Wash..... | 530.09 | | 430.60 | | | |
| Stern, T. F., Omak, Wash..... | 420.60 | | 420.60 | | | |
| Sydow, Arth., Tacoma, Wash..... | 761.80 | 211.00 | 972.80 | | | |
| Sydow, Gil., Ranier, Wash..... | 469.58 | 3.00 | 472.58 | | | |
| Tiefel, F., Withrow, Wash..... | 506.12 | | 506.12 | | | |
| Waldschmidt, R., Zillah, Wash..... | 316.15 | | 316.15 | | | |
| Witt, M. J., Spokane, Wash..... | 195.65 | | 195.65 | | | |
| Witt, M. J., Palouse, Wash..... | 71.47 | | 71.47 | | | |
| Zimmermann, E., Snoqualmie, Wash..... | 545.00 | | 545.00 | | 15.00 | 560.00 |
| General Administration..... | \$ 119.85 | | | | | |
| Educational Inst. General..... | 600.94 | | | | | |
| Theological Seminary..... | 5.00 | | | | | |
| Northwestern College..... | 14.00 | | | | | |
| Martin Luther College..... | 5.00 | | | | | |
| Michigan Lutheran Seminary..... | 2.00 | | | | | |
| Missions General..... | 5,765.34 | | | | | |
| Spiritual Welfare Com..... | 1,341.08 | | | | | |
| Home Missions..... | 397.77 | | | | | |
| | \$ 8,842.70 | \$ 409.00 | \$ 9,251.70 | | | |

| | | | |
|-----------------------------------|-------------|-----------|-------------|
| Negro Missions | 211.52 | | |
| Aged Home | 184.70 | | |
| Indian Missions | 182.72 | | |
| General Support | 15.00 | | |
| Church Extension Fund | | \$ 389.00 | |
| Deaf Institute | | 5.00 | |
| Children's Home | | 5.00 | |
| Indian Children's Christmas | | 5.00 | |
| Deaf Children's Christmas | | 5.00 | |
| | \$ 8,842.70 | \$ 409.00 | \$ 9,251.70 |

| | | |
|-------------------------------|--------------|----------|
| M. Hanke, Timber Lake..... | 36.52 | |
| A. Walther, Terry..... | 252.79 | |
| P. Albrecht, Theodores..... | 110.73 | |
| R. Gehrke, Tolstoy..... | 157.41 | |
| K. Stevert, Trail City..... | 190.00 | |
| J. Wendland, Valley City..... | 74.66 | |
| C. Koepsell, Wautaga..... | 85.55 | |
| H. Rutz, White Butte..... | 109.68 | |
| W. Schumann, Windsor..... | 35.04 | |
| W. Herrmann, Zealand..... | 467.82 | |
| Totals | \$ 12,511.41 | \$ 55.25 |

S. E. JOHNSON, District Treasurer.

Memorial Wreaths

| In Memory of | Contributed by | Amount |
|---|--|---------|
| Fuhrmann, Mrs. P. E., Tacoma, Wash..... | Ladies' Aid | \$ 5.00 |
| Fuhrmann, Mrs. P. E., Tacoma, Wash..... | Mrs. L. Karrenstein..... | 2.00 |
| Fuhrmann, Mrs. P. E., Tacoma, Wash..... | W. Waite | 1.00 |
| Fuhrmann, Mrs. P. E., Tacoma, Wash..... | C. L. Lipke | 1.00 |
| Gross, Mr. C. H., Portland, Oregon..... | Ladies' Aid | 15.50 |
| Jasmer, Mrs. M., Tacoma, Wash..... | Marie Huth | 5.00 |
| Jasmer, Mrs. M., Tacoma, Wash..... | Ladies' Aid | 3.00 |
| Liebholz, Wilhelmina, Yakima, Wash..... | Mr. & Mrs. F. Suchow..... | 2.00 |
| Liebholz, Wilhelmina, Yakima, Wash..... | Mr. & Mrs. L. Jahnke..... | 5.00 |
| Oelschlager, Ruëben, Linn, Kansas..... | Mrs. J. Jahnke | 5.00 |
| | Mrs. E. Riggers, (Clarkston, Wyo.) | 5.00 |
| Ott, Dr. | Rev. & Mrs. L. C. Krug | 1.00 |
| Sanderson, Mrs. R., Tacoma, Wash..... | Faith Cong. | 8.00 |
| Ross, Mrs. E., Portland, Oregon..... | Ladies' Aid | 5.00 |

HENRY KARG, District Treasurer.

DAKOTA-MONTANA DISTRICT

July 1, 1945 to December 31, 1945

Eastern Conference

| Reverend | Budgetary | Non-Budgetary |
|------------------------------------|-------------|---------------|
| D. Kuehl, Altamont..... | \$ 62.25 | |
| R. Bretzmann, Arco..... | 46.18 | |
| R. Steffenhagen, Argo Twp..... | 188.75 | 24.00 |
| B. Hahn, Aurora..... | 200.63 | |
| B. Hahn, Bruce..... | 101.13 | |
| H. Hempel, Clark..... | 128.72 | |
| D. Kuehl, Clear Lake..... | 198.55 | 9.00 |
| E. Bode, Dempster..... | 221.45 | 27.00 |
| W. Lindloff, Elkton..... | 491.09 | 2.50 |
| E. Bode, Estelline..... | 156.07 | |
| W. Ten Broek, Florence..... | 159.72 | |
| W. Lange, Gary..... | 170.59 | 9.00 |
| C. Found, Germantown..... | 265.15 | |
| A. Hellmann, Goodwin..... | 213.71 | |
| W. Sprengeler, Grover..... | 1,072.65 | |
| W. Zickuhr, Hague Twp..... | 191.75 | |
| A. Hellmann, Havana Twp..... | 108.55 | 5.00 |
| R. Bretzmann, Hendricks..... | 129.85 | |
| W. Ten Broek, Henry..... | 359.01 | 4.00 |
| R. Steffenhagen, Hidewood Twp..... | 198.64 | |
| H. Schnitker, Mazepa Twp..... | 409.07 | 3.00 |
| B. Bergschatz, Rauville Twp..... | 588.22 | 3.00 |
| E. Becker, Raymond..... | 447.00 | 23.00 |
| C. Found, South Shore..... | 230.33 | |
| W. Lindloff, Ward..... | 335.00 | |
| W. Meier, Watertown..... | 968.15 | |
| W. Zickuhr, Willow Lake..... | 297.11 | |
| Totals | \$ 7,937.08 | \$ 109.50 |

Western Conference

| | | |
|------------------------------|-----------|-------|
| R. Gehrke, Akaska..... | \$ 426.55 | |
| R. Reede, Athboy..... | 148.60 | |
| R. Reede, Bison..... | 184.47 | 15.00 |
| P. Albrecht, Bowdle..... | 880.50 | |
| H. Ellwein, Burt..... | 165.00 | |
| A. Sippert, Carrington..... | 44.47 | |
| H. Mutterer, Carson..... | 72.50 | |
| A. Walther, Circle..... | 318.50 | |
| R. Reede, Date..... | 65.36 | |
| H. Russow, Dupree..... | 42.90 | |
| H. Ellwein, Elgin..... | 600.00 | |
| H. Russow, Faith..... | 189.50 | |
| H. Birner, Faulkton..... | 47.50 | |
| H. Mutterer, Flasher..... | 54.00 | |
| H. Sauer, Gale Twp..... | 110.80 | |
| K. Bast, Glenham..... | 809.45 | |
| W. Herrmann, Hague..... | 412.36 | |
| G. Ehlert, Hazelton..... | 565.92 | |
| P. Kuehl, Hettlinger..... | 33.07 | |
| H. Birner, Ipswich..... | 83.26 | |
| M. Hanke, Isabel..... | 182.01 | |
| O. Heier, Jamestown..... | 653.29 | 17.25 |
| H. Ellwein, Leith..... | 165.00 | |
| H. Rutz, Lemmon..... | 349.64 | |
| E. Krueger, Mandan..... | 258.35 | |
| P. Kuehl, Marmarth..... | 30.00 | |
| C. Koepsell, McIntosh..... | 127.45 | |
| W. Schumann, Medina..... | | |
| C. Koepsell, Miner..... | 33.00 | |
| K. Bast, Bobridge..... | 815.16 | |
| C. Koepsell, Morrystown..... | 222.40 | |
| H. Sauer, Mound City..... | 327.35 | |
| H. Mutterer, Paradise..... | 48.50 | |
| H. Bergholz, Piedmont..... | 45.75 | |
| H. Bergholz, Rapid City..... | 40.00 | |
| P. Kuehl, Reeder..... | 251.07 | 25.00 |
| H. Russow, Ridgeview..... | 1,510.50 | |
| H. Rutz, Shadehill..... | | |
| H. Bergholz, Sturgis..... | 25.82 | |
| R. Kettenacker, Tappen..... | 653.68 | |

NEBRASKA DISTRICT

Report from September 30, 1945 to December 31, 1945

Central Conference

| Reverend | Budgetary | Non-Budgetary |
|-------------------------------|-------------|---------------|
| W. Gieschen, Norfolk..... | \$ 1,205.10 | \$ 32.00 |
| R. Bittorf, Hoskins..... | 326.33 | 44.00 |
| A. Hoff, Brewster..... | 95.99 | |
| L. Sabrowsky, Sioux City..... | 197.08 | |
| N. Mielke, Merna..... | 186.54 | |
| H. Schulz, Omaha..... | 83.61 | |
| H. Hackbarth, Stanton..... | 255.32 | 8.00 |
| L. Tessler, Grand Island..... | 88.27 | |
| L. Laper, Omaha..... | 15.00 | |

Rosebud Conference

| | | |
|-------------------------------|--------|------|
| H. Fritze, Valentine..... | 61.52 | |
| R. Nnke, Herrick..... | 292.83 | |
| R. Unke, Platte..... | 77.43 | |
| L. Groth, McNeely..... | 86.03 | |
| E. Ploetz, Wood..... | 10.84 | |
| E. Ploetz, White River..... | 21.00 | |
| E. Ploetz, Mission..... | 177.82 | |
| D. Grummert, Martin..... | 12.61 | |
| D. Grummert, Batesland..... | 101.86 | |
| D. Grummert, Long Valley..... | 35.70 | |
| L. Wenzel, Winner..... | 92.11 | |
| L. Wenzel, Witten..... | 68.44 | 2.00 |
| N. Sauer, Naper..... | 51.10 | |

Southern Conference

| | | |
|-----------------------------|--------|-------|
| E. Monhardt, Glatonia..... | 656.50 | 99.60 |
| E. Breiling, Geneva..... | | 69.49 |
| E. Hahn, Gresham..... | 58.06 | |
| E. Ellwein, Shickley..... | 266.75 | |
| R. Roth, Grafton..... | 765.51 | |
| A. Degner, Plymouth..... | 825.00 | |
| A. Habben, Hastings..... | 40.00 | |
| L. Gruendeman, Lincoln..... | 143.45 | |
| A. Hertler, David City..... | 22.77 | |
| E. Lehmann, Firth..... | 190.28 | |

Colorado Conference

| | | |
|--------------------------------|-------------|-----------|
| W. Bodamer, Rocky Ford..... | 179.93 | |
| H. Witt, Lamar..... | 292.03 | |
| M. Weishan, Fort Morgan..... | 154.46 | |
| O. Kreie, Golden..... | 36.95 | |
| A. Wadzinski, Platteville..... | 48.30 | |
| I. Frey, Denver..... | 114.00 | |
| C. Kuehl, Pueblo..... | 42.10 | |
| J. Brenner, Hillrose..... | 195.00 | |
| V. Tiefel, Byers..... | 20.00 | |
| V. Tiefel, Denver..... | 64.30 | |
| M. Weishan, Wiggins..... | 12.45 | |
| W. Siffring, Pueblo..... | 29.20 | |
| D. Tills, Cheyenne..... | 15.00 | |
| | \$ 7,674.57 | \$ 255.09 |

Memorial Wreaths

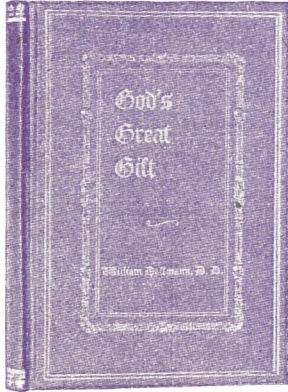
| In Memory of | Reverend | Amount |
|---------------------------|-----------------------------|----------|
| Julius Voecks | W. Gieschen, Norfolk..... | \$ 2.00 |
| Mrs. B. Tobiasen | E. Breiling, Geneva..... | 50.00 |
| L. Morenberg | R. Bittorf, Hoskins..... | 1.00 |
| Theo. Wendt | R. Bittorf, Hoskins..... | 1.00 |
| Herman Riechers | E. Monhardt, Clatonia..... | 7.00 |
| Mrs. Ph. Martin | H. Hackbarth, Stanton..... | 7.00 |
| Maxine Hoppe | H. Hackbarth, Stanton..... | 2.00 |
| Anna Heggstad | L. Wenzel, Witten..... | 44.08 |
| Fred Krause | R. Bittorf, Hoskins..... | 24.00 |
| Lt. Willard Schwant | L. Wenzel, Winner..... | 2.00 |
| Louise Wagner | W. Gieschen, Norfolk..... | 25.00 |
| Karen Helleman | W. Gieschen, Norfolk..... | 3.00 |
| Hulda Peter | W. Gieschen, Norfolk..... | 2.00 |
| Mrs. Phillip Martin | L. Gruendeman, Lincoln..... | 56.00 |
| | | \$228.08 |

Monies for Memorial Wreaths dispersed as follows:

| | |
|--|----------|
| Spiritual Welfare Committee..... | \$ 4.00 |
| Church Extension | 50.00 |
| Indian Mission | 11.00 |
| Lutheran Hour | 9.50 |
| Home Mission | 1.00 |
| Missions General | 96.08 |
| Old People's Home, Omaha..... | 2.00 |
| Lutheran Children's Home..... | 10.50 |
| Institute for the Deaf..... | 9.00 |
| Bethesda Lutheran Home..... | 3.00 |
| St. Paul's Building Fund, Norfolk..... | 32.00 |
| | \$228.08 |

FORREST A. SWOBODE, District Cashier.

RECOMMENDED DEVOTIONAL READING FOR THE LENTEN SEASON



GOD'S GREAT GIFT

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A short devotion for each morning and evening in the year and two short sermonettes for each Sunday. For use in the pew and at the altar of the home sanctuary based on the calendar of the church year.

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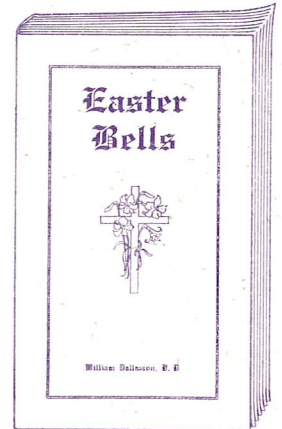
Twenty-nine meditations on "The Resurrection of Jesus Christ." Good reading for the post-Easter season.

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