

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 31, 1946

Number 7

Rev. Wm. F. Lutz, Jan. 47
1211 4th Ave. S.

“Thy
Will
Be
Done”



CHRIST THE GREAT LIBERATOR

OCULI--THIRD SUNDAY IN LENT

Jesus, Who Liberated Us From Satan's Tyranny,
Alone Can Keep Us Free

Gospel Luke 11, 14-28
Jesus delivers a poor man from being possessed of the devil. The unbelieving Jews accuse Jesus of being in partnership with the ruler of the demons. However, by this act Jesus Christ, the Son of God, proved Himself the Stronger One, Who has come into the world to free fallen man from the tyranny of Satan. The sole purpose of Jesus' active obedience to His heavenly Father and His willingness to suffer and die was to liberate sinful man from his enemies—sin and Satan. When a sinner has been freed through Christ, the devil continues as his enemy and makes every attempt to repossess the Christian. If Satan succeeds in seducing the Christian "into misbelief, despair, and other great shame or vice," such a one's latter condition will be worse than was his first, before conversion. Not a mere adoration of the person of the Lord nor admiration for His mother can keep us from backsliding into Satan's possession, but only those will be secure and blessed who continue to hear and learn the Word of God.

Epistle Ephesians 5, 1-9
Those who have been liberated from Satan have through their faith in the redemption by Jesus Christ received a new nature. They have become followers of God, as God's dear children. Appreciating the love of God which freed them from the curse of those things in which sinful man's nature delights, they put away all such things, because they know that because of them man has been robbed of his heavenly inheritance. The Christians are the children of light, who know God's will. They therefore will carefully avoid every work of darkness, such as uncleanness, covetousness, filthiness, or foolish jesting. They will not be deceived by the fact that such sins are considered innocent pastime by the children of this world. Having been removed from the perdition of such fruits of darkness, the Christian, filled with the light of the knowledge that Jesus Christ is his Savior, walks in the light of such knowledge in all goodness, righteousness, and truth.

Introit Psalm 25
"Mine eyes (Oculi) are ever toward the Lord: for he shall pluck my feet out of the net. Turn Thee unto me and have mercy upon me: for I am desolate and afflicted. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee; let me not be ashamed." "We beseech Thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of Thy majesty to be our defence against all our enemies." (Collect) "Unto Thee, lift I up mine eyes, O Thou that dwellest in the heavens: have mercy upon us, O Lord, have mercy upon us." (Tract. Ps. 123)

Abide, O dearest Jesus,
Among us with Thy grace
That Satan may not harm us
Nor we to sin give place.

Abide with Thy protection
Among us, Lord, our Strength,
Lest world and Satan fell us
And overcome at length. Amen.

LAETARE--FOURTH SUNDAY IN LENT

Behold the Liberator as Prophet!

Gospel John 6, 1-15
Jesus is the great teacher sent from God. He did not come to teach man the secret of freedom from mere temporal wants. Even though He can and does provide bread for those who seek first His Kingdom and its righteousness, the purpose of His coming is not to provide man with wisdom by which he can make this world a better place in which to live. And so when Jesus had fed the five thousand He flees from them, when they desire to make Him their earthly king. Only those who have learned their lessons well from Jesus and His Word will know that His one and great gift to the world is the eternal redemption wrought by Him and that through His blood the sinner is freed from sin, death, and hell. These will then also trust Him to give them all such things here on earth which will work for their eternal good (Romans 8).

Epistle Gal. 4, 21-31
Abraham had two sons, one by Hagar, the slave-woman, and one by Sarah, the real wife. Hagar's son was born into slavery, Sarah's son was the free son of a free woman; Hagar's son, Ishmael, was born according to the flesh; that is not merely according to the natural course of events, but because Abraham began to doubt God's promises. Sarah's son, Isaac, was born in accordance with God's promise when she had passed the years of natural conception. Hagar represents the Law, Sarah represents the Gospel. Ishmael represents those who are under the Law and who by doing all humanly possible attempt to free themselves from the curse of the Law; Isaac represents those who according to God's promise and by His power have been made children of God through faith in Jesus Christ. Just as Abraham was ordered to cast out Hagar and Ishmael, when the latter began to persecute Isaac, so we are to cast from us all hope of saving ourselves from the guilt and the curse of the Law; we are, on the other hand, to rejoice always and alone in the fact that by the Gospel we have been made free children of God and heirs of the Jerusalem which is above. Behold Christ the Liberator as Prophet!

Introit Isaiah 66, 10
Psalm 122, 1
"Rejoice ye with Jerusalem and be glad with her: all ye that love her. Rejoice for joy with her: all ye that mourn for her. I was glad when they said unto me: Let us go into the house of the Lord."

"Grant, we beseech Thee, Almighty God, that we who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved." (Collect) "They that trust in the Lord shall be as Mount Zion: which cannot be removed, but abideth forever. As the mountains are round about Jerusalem: so the Lord is round about His people from henceforth even forever." (Tract. Psalm 125)

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise.
He justly claims a song from me,—
His loving kindness, oh, how free!

When I was Satan's easy prey
And deep in debt and bondage lay,
He paid His life for my discharge,—
His loving kindness, oh, how large!

G. W. Fischer.

Editorials

Commercializing Lent The over-emphasis placed on Lent by some church bodies and some local churches these many years has never been productive of blessings. When we say this we do not wish to be understood as advocating the discontinuance of the observance of Lent altogether. There will be real blessings for the Christian in its observance if the theme of Lent is presented in its proper proportion and relation to all that the Scripture has to say about the redemptive work of the Savior. The proper background of Lent is the resurrection of Christ, the evidence of His glorious victory over all the spiritual foes of men. Often this background is forgotten and the story of Lent becomes the story of a martyr and not that of the victorious Redeemer and the Lenten season itself becomes a season of weeping and sorrowing usually expressed by various modes of self-denial. Some churches actually insist on this. The Roman Catholic Church, of course, is far in the lead here. She has invented all kinds of inhibitions and acts of penitence, mainly in foods and drinks. This is common knowledge. So common that most people know about them. And none are more ready to use them for their own gain, for commercial purposes, than the merchants of the world. The world is ever ready to pounce on anything and any idea that will bring her advantages in her commercial endeavors. They have discovered Lent as one of those sources. In fact the word "Lent" has been taken over by the world and become a part of her business vocabulary. They have made many concoctions free of all "prohibited" ingredients. This is done for those "who are observing Lent." They cry their wares over the radio, recommend them in the daily papers and magazines and wherever people are apt to see them. And it is the Roman Catholic Church that has set the table for these men of the world. This commercializing of Lent must disgust the Christian who knows the real meaning of Lent. And the pitiable thing is that we will be able to do little about it. We can, however, come out from among them and keep Lent as it ought to be kept in joyful faith in our priceless redemption.

W. J. S.

* * * *

An Advertisement We usually pay little attention to advertisements. But we came across one the other day that really struck our eyes. It really was not much of an ad either. A preacher and a farmer were standing beside a farm wagon. The story it told was this: "The new minister tackled me one day on the subject of our Sunday school literature. I told him where we bought it — *from an outside publisher*. He was quiet for a minute, then he said: 'Ed, we all work hard — our church, our denomination, our Protestant faith — for the advancement of the Kingdom, don't we?'

"I agreed, wondering what he had in mind.

"And we make progress by a united effort of Christian education and missionary work. At the center of our denominational group is our official publishing house with its specially

prepared, properly interpreted unifying materials for helping to teach God's Word.'

"Pointing to the wagon wheel, the Pastor went on: 'There's your publishing house, Ed — the hub of the wheel. It's at the center of your church group and it turns on the axle of united Christian advance.'

"You know, I'd never thought of it that way. We were really weakening our denomination by shopping outside for lesson materials. But we soon remedied the mistake. Our next teachers' meeting voted unanimously to support our own publishing house."

That was the advertisement. Below was this legend: "A joint appeal for the publishing agencies of *thirty* Protestant groups for the use by each local church of its official teaching materials."

This advertisement ought to give us something to think about. It is a rebuke to some who seem to always find the "good" away from home and the home pastures. We have them among us as all others have them. Perhaps little can be done about them and they will always be with us like the poor. Yet we wish that a little of the spirit of loyalty would flow through their spiritual veins. We are glad that the above advertisement has said all that for us.

W. J. S.

* * * *

The New Bible Translation We have had the *Revised Standard Version* of the New Testament for some time and had opportunity to compare it with the King James version and other versions. We have also read a number of opinions concerning this new translation, both of ministers and laymen. The more opinions we read and the more we read in the re-translated version the more we wonder about its general acceptance by the public. What surprises us most is that the laypeople seem to shy from it. Most outspoken among the reviewers is Marcia Winn in the *Chicago Tribune*. She expresses her opinion of the new translation in no uncertain terms. She has this to say: "Probably the scholars would curl up and die if they could find nothing familiar and beloved which they could fool around with until it lost all beauty, but it would be nice if they would keep their hands off the King James version of the Bible. For 300-odd years the King James version has satisfied and enriched the lives and language of the English-speaking people. If it does not suit latter-day scholars, who must always cavil at something, that is a pity, but a minor pity, for the great mass of people have yet to complain about it." She then cites some of her peevishness against the new translation. She does not like the change from "a den of thieves" to "robbers' cave" in the new version, nor the change from "out of the mouth of babes and sucklings" to "from the mouth of children and of infants." Thus she goes on and on. In the *Saturday Evening Post* we found this remark: "Some scholars have come up with another modernized

(Continued on page 102)

OUR SAVIOR'S WILLING SURRENDER

ORDINARILY we deplore hearing of a surrender on the part of those who are contending in our behalf. It was thus in the case of the little band of our armed forces on Wake Island who at the beginning of the past war held out for days against overwhelming enemy forces. When finally the white flag of surrender had to be hoisted and the surviving, ragged defenders had to submit as prisoners of war, everyone deplored the circumstances which had made this inevitable. Our Savior's surrender in Gethsemane is, however, not one which we Christians deplore. We do not wish that it had never taken place. Every time that we hear of it in the Passion story it becomes a source of renewed comfort and strength for us.



JESUS WILLINGLY SURRENDERED IN OUR BEHALF

He Was Not Taken By Surprise Meditating on this surrender takes us into the stillness of Gethsemane's garden. The Savior's great struggle in prayer had come to an end. The traitor with his formidable band of captors was standing at the gates of the garden. They meant to stage a surprise attack upon the Lord Jesus. Thus they hoped to cut off every escape from surrender, thus they hoped to make the Lord's arrest a matter of certainty. Yet the foe did not take the Lord by surprise. "Jesus therefore, knowing all things that should come upon him, went forth. . . ." Knowing all things Jesus went forth not for the purpose of fleeing but in order to meet those who had come to take Him, in order to surrender to them, yes, to suffer and to die for them and for the entire world. He did not wait until they came to Him, until they spied Him somewhere in the dark recesses of the garden. He came to meet them.

He Was Not Outwitted By The Foe Also by taking every precaution the enemies of Jesus had hoped to make His surrender inevitable. The hostile Jewish leaders at Jerusalem had made arrangements for a company of Roman soldiers armed with swords. In addition they had sent a sizeable force of their own temple police along, equipped with wooden staves and clubs. With such a force they felt certain that they could put down any resistance that Jesus and His disciples might be able to offer. They had seemingly

TEXT: John 18, 4-12

Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus and bound him.

reckoned with the eventuality that Jesus might try to hide in the garden, with the possibility that the captors might make a mistake in identification and bring back one of the disciples instead of their master. For in spite of the bright light of the passover full moon they had fitted out their band with lanterns and torches. That would enable the captors to uncover every hiding-place, enable them to examine carefully the features of Him whom they would be leading captive.

Yet how needless and vain all these preparations. Not because they had mustered an overwhelming force against Him, but willingly, Jesus surrendered. With one word of omnipotence, "I am He,"

He was able to make them all, traitor, soldiers, temple police, fall to the ground as though they were but men of straw. The thought of hiding or of escaping arrest at the expense of one of His disciples was utterly removed from the Lord's mind. He Himself asked, "Whom seek ye?" And when they replied, "Jesus of Nazareth," He forthrightly told them, "I am He." The Lord even made special efforts to protect His weak and faltering disciples from becoming involved in the arrest. For He asked a second time, "Whom seek ye?" and then emphasized, "I have told you that I am He. If therefore ye seek me let these go their way." Of those whom the Father had given Him He would have none lost.

* * * *

Jesus Waved All Help Aside Impulsive Peter foolishly rushed to the defense of His master with his sword. With one vicious stroke he severed the ear of the high priest's servant. With this rebellious act Peter was, of course, offering help to Jesus which could never have protected Him. Peter was merely making himself guilty before the law. Thus Jesus not only bade him to put his sword into his sheath, but also made good the offense which His disciple had committed. With the touch of divine power the Lord replaced the servant's right ear, healthy, healed and sound. At the same time Jesus let Peter and all others know that He was waving aside real, effective help which was at His disposal. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Presently, at that very moment, He, the Son of God, could have called for a host of powerful angels, twelve legions of them, to out-number by far the band of captors with their swords and staves. But no, Jesus wanted to surrender. Thus it came to pass that "the band and the captain and officers of the Jews took Jesus, and bound him."

March 31, 1946

avior's Love rompted Him o Surrender

Why did Jesus surrender so willingly? He Himself gives us the clear answer. How then shall the Scriptures be fulfilled, that thus it must be." "The cup which my Father hath given me, shall I not drink it?" He wanted to do and suffer all that the Father had ordained for the redemption of sinful mankind. All that had already been foretold in the Scriptures concerning the work of the Savior He wanted to fulfill. For it was His ardent desire to become the Redeemer of friend and foe, the Savior of the whole human race. Thus Jesus, though the King of Kings and the Lord of angelic hosts, stretched out His hands in willing surrender, permitted those hands to be bound and Himself to be led away unto suffering and death.

* * * *

THAT WE MIGHT WILLINGLY SURRENDER TO HIM

In Faith To this Savior we gladly and willingly surrender in faith. His love and what it did and won for us draws us to Him in faith. For He did pay the full price of our redemption. He rendered a perfect obedience to the Father in our stead, He bore all the merited curses of our sins. Surrendering to Him in faith makes us blessed. As His surrender in our behalf led to a victory, even so does our surrender to Him. He treats us not as vanquished ones but as such who have conquered with Him. In faith, He has us enjoy the blessed spoils of His passion, forgiveness of sins, peace with God, the certainty of God's provident love, the privilege of prayer, sustaining comfort in every need, eternal life and glory.

* * * *

Our Lives Enjoying such grace in faith we are also constrained to surrender our lives to Him in thankful, willing service. For He bought us with a price that we might be His own and henceforth live not unto ourselves but unto Him who died for us and rose again. Throughout our earthly sojourn we will, of course, ever have a humble confession to make concerning this service. Because of our sinful flesh it remains far from

perfect. We do not serve Him with perfect praise and worship, with a perfect love toward our fellowmen, with perfect zeal in the cause of His kingdom. But we find joy in this that in the grace of our Savior, which assures us that our daily

failings are pardoned and that our peace with God is preserved, we can find ever new strength to crucify our old Adam. Faith-born thankfulness thus impels us to make also the surrender of our lives ever more of a reality. C. J. L.

TABLE OF DUTIES

For Bishops, Pastors and Preachers

II.

THE next virtue which St. Paul demands that pastors must cultivate in themselves to such a degree that they are blameless and that no one can rightfully bring charges against them is "*vigilance*." The word means temperance, or moderation.

St. Paul is here not speaking of temperance or moderation in the use of liquor, although that certainly is included also—a little farther down he takes up the matter of using liquor as a special



qualification—here he is speaking about temperance and moderation in a wider sense.

Regarding wine and alcoholic drinks there is a difference between temperance and abstinence. Temperance merely dictates carefulness and circumspection in the use of things, avoiding excesses. There are many things, wine is one of them, which are good gifts of God to men. God created them for us to use and to enjoy. He expects us to give Him thanks for them. But if anyone indulge in them to excess, they become harmful, and such a person renders himself unfit for the service of God, or of the church, or of his country, or of his fellowmen. Perhaps even worse, he will harm himself and

others. Concerning wine this is very clear, and St. Paul will speak about it specifically a little farther down.

There are other things very much like wine in this respect.

To mention some, we might refer to recreation and entertainment. Both are good; but also in them a pastor must practice moderation. It is a good thing if a pastor can entertain people of the various age levels, if he can entertain children, entertain young people, entertain those in the full strength of their manhood, entertain men decrepit and hoary with age. But if a pastor does not exercise moderation, if he considers himself as the official entertainer on every occasion, he will fail in his main task as the spiritual leader and shepherd of his congregation.

There are people who fail to grasp what temperance and moderation demand in this respect. They demand that their pastor should above all things entertain the youth of the congregation. They think that in this way the young people will be held with the church, and the future of the church will be insured. They overlook several things. A moderate use of recreation and entertainment, just like a moderate use of wine, may serve the purpose of relaxation and of refreshing one's physical and mental strength, but when indulged in to excess, they not only have the opposite effect of weakening a person, they involve a waste of time, which might, and should, be spent more profitably for performing the duties of the office.

Worse than this. When a pastor devotes too much time to entertaining, say, the young people, these will soon develop a warped view of the ministry. They will lose sight of the high purpose of the office, namely to shepherd the souls bought with the blood of Christ. They

may admire their pastor as a clever entertainer, but will they appreciate him as a counselor when their souls are troubled by temptations and disturbing trials? If they learn to know their pastor only as a master at entertainment, will they be impressed with the real nature of the church and her work?

Not in vain does St. Paul say that a pastor must be temperate.

There are worse forms of immoderation than the ones mentioned, intemperance in the spiritual field.

Not all people are alike temperamentally. We commonly speak of four types of temperament, the sanguine, the choleric, the melancholic, and the phlegmatic. Some people are emotionally high-strung, others are always very cool. This difference will show itself, for instance, in the remorse over sins. Some will weep bitter tears, while others confess their sins rather coolly, in a matter-of-fact way. If a pastor then is not temperate, he may either judge that a man of the second type is not truly repentant, or he may insinuate that the tears of the former are not genuine, that he is "putting on." He would thereby be doing a great injustice and work harm to the souls committed to his care. The same difference may be observed in the spiritual joy over the forgiveness of sins. Some will exult jubilantly, others will hardly show their joy outwardly. A similar difference may be observed in good works, say, in the matter of contributions. Some people are born spendthrifts. Just as they are easy with their money in other matters, they are easy when it comes to giving for the church. Others are just the opposite, they may by their nature be inclined to be miserly. It may cost them a tremendous struggle to give adequately. And even if they fall short of the mark, their contribution may be the fruit of a greater spiritual victory than when a spendthrift "goes over the top." How important that a pastor be moderate, not to denounce the one, but rather to encourage him, and not to praise the other unduly, but rather to warn him.

Many more cases might be cited to illustrate the meaning of "vigilant," that is, temperate and moderate, but these will suffice to show what pastors must culti-

vate and what congregations must look for in their pastors. But who can judge these matters properly, unless he himself has tried his hand at moderation and understands from experience what a tremendous task it imposes?

Closely related to the quality just discussed is the next one: a pastor must be "sober."

Again St. Paul is not speaking about sobriety with reference to eating and drinking. He means sound judgment.

This refers in the first place to the person himself. Most of us are prone to overestimate our own importance. We all know how dangerous this is when we see others overestimating themselves, but when it comes to our own person, it is very difficult to maintain a proper balance. Others may underestimate their own ability, and instead of using their God-given talents for the benefit of their brethren they hesitate and fail. God has given to each one of us certain gifts, and He has placed on each one of us certain limitations. He wants us to evaluate everything properly. And a man who practices such self-evaluation correctly St. Paul calls "sober."

A pastor must be sober, of a sound judgment, also in other respects. Let us consider some points of church management.

The management of the affairs of a congregation opens a wide field of possibilities. A congregation needs money to meet the expenses of conducting church services and operating a Christian school. How shall these monies be raised? A way must be found for meeting the bills regularly. A church may be in need of extra funds for carrying out some special project. Again, how shall these funds be raised?

Often ways suggest themselves that at first blush seem promising and in themselves harmless. Why not, for instance, solicit contributions from some business man whose income to a greater or lesser extent derives from the trade of the church members? He may not be a member himself, but why should he not be approached? Why should he not give something to the church in recognition for the trade the members bring to him? Or some one may suggest a bazaar.

The Northwestern Lutheran

Granting for the moment that no undue pressure is exerted on the merchant and that the bazaar is conducted properly; granting also that the desired amount can be realized in this way: yet the question must be faced, if the suggested procedure should really be recommended. The congregation must be sober, and the pastor must lead them in soberness and sound judgment. The pastor must be able to weigh the implications and to guard against possible bad after-effects of a seemingly harmless affair. Failing to practice soberness, many a thing was started which was rued bitterly in later years.

It is not for us now to discuss the merits or demerits of bazaars, which we mentioned, nor to suggest the proper mode of procedure in this or in any other matter of church management. Our task was to show what St. Paul means when he says that a pastor must be "sober," of a sound judgment.

Much more could be said, and perhaps should be, about soberness with regard to all sorts of "movements" that confront the church. Space does not permit at present.

J. P. M.

EDITORIALS

(Continued from page 99)

New Testament, but, like most of its predecessors, this one proves that they wrote better sonorous English in the seventeenth century than they do in the twentieth." Our reaction and severest criticism of the new translation is the committee's arbitrary use of "you" for "thou." The translators tell us that the "thou" was eliminated and the "you" substituted except when God is referred to. But did they do this? One finds that Jesus is always addressed "you" and not "thou." This can mean but one thing, according to their own words—the translators deny the divinity of Christ. Generally speaking, this translation is far ahead of any other modern translation and, as such, will render a valuable service to the public. It has failings and weaknesses, however, which render its general acceptance very doubtful.

W. J. S.

IN THE FOOTSTEPS OF SAINT PAUL DAMASCUS

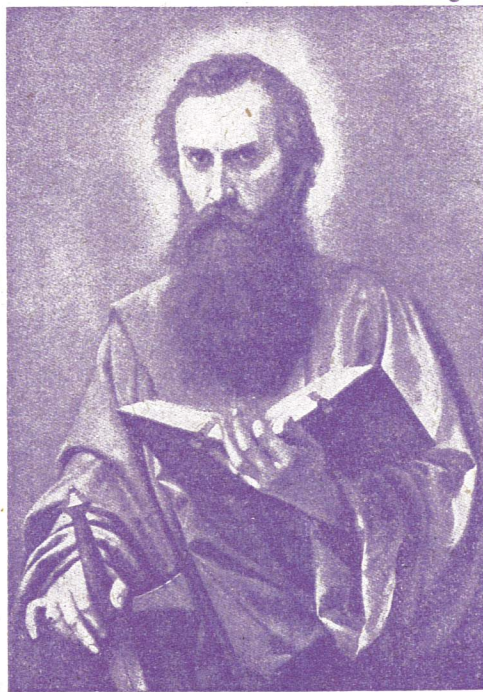
SAUL on his way to Damascus! It is futile to try to determine what Saul might have been pondering on his way. We know that he wanted to uproot and eradicate that new center of the Nazarenes in the northern metropolis. The inspired Luke gives us the brief, authentic report: "He breathed threatenings and slaughter against the disciples of the Lord" in Damascus "to bring them bound into Jerusalem." (Acts 9:1-2). When we hear the name Damascus, we cannot refrain from reminiscing on the past and present history and role of that oldest city of the world and capital of Syria in ancient and recent times.

Emperor Julian, the Apostate, called Damascus "the Eye of the World" in spite of the lure of Rome and Constantinople. To this very day it is called "the Pearl of the Orient." The Mohammedan believes that Damascus is the site of the lost paradise, "the Eden of the Moslems." To him it is the most beautiful place on the globe, in short "Paradise." Mohammed exclaimed, when he viewed the city from the distance: "Only one paradise is permissible to mortals. I seek the heavenly paradise," turned about and never entered the city. His only child and daughter Fatima is buried there. Her burial place is a sacred shrine of the Mohammedan world.

To our knowledge Damascus has been a caravansery since olden times connecting the Orient with the Occident. It continued to play this role till the opening of the Suez Canal. For the Mohammedan pilgrims to the shrine of Meccah it was the place where the pilgrims gathered and disbanded. During the Middle Ages it was a prominent center of Mohammedan religion and Arab culture. Damascene shawls and damask, once famous throughout the world, are no longer being produced there, yet all this has contributed to the lure of Damascus.

The sacred pages of the Old Testament reveal to us that Abraham pursued the kings who had taken Lot captive fromodom into the vicinity of Damascus. His own steward Eliezer came from Damascus. Mighty King David extended his kingdom to the north to this city and

placed a garrison there to keep it in subjection, but already under Solomon the inhabitants revolted. In the days of the northern kingdom Hazael of Damascus becomes a scourge of God for the Godforsaken tribes of Israel. Naaman of Damascus cannot see why Elisha should ask of him to bathe in the waters of the river Jordan to get rid of his leprosy, for "are not Abanah and Pharpar, rivers of Damascus, better than all the waters of Israel." (2 Kings 5, 12.) In the days of Jesus and Saul of Tarsus,



King Aretas, the one-time father-in-law of King Herod held temporary sway over the city.

In the days of the early Christian Church, Damascus was an influential Christian center. When the rule of the Mohammedan Crescent replaced the rule of the Christian Cross in 635 A. D., Damascus became the metropolis and sacred shrine of the Moslems. For a time the Crusaders built and upheld a citadel there, but could not clinch their hold on the city. The Mohammedans regained it and developed it into the religious and cultural center of Mohammedanism. In 1860 fanatical Druids and Turks enacted a bloody purge of the Christians residing in that city. In 1925 the French bom-

barded and destroyed a major portion of that illustrious city. The Mohammedan never forgets and ever thinks of revenge. He can bide his time. To him it may seem that the time has come to align himself with other pagan powers to cut the lifeline of western adversaries, of whom he claims that they in spite of their Christian proclivities and claims have not kept their promises. Such a move may spell the end of Christian influence and western domination in the Near and Far East; who knows?

Thus we find Damascus to have been and remained an historical and cultural center of the cradle of humanity. To the Oriental, Damascus is a symbol of immortality. Rome may have been the Eternal City for the Romans and still be for the Roman Catholic, but Damascus is older and the Mohammedan counterpart. The Mohammedan is only waiting for that moment, when he can again take up the sword for the propaganda of his faith and either convert or destroy the Christians. Many of the Greek Orthodox Churches in the Orient with their dead ceremonies have fallen an easy prey to Mohammedan propaganda. Rome tried to free Jerusalem and the Orient from the threat of the Moslems by means of its crusades and failed. Another gigantic struggle is looming on the horizon and Damascus is again a vitally interested capital of the belligerent world. Can it be averted?

Does not history prove the contention of the Mohammedan that Damascus and not Rome is the oldest city, the Eternal City? Damascus saw Babylon and Nineveh rise out of the plains of Mesopotamia to world supremacy. Where are they today? It saw the foundation of Baalbek and Palmyra in its immediate vicinity, of Ephesus in Asia Minor and Thebes in Egypt. It saw these cities and rivaling powers rise and fall. Today nothing but ruins tell of the past glories of those nations, races and cities. Damascus also witnessed the rise and fall of Israel and Judah to the south, the glory and decay of Greece through centuries to the West. It outlived the rise, decline and fall of the mighty Roman Empire, a fact which did not escape the historian of this decline and fall of Rome, Gibbon, and our own countryman, Mark Twain.

Rome claims to be the Eternal City but that is just another fable. Damascus is much older, but it too is not and will not be "eternal." What the Lord of the universe and of history has planned for it, we do not know. The unswerving Mohammedan still looks to Damascus as to the immortal shrine of his fanatical faith and future.

But what has really made Damascus so famous and well known among high and low, among learned and illiterate? Not the seeming invincibility of its tenacious citizens, neither the Crescent of the bigoted Mohammedan nor the sword of the crusader nor the highly cultured Arab have given immortal fame to this illustrious city. Many have been the turning points in the history of this ancient city, but the greatest turning point in its

history came when Saul, the one-time persecutor of the Christians, was converted to Christianity by Christ Himself before the walls of that oasis in the Syrian desert. Here one of the greatest of all mortals became a Christian. From here he started out, a changed man having and knowing but one goal: to preach Christ and Him crucified to Jew and Gentile alike. Here Saul experienced his own Damascus and to this very day we say of one converted to Christianity that he experienced his own Damascus. That and nothing else is the greatest glory of Damascus, to which it contributed nothing, by which forever the course of the history of the whole human race was changed. To God in Christ alone be all glory!

H. A. KOCH.

ACTIVE AND PASSIVE OBEDIENCE OF CHRIST

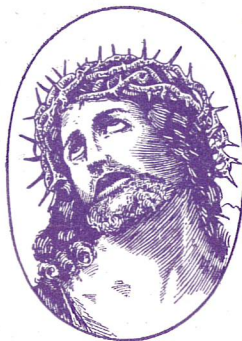
IT would be impossible to exhaust this topic in the brief space allotted to our study. All we can hope to achieve is to present a few facts and stimulate meditation.

The Scriptures sum up the entire redemptive work of our Savior under the head of obedience. It was an act of disobedience on the part of Adam that brought down the curse upon our heads, accordingly, when Jesus came to remove the curse, He must be obedient. He must furnish a complete obedience without any spot or blemish, perfect in every respect.

Mark a few passages which call the work of our Savior simply His obedience. Rom. 5, 19: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Phil. 2, 7, 8: "[Jesus] took upon him the form of a servant [slave] . . . and became obedient unto death, even the death of the cross." Heb. 5, 8: "Though he was a Son, yet learned he obedience by the things which he suffered." Add to this the statement that He was "made under the Law." (Gal. 4, 4.)

Jesus Himself often referred to His obedience by saying that He was carrying out the will of His Father. In His high-priestly prayer He reports: "I have finished the work which thou gavest me to do." (John 17, 4.) John 5, 30 and 6, 38:

"I seek not mine own will, but the will of the Father which hath sent me. . . . I came down from heaven, not to do mine own will, but the will of him that sent me." He did the will of His Father gladly. Is. 50, 5: "The Lord God hath opened mine ear, and I was not rebellious



neither turned away back." Ps. 40, 8: "I delight to do thy will, O my God; yea, thy law is within my heart." John 4, 34: "My meat is to do the will of him that sent me and to finish his work."

Active and Passive. It has become customary, when speaking of the obedience of our Savior, to divide the various experiences of His life into two general groups, calling the ones Active Obedience, and the others Passive Obedience.

Thus, when we see that Jesus prayed, as He frequently did, that He was faithful in attending divine services both in the synagogue at home and in the temple at

Jerusalem, that He honored His heavenly Father and defended His glory whenever it was vilified in His presence by man or by the devil; again when we see that He always spoke words of love and performed deeds of love when associating with His fellowmen: we call all these works prescribed in the Ten Commandments the Active Obedience of our Lord, because in them He was active, doing something.

On the other hand, when we see our Savior suffering pain of body and agony of soul — something we are just now during the Lenten season making a subject for special study in our week-day services — then we call it His Passive Obedience, because here the outstanding feature of His life is suffering.

We can easily see that these two forms of obedience are never separated, that they not only happen simultaneously, side by side, as it were, but that they are actually interwoven. This may be recognized from several of the words our Savior spoke on the cross. Take the very first one: "Father, forgive them, for they know not what they do." There Jesus was passively submitting to extreme suffering for His enemies, and at the same time He actively prayed for them. Or the word spoken to His mother: "Woman, behold thy son." He was suffering death on the cross for His mother, and at the same time He actively provided for her against the time after His departure.

Passive Obedience Not Inactive. The word "Passive Obedience" is subject to misunderstanding. When a criminal is arrested, he obeys the arresting officer's orders: he goes to prison, permits himself to be locked up, and conforms to the rules of the prison. After his trial and conviction he will suffer himself to be led to his cell, perhaps to the death-chamber, to the gallows, to the electric chair. He obeys orders, not because he wants to, but because he has to. This conduct of a convicted criminal might be called a passive obedience.

If we look at Christ's suffering and death superficially, we might make the mistake of calling it His Passive Obedience in a similar sense, namely, that He underwent all His suffering merely without offering any resistance. He permitted Judas to betray Him. He permitted

the soldiers to make him a prisoner. He permitted Himself to be dragged from one unjust judge to another. He permitted Himself to be spit upon, to be struck with fists, to be scourged, to be crowned with thorns, to be nailed to the cross.

That would be misunderstanding the Passive Obedience of Christ. It was not an inactive submission to what others inflicted on Him. He was active in His suffering. When the Formula of Concord speaks of the "complete obedience" of Christ it describes it as an obedience "which He rendered His heavenly Father for us by *doing and suffering*, in living and dying." (Sol. Decl. Art. III, 15.) Christ not merely submitted to the inevitable, as it were, no, our Confession says, He rendered an obedience to God by His suffering. He thus was very active in His suffering.

Christ Active in His Passive Obedience. Recall some of the Scripture passages quoted above on the obedience of Christ. Christ Himself always speaks about *doing* the will of His Father, never of merely submitting to it. Paul says, He was obedient unto death, that is, when God commanded Him to die, then He willingly laid down His life. The Epistle to the Hebrews says that He learned obedience from the things He suffered.

On one occasion Jesus, when He was speaking about Himself as the Good Shepherd who, unlike an hireling, will not forsake His sheep when He sees the wolf coming, laid a special stress on this that He is not merely passive when He suffers death, but very active. "Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man taketh it from me, but I lay it down of myself.* I have power to lay it down, and have power to take it again. This commandment have I received of my Father." (John 10, 17, 18.)

We take a look at Jesus in Gethsemane. There we see Him as He "offered up prayers and supplications with strong crying and tears" (Heb. 5, 7) unto the Father. His prayer was: "Not my will, but thine, be done." (Luke 22, 42.) He was heard. An angel came from heaven and strengthened Him to do just this that He drank the cup which His Father gave Him.

That He submitted to His suffering, not passively, is evident at every turn. With one word He hurled His captors to the ground, yet He delivered Himself into their hands. When He gave up the ghost, He did not die from exhaustion. The captain under the cross, who had witnessed many a death before, was so impressed by the way Jesus died that he declared Him to be the Son of God.

Yes, Jesus was very active in His Passive Obedience.

Jesus' Death a Sacrifice. It is important to remember that Jesus was active throughout His suffering. He Himself declared that He was giving His life as a ransom for us. He was bringing a sacrifice.

A sacrifice must be brought willingly. If anything is taken from a person by force, it is never a sacrifice. A sacrifice for our sins was needed. But if Jesus had just passively submitted to His suffering and death, without any active participation of His own will, then His death could have no value as a sacrifice. Yet, He was our High Priest who actively brought His own life as a sacrifice for our sins.

A sacrifice of infinite value it was. If Jesus had just passively undergone His death, because He was not able to avoid it, then that very fact would prove that He was nothing but a weak man like ourselves. How, then, could we trust in His sacrifice? How could we rejoice that because of what Jesus did for us we are free from sin and guilt? But since He willingly, actively laid down His life as a ransom for us, we can now not only face our accuser, the devil, boldly, we can boldly lift up our head before the Judge of heaven and earth, arrayed in the righteousness which Jesus procured for us by His all-sufficient sacrifice. J. P. M.

NORTHWESTERN COLLEGE

The present school year in the college department at Northwestern College will come to a close on April 12.

Graduation exercises will be held in the gymnasium at 10 o'clock in the morning on April 12.

Classes in the college department will not be resumed after the graduation exercises until the opening of the new term in

September. Under the accelerated program the college classes have all had to attend summer school for the past two years. As a result, the normal schedule was upset, and we are now attempting to return to the two-semester plan, opening in September and closing in June, and discontinuing summer sessions at once. The attempt to get back to the normal schedule without delay accounts for the unusually long summer vacation. It is a rather rough contrivance, but it has the advantage of clearing the decks at one sweep.

Classes in the preparatory department, which never operated under the accelerated program, will not be dismissed until the regular closing time in June.

There will be only 11 graduates this year. Of all our classes this one suffered most through enlistments when the war broke out. Six of the 11 members of the class have been teaching in parochial schools since Christmas; they will return on April 12, to receive their diplomas and then will return to their schools until the close of the school year in June.

During the year, two new professors joined the faculty. Professor Waldemar Pless was installed as professor and inspector on the opening day, September 24; and Professor T. W. Sievert was installed as head of the commercial department on February 4. Professor Sievert takes the place of Professor Bolle who has retired from active service after 43 years of teaching at Northwestern. Professor Bolle will continue to teach a class in Spanish until the end of this term.

Pastor William Franzmann, retired, was engaged last fall to take over a special class in German, for which it was impossible to make provision in the regular schedule of the faculty.

Plans for the new administration building and library have almost been completed by the architects, Toltz, King, and Day of St. Paul. Before building operations can begin the collection will first have to be completed and there will have to be a decided improvement in the production of building materials and equipment. However, when the money has been provided and when it will be possible to get materials without too many delays, the plans will be ready.

E. KOWALKE.

"GIVE YE THEM TO EAT"

JESUS spoke these words to His twelve disciples, when they had requested Him to send the multitude of five thousand away to go into the towns and country round about in order to find food and shelter. Jesus is speaking these words to us, His Church, today, who are being faced with a still greater multitude, yea with multitudes and millions of war-suffering and starving men, women and children. This simple and still so powerful command of our Lord, *Give ye them to eat* is recorded in the Gospels of Matthew (14, 16), Mark (6, 37) and Luke (9, 1) for us to obey and to follow. On the strength of this Word we welcome the announcement and the appeal of our Synodical Committee on Relief for War Sufferers, which is published in this issue of our *Northwestern Lutheran*. It appeals to our congregations to begin immediately the work of soliciting funds for alleviating the dire need of war-sufferers. There can no longer be any doubt in the minds of any of us that war-torn nations in Europe and Asia are stricken with mass starvation, that in one European nation, in Germany, a desperate food shortage is rapidly developing, which will threaten the whole nation with starvation. President Truman, realizing the full gravity of the situation, has called on American citizens to share their food supply with starving peoples overseas and has requested former President Hoover and a committee of experts to investigate conditions in Europe.

"When the day began to wear away" the disciples became aware of the bodily need of the multitude. Thus the day is beginning to wear away, when we Christians are growing aware of the dire need of the people in war-stricken lands. Only gradually has it dawned on us that the "naked and destitute of daily food" in foreign lands need our help. Conflicting reports as to the actual conditions prevailing in Germany and elsewhere have made us hesitant. The fact that channels for the shipment of foodstuffs and clothing were closed to us have robbed us of much of our initiative. Valuable time has been lost since the cessation of hostilities in the European theater of

war for the alleviation of appalling and unparalleled suffering, which has not been equalled since the Thirty Years' War. And now "the day is beginning to wear away" when we can help. For the starving and dying it is "far spent" and "far passed." It is growing late and our help will come none too soon. Who does not recall the urgent plea of one of our brethren in Germany: "If your American brethren and sisters want and are in a position to help us, they must hurry, otherwise it will be too late."

Give them to eat, thus Jesus spoke to the twelve who had asked their Lord to send the multitude away. The thought that they should feed the multitude had not entered their minds. They were in danger of saying to them: "Depart in peace, be ye warmed and filled," without giving them those things which are needful to the body (James 2, 16). They relied on the market places in the country round about to provide food and lodging for the needy and gave no further thought to their duty to help.

Jesus, by telling His disciples, *Give ye them to eat*, makes it quite plain wherein the duty of the Church consists. Certainly it is tempting even for us Christians to rely on someone and on something else to meet the exigencies of a critical situation. No, there are no towns and there is no country round about in the war-stricken lands of Europe to provide sufficiently for the starving and destitute. While millions are milling their way from one country to another and from one city to another, there is no or not enough food and lodging to be found for them. In Czechoslovakia "some 3,000,000 persons of German origin are now to be pushed back into the truncated territory of the Reich. This cannot be done without entailing frightful hardships. Nevertheless it is being done." The very thing is being done by the nations that Jesus prevented His disciples from doing, sending the multitude away. "They need not depart; give ye them to eat," He simply said (Matt. 14, 16).

Or are we depending exclusively on our Government to somehow provide the minimal ration of 1,550 calories a day in

the occupied zones. That ration according to latest reports must be cut to 1,050 calories a day, a starvation diet. That same cut has already been made in the other zones. This is "the impending catastrophe threatening the whole German nation." Can we, figuratively speaking, "send the multitude away," can we forget about their needs, we who know the command of our Lord, *Give ye them to eat*.

Yet how were the disciples to carry out their Lord's command. They were in a desert and had "no more than five loaves and two fishes." "Bring them hither to me," the Lord simply said, and took and blessed and break them "and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat and were filled."

We are not living in a desert. On the contrary, we are "in a good land, in a land of wheat and barley, wherein we eat our bread without scarceness and in which we lack not anything" (Deut. 8, 9). We experience it daily that our God has provided us with "everything that belongs to the support and want of the body," not only meat and drink but also pious and faithful magistrates, and good government, by which most of all God preserves to us our daily bread and all the comforts of this life," as Luther tells us in his Large Catechism on the Fourth Petition. As a church we have every reason to praise and thank our Lord for such blessings. While Christians in foreign lands have been persecuted by their governments and are being persecuted by them, we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2, 3). Receiving these gifts with thanksgiving we do nothing less than to bring them to the Lord, that He may take and bless and break them, and give them to us that we may give them to the multitudes, that we may deal our bread to the hungry and cover the naked (Isaiah 58, 7). Thus we carry out the commandment of our Lord, *Give ye them to eat*.

Of course our Lord referred to the multitude, to whom He had spoken of the kingdom of God, whom He had taught many things. Many in that multitude cried out later against Jesus: Crucify,

crucify him. Still Jesus said, *Give ye them to eat.*

As a church we have preached the Word of the Kingdom to thousands in Europe, who today are refugees and war-sufferers. It is our earnest desire to give them food and clothing. But at the same time we have no call to exclude those who are not of the household of faith. If at last the blessed opportunity of doing good unto war-sufferers of allied and enemy countries has knocked at our door, we'll want to take every advantage of that opportunity by whole-heartedly responding

to the appeal of our Committee on the strength of the commandment of our Lord, *Give ye them to eat.*

P. PETERS.

THE MESSAGE

Given for me!
Oh, could this truth like sweeping fire—
And like a golden, guiding spire,
This heart seize in captivity!

Dying for me!
As on Thee, barren Golgotha
A bleeding Christ fills all the law,
That I, a sinner, might go free!

Risen for me!
That I might bear His truth unfurled—
Before a fighting, frowning world;
"Christ loves and saves eternally!"
Paul Katus.

NEW MISSION FIELDS

The Committee on New Missions met in Milwaukee February 25. Two new mission fields were considered on the basis of information received, and recommendations were made to the General Mission Board.

The committee received letters from individuals and from pastoral conferences urging the opening of foreign mission fields. But while the letters referred to present world conditions as "challenging" and favorable to foreign missions, none pointed to "a great door and effectual" that has been opened to us. And none contained the assurance that the writers would try to increase their budgetary offerings accordingly in case new fields would be entered.

The committee therefore repeats its appeal to all members of the Wisconsin Synod "to send whatever information they may have or receive on foreign missions, or any other communication that might seem to them pertinent to our committee for study and consideration."

Communications on this subject should be addressed to the chairman, Pastor A. G. Wacker, Route 4, Ann Arbor, Michigan.

H. C. NITZ, *Secretary.*

ANNOUNCEMENT

REGARDING RELIEF FOR WAR-SUFFERERS

The members of our Synod are herewith apprised of the program for relief of war-sufferers.

- 1) *Congregations are urged to begin immediately with the collection of funds for this purpose. Information pertaining to the manner of remitting these funds will be forthcoming shortly in a letter which is to be sent to all congregations.*
- 2) *Clothing should also be gathered. The committee advises congregations to store the same locally until avenues of transportation are opened to us. It will then be the most expedient plan for each congregation to send the clothing directly to such addresses as the committee may designate. This arrangement would apply also to foodstuffs.*
- 3) *The committee is agreed that this relief program cannot be limited to certain areas or peoples, but must be extended in a general way to include all war-sufferers. It is self-evident that the committee will continue its efforts to reach our displaced brethren in Europe, and through them other war-sufferers. This portion of the program will be carried out through Synod's Executive for Poland Mission. The committee will be governed and guided by the divine injunction, Galatians 6, 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."*

The committee, which has been appointed by the General President, shall be known officially as "The Wisconsin Synod Committee on Relief for War-Sufferers," and it is organized as follows:

EXECUTIVE COMMITTEE

*Pastor Karl F. Krauss, Lansing, Michigan, Chairman.
Pastor S. E. Westendorf, Monroe, Michigan, Secretary.
Pastor Edgar Hoenecke, Plymouth, Michigan.
Pastor Alfred Maas, Ann Arbor, Michigan.*

TREASURER'S COMMITTEE

*Mr. Gilbert H. Klug, Lansing, Michigan, Treasurer.
Pastor Conrad Frey, Detroit, Michigan, Financial Secretary.*

The committee solicits and welcomes helpful suggestions and information.

S. E. Westendorf, Secretary.

ANNIVERSARIES

TWENTY-FIFTH ANNIVERSARY

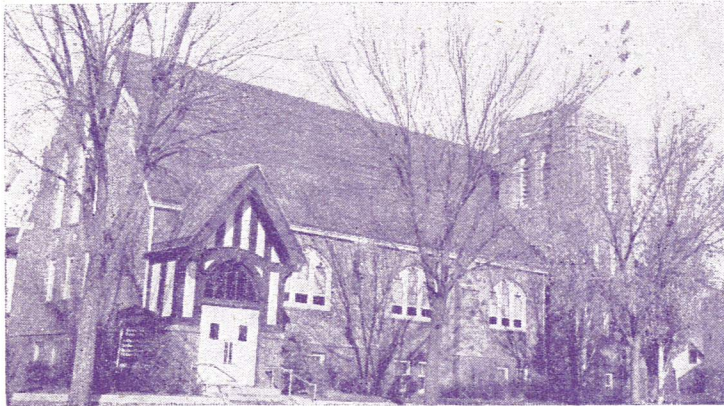
Grace Ev. Lutheran Church
South St. Paul, Minnesota

Remembering the admonition of the Lord: "and forget not all His benefits," Grace Lutheran Church of South St. Paul, Minnesota, on March 3 gave grateful expression to its appreciation of God's mercy during 25 years of existence.

The congregation was founded through the efforts of the Joint Synod, the Minnesota District of that Synod and its Mission Board. Work was begun in the last months of 1920, the Rev. Arthur Koehler, then candidate from our Seminary at Wauwatosa, being sent to South St. Paul to do mission work in this community. Immanuel Lutheran Church of St. Paul, having quite a few families living in South St. Paul, became the mother con-

gregation, under the direction of its pastor, G. A. Ernst.

Grace Church gratefully acknowledges to its brethren of the Wisconsin Synod its debt of gratitude for the Synod's generous support during 20 of the 25 years. The Synod erected and paid all but \$600.00 of the first chapel, paid for the parsonage, and helped support the pas-



tor during this time. This generosity is deeply appreciated, and Grace Congregation on her part hopes to be able to do its full part in rendering equal service to others in like need.

Throughout the 25 years, excepting the last year, the congregation was served by the Rev. Koehler, and enjoyed, under God's blessing, a constant growth. Today it numbers 892 communicant members and well over 1000 souls. It is living in a growing community and has great opportunities to be of service to many people in the future years.

On the anniversary Sunday the Rev. G. A. Ernst preached both in the German and English morning service on the theme: "In the Name of God we wander." The Rev. John Piper, member of the Mission Board 25 years ago, was prevented by illness from preaching, and the Visiting Elder, the Rev. C. Koch preached in His stead in the afternoon service on 1 Cor. 15, 1.2, on the theme: "Three Reasons for Thanks to God on Your Anniversary."

In the evening there was a Confirmation Reunion Service. As many of the 681 confirmands, who could be reached, were invited and a large number assembled to hear their former pastor, the

Rev. Koehler, speak on Rom. 12, 12, on the theme: "Three Suggestions for a Happy Christian Life."

On Monday evening, March 4, a special service was arranged for the Men's Club and Ladies' Aid. To this service the neighborhood Ladies' Aids were invited and the Rev. F. Oberschulte of St. Paul was chosen by the societies to deliver

the sermon. The celebration closed March 8 with a Fellowship Supper for the entire congregation.

May the Lord be with us in the years to come and keep us steadfast in His Word and grace unto the end.

W. SCHALLER.

TENTH ANNIVERSARY
Trinity Ev. Lutheran Church

Hillrose, Colorado

To the reader whose congregation has, perhaps, celebrated its fiftieth, seventy-fifth, or even its hundredth anniversary, a notice of the tenth anniversary of a congregation may not be of extraordinary significance. To Trinity Church it is a milestone in its young life. At the same time this occasion will also be of interest to the fellow-members of our Wisconsin Synod because Trinity Church is a mission. A portion of your contributions to the treasury of Synod has assisted us during these past years. To all of you therefore, this notice of our anniversary is a report of the results of your investment in the business of our Lord and Master, Jesus Christ.

Our mission is one of the first projects of our Wisconsin Synod in Colorado. Hillrose is situated in the northeastern portion of Colorado, in the Platte Valley, approximately one hundred miles from Denver. Although the amount of precipitation is not sufficient to raise crops, this valley has been transformed into a fertile farmland by means of an extensive irrigation system. The parish of Hillrose is approximately 15 miles long and two to three miles wide.

Preliminary work was begun by the Nebraska District Mission Board in 1934. Pastor Harold Schulz, then pastor of Zion Ev. Lutheran Church at Fort Morgan, after considerable canvassing, held the first Lutheran service in the Methodist Church on July 29, 1934. On October 18, 1935, Pastor George Tiefel, then Chairman of the Nebraska District Mission Board, met with the heads of eight families. It was decided to organize at an early date and that a resident pastor be called.

On January 14, 1936, the Congregation was organized. A well-built schoolhouse was purchased and moved to its present location. After some remodeling and with church furnishings added, Trinity Church had a neat chapel which has been used these 10 years. At the end of these 10 years the congregation is being forced to consider the problem of providing a larger place of worship in the not-too-distant future. The reason is made clear by these brief statistics.

	1936	1946
Souls	65	135
Communicants	25	84
Voting Members	8	24
Average Attendance	46	80

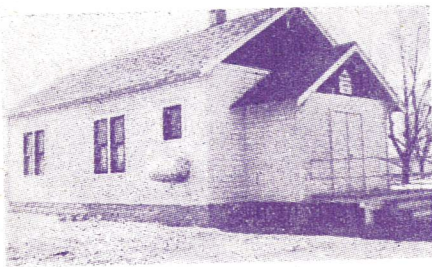
Our growth has not been spectacular. It has been a slow, steady growth. Fortunately there has been little moving on the part of the members and therefore many of the present members have been with the Congregation since its beginning.

The members of Trinity Church have contributed considerable amounts for local purposes. The Congregation is, as a result, debt free. In addition to the purchase of the lot and chapel in 1936, the congregation last year purchased two lots and a house to serve as parsonage, east of and adjoining the lot on which the

March 31, 1946

Chapel is located. This latter purchase meant no little sacrifice to this comparatively small group.

During these past years the Congregation has regularly reduced its subsidy from Synod. It is the sincere wish and fondest hope of Trinity Church to become self-supporting as soon as the Lord makes it possible. Meanwhile our heartfelt thanks go out to you, the Brethren of our Wisconsin Synod, for the assistance which you have extended to us, thus



making possible the continued preaching of the Gospel in its truth and purity in Hillrose.

Interest in the affairs of our Synod is healthy. Evidence of that is given by the fact that of the 30 families of our congregation, 21 are subscribers to the *Northwestern Lutheran*, 11 to the *Junior Northwestern*, and three to the *Gemeindeblatt*. In addition we might say that the congregation has and is contributing in ever-growing amounts to Synod for the regular treasury and also for the various special synodical projects.

During the past years the following have served as pastor in Hillrose: 1934-1935, Pastor Harold Schulz; 1936, Pastor Gerhard Struck; 1936-1943, Pastor Orval Kreie; July 18, 1943, to his untimely death November 5, 1943, Pastor Arthur Wantoch; 1944- Pastor John F. Brenner.

On February 24, Trinity Church devoted two special services to the celebration of its anniversary and rededicated its wholehearted and faithful service to its Lord and Master. Pastor A. C. Bauman, chairman of the Mission Board of the Colorado Mission District, and Pastor Orval Kreie acted as guest speakers.

JOHN F. BRENNER.

Siftings

BY THE EDITOR

Lay Off the Catholics? Under this title in a recent issue of the *Lutheran Sentinel*, Pastor Madson answered some of the critics in the *Lutheran Standard* who decry the "persecution" of the Catholics. Listen to the critics, "The world is sowing enough seeds of hate without the churches lending a hand," and "I have read just about all the printing I care to that runs down the Catholics." After one critic has told of what the Catholics are doing for the hungry people of Europe, she asks: "What are the Lutherans doing?" and answers, "Why, it's obvious that they are squabbling about whose synod is best, etc." Pastor Madson answers, "This is, of course, another striking proof of the ways of a unionist. It's the get-together idea with which he is impressed. What the Word of truth has to say about how poor sinners are justified before God — well, that's of minor importance. The Catholic church may pronounce its *anathema* upon those who teach that we are saved by grace alone through faith without the deeds of the law (and that is Paul's doctrine — Eph. 2, 8,9; Rom. 3, 20), but you must not criticize it for that, or some of the readers of the *Standard* will take offense at your fault-finding." We might well take Pastor Madson's advice to heart and confess with Paul, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused." (Gal. 1, 8.)

* * * *

The Cry of the Unionist. Dr. S. E. Engstrom in a recent address to Lutheran World Action rallies said, "This is a God-given opportunity for the Lutheran Church to unite within itself, to unite with the rest of Protestantism, in the greatest program of spiritual reconstruction the world has ever known." *Beware.* That is the leaven of the unionist. Are doctrinal differences, yet, denials of the plain words of Holy Scripture no longer of any importance? Are they matters of minor consequence? Are they to be submerged in one grand, powerful and united Protestant Church? Dr. Engstrom's words have a powerful emotional appeal.

Let us pray God that he give us courage to deny this plea lest we compromise the truth of our salvation.

* * * *

Relief for Germany Is Now on Its Way. President Truman's order permitted a new relief organization, CRA-LOG (Council of Relief Agencies Licensed for Operation in Germany), to channel relief supplies to Germany. CRA-LOG consists of 11 organizations within the American Council of Voluntary Agencies for Foreign Service. In the near future perhaps some additional organizations belonging to the American Council may be licensed to work in Germany, and will be admitted to CRA-LOG. No agencies not at present in the Council will receive such permission. We hope that "unrestricted" relief for Germany will soon be permitted.

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.

CALL FOR CANDIDATES

The College Board of Dr. Martin Luther College, New Ulm, requests the members of the Synod to supply a list of candidates for the new professorship created by the synod session in 1945. The candidates must be qualified to teach high school mathematics and physical education. The names of the candidates should reach the secretary of the College Board before April 13, 1946.

Herbert A. Sitz, Secretary,
214 North Franklin,
New Ulm, Minnesota.

NOMINATIONS

The following have been nominated as professor to take Prof. A. Sauer's place at Michigan Lutheran Seminary:

Dr. Einar Anderson, Detroit, Michigan.
Mr. Wm. Arras, Bay City, Michigan.
Pastor Leonard Bernthal, Waupaca, Wisconsin.
Pastor Karl Bolle, St. Paul, Minnesota.
Pastor Gervasius Fischer, Milwaukee, Wis.
Pastor Conrad Frey, Detroit, Michigan.
Pastor Karl Gurgel, Caledonia, Minnesota.
Pastor Gerald Hoenecke, Cudahy, Wisconsin.
Tutor L. Koeninger, Saginaw, Michigan.
Prof. H. Meyer, Moberly, South Dakota.
Pastor J. Ruegge, West Allis, Wisconsin.
Prof. C. Trapp, Milwaukee, Wisconsin.
Mr. Carl Wacker, Manitowoc, Wisconsin.

The Board of Regents of Michigan Lutheran Seminary will meet Monday, April 22, 1946, at 7:30 P. M. at the Seminary to call the professor. All communications regarding the nominations must be sent in by that time.

O. Frey, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

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 9:30 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.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

We shall meet on May 14 and 15 at Grace Congregation, Town Maine, Marathon County, M. F. Liesener, the pastor. Sermon: R. Schoeneck (W. Schulz). Confessional: W. Weissgerber (L. Winter). Brethren are kindly asked to announce early to the local pastor. Address: Route 1, Wausau, Wisconsin. R. C. Biesmann, Pastor.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The above conference will meet April 30 and May 1 at St. Paul's Lutheran Church, Brownsville, Wisconsin. Sessions begin at 9:30 A. M. Essays: "Doctrinal Affirmation," W. Nommensen; "Exegesis of Genesis 1, 9ff," R. Marti; "An Exegetical Treatise of 1 Corinthians 7 With Practical Application," H. Lemke; "Scouting," W. Sauer. Preacher: A. Dornfeld (G. Bradtke). H. A. Schultz, Secretary.

MINNESOTA DISTRICT GENERAL PASTORAL CONFERENCE

The General Pastoral Conference of the Minnesota District is to meet at Caledonia, Minnesota (Karl A. Gurgel, pastor) April 30 and May 1. Opening at 10:00 A. M. Essays: Re-examination of Certain Passages Referring to Unionism and Church Fellowship, Rev. W. Scheitel. Exegesis: Colossians 5, Rev. Ernst Birkholz. Consideration and Discussion of the Doctrinal Affirmation, E. Schaller. Isagogical Presentation of One of the Minor Prophets, P. Kurth.

Please register with Pastor Karl A. Gurgel, Caledonia, Minnesota. H. E. Lietzan, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

Said conference meets at Moberge, South Dakota, from Monday, April 22 to 24. Sessions on Monday begin at 7:00 P. M. and we close Wednesday noon. Pastor W. Sprengeler (R. Steffenhagen) will conduct the communion service on Tuesday evening. The brethren are requested to bring their own bedclothes. They will also provide for their own meals. The following papers have been assigned: Isagogical and Exegetical Treatment of Nehemiah, Lau. The Central Thought for Each Sunday of the Church Year. TenBroek, Found, Sippert, Ehlert. Exegesis: Romans 13, 1-7, Zickuhr. The Discussion of the Affirmation in the Light of Succeeding Developments, Wendland. Please announce to Professor Fenske. K. G. Sievert, Secretary.

INSTALLATIONS

The Rev. Elmer Mahnke was installed as pastor of English Lutheran Church, Viroqua, Wisconsin, on Quinquagesima Sunday, March 5, by the undersigned. Address: Rev. Elmer Mahnke, Hillsboro, Wisconsin. R. Stiemke.

On February 17, 1946, Septuagesima Sunday, upon authorization of President Arthur Voss the undersigned and Rev. A. M. Uplegger installed Rev. Norman Berg as pastor of the Mission at Superior and of the New Jerusalem congregation at Globe, Arizona. Address: Rev. Norman Berg, 658 North Deveraux Street, Post Office Box 1456, Globe, Arizona. H. E. Rosin.

Authorized by the President of the Minnesota District, Rev. A. Ackermann, the undersigned, installed Rev. Paul Kuske as pastor of Trinity Ev. Lutheran Congregation, Johnson, Minnesota, on March 10, 1946, the First Sunday in Lent. The pastors who assisted were: Chr. Albrecht, H. C. Duehlmeier, A. Gierke, E. C. Hallstein.

May God be with pastor and congregation and bless them. Address: Rev. P. R. Kuske, Johnson, Minnesota. E. J. Zehms.

Authorized by President H. C. Kirchner, the undersigned installed Rev. Emil Toepel as pastor of St. Paul's congregation, Onalaska, Wisconsin, on Quinquagesima Sunday, March 3, 1946. Address: Rev. Emil Toepel, Onalaska, Wisconsin. R. A. Gurgel.

Authorized by the President of the Western Wisconsin District, the Rev. H. C. Kirchner, the undersigned installed the Rev. Arthur H. Dobberstein as pastor of Zion Ev. Lutheran Church at Elroy, Wisconsin, on Quinquagesima Sunday, March 3, 1946. May the Lord's blessings rest upon both pastor and congregation. Address: Rev. Arthur H. Dobberstein, 105 Franklin Street, Elroy, Wisconsin. Albert A. Winter.

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. Roland Gurgel, 1516 South 10th Street, LaCrosse, Wisconsin. Rev. Fred A. Schroeder, 714 Cherry Street, Findlay, Ohio.

ORGAN DEDICATION

Sunday, February 10, 1946, Zion Lutheran Church, St. Louis, Michigan, dedicated its new Hammond Electric Organ. Preacher: O. Metzger. C. G. Leyrer.

WESTERN WISCONSIN DISTRICT October, November, December 1945

Reverend	Budgetary
H. F. Backer, Chaseburg.....	\$ 600.00
H. F. Backer, T. Hamburg.....	118.25
J. C. Bast, McMillan.....	85.50
J. C. Bast, March.....	55.50
Wm. Baumann, Neillsville.....	1,365.18
H. E. Bentrup, Wilson.....	451.30
Arthur Berg, Sparta.....	509.24
Alvin Berg, Madison.....	44.26
C. E. Berg, Ridgeville.....	60.00
R. C. Biesmann, Hurley.....	114.05
R. C. Biesmann, Mercer.....	45.45
L. M. Bleichwehl, Onalaska.....	378.82
T. P. Bradtke, Marshfield.....	277.05
A. H. Dobberstein, Tuckertown.....	50.50
M. F. Drews, Oak Grove.....	651.60
W. A. Eggert, Watertown.....	1,646.04
F. F. Ehlert, Eitzen.....	148.50
A. J. Engel, Pardeeville.....	200.45
Otto Engel, Richmond.....	164.28
Otto Engel, Hubbleton.....	155.25
J. B. Erhart, Oskaloosa.....	9.25
Gerhard Fischer, Mosquito Hill.....	100.00
Gerhard Fischer, Savanna.....	500.00
E. C. Fredrich, Helenville.....	271.32
T. Frey, T. Trenton.....	315.62
T. Frey, Bruce.....	42.89
Henry Geiger, Leeds.....	67.10
Henry Gieschen, Fort Atkinson.....	2,019.95
M. Glaeser, Hillsboro.....	26.28
M. Glaeser, Wonevoc.....	506.01
W. E. Gutzke, LaCrosse.....	207.00
A. Hank, T. Norton.....	58.00
John Henning, Wausau.....	538.84
R. C. Hillemann, Norwalk.....	230.07
R. C. Hillemann, Wilton.....	119.35
O. E. Hoffmann, Rib Lake.....	150.00
O. E. Hoffmann, T. Greenwood.....	120.50
R. Jungkuntz, Fort Atkinson.....	69.05
H. Kesting, Pickwick.....	96.48
H. Kesting, Minnesota City.....	96.85
Wm. Keturakat, Sun Prairie.....	594.44
H. Kirchner, Baraboo.....	948.66
L. C. Kirst, Beaver Dam.....	2,617.59
L. J. Koenig, Wausau.....	239.04
W. A. Koelpin, Mosinee.....	19.21

R. J. Koch, Brush Prairie.....	59.65
R. J. Koch, Auburn.....	95.50
R. J. Koch, Auburn and Brush Prairie.....	136.75
E. E. Kolander, Marathon.....	270.50
R. P. Korn, Lewiston.....	406.74
G. O. Krause, Stetsonville.....	80.45
W. R. Krueger, Friesland.....	206.13
H. Kuckhahn, St. Charles.....	66.55
O. P. Kuehl, Indian Creek.....	509.33
O. P. Kuehl, Hustler.....	214.83
O. Kuhlow, Jefferson.....	2,371.76
C. F. Kurzweg, Cream.....	592.36
C. F. Kurzweg, Cochrane.....	55.36
C. C. Kuske, Green Valley.....	60.25
C. C. Kuske, Rozellville.....	57.92
L. Lambert, Rice Lake.....	166.61
K. K. Lederer, Marshall.....	107.88
P. Lehmann, Ableman.....	500.13
Oscar Lemke, Rib Falls.....	59.17
Oscar Lemke, T. Rib Falls.....	87.55
M. F. Liesener, T. Maine.....	262.85
W. C. Limpert, Altura.....	36.85
F. W. Loeper, Richmond.....	500.00
A. W. Loock, North Freedom.....	320.36
Theo. Mahnke, Madison.....	6.00
G. C. Marquardt, Ringle.....	177.21
G. C. Marquardt, Schofield.....	401.51
A. L. Mennicke, Winona.....	1,138.70
A. L. Mennicke, Platteville.....	107.44
J. Mittelstaedt, Menomonee.....	655.00
R. W. Mueller, Medford.....	755.17
T. J. Mueller, LaCrosse.....	668.20
F. A. Naumann, Nelson.....	215.30
F. A. Naumann, Alma.....	5.95
H. W. Neubauer, Whitehall.....	206.19
H. W. Neubauer, Arcadia.....	124.71
H. C. Nitz, Waterloo.....	1,850.54
H. Nommensen, Fountain City.....	571.22
M. J. Nommensen, Juneau.....	642.00
Wm. Nommensen, Columbus.....	540.23
E. J. Otterstatter, Tomahawk.....	213.75
E. J. Otterstatter, Tripoli.....	31.98
A. W. Paap, Johnson Creek.....	669.54
O. A. Pagels, Ixonia.....	760.62
H. A. Pankow, Beyer Settlement.....	129.65
H. A. Pankow, Poplar Creek.....	23.05
H. A. Pankow, Iron Creek.....	108.52
J. H. Paustian, Barre Mills.....	1,080.55

N. E. Paustian, Oconomowoc.....	225.00
W. A. Paustian, West Salem.....	720.24
E. E. Prenzlou, Cornell, Keystone, Birch Creek.....	504.50
J. M. Raasch, Lake Mills.....	204.81
S. Rathke, Cameron.....	76.18
S. Rathke, Barron.....	212.50
E. Rimpler, Doylestown.....	231.59
E. Rimpler, Fountain Prairie.....	35.18
E. Rimpler, Fall River.....	12.15
A. W. Sauer and Alfred von Rohr Sauer, Winona.....	1,396.60
H. Schaller, Tomah.....	1,086.05
E. C. Schewe, Cambria.....	258.53
R. Schoeneck, Plum City.....	175.46
R. Schoeneck, Eau Galle.....	45.46
W. E. Schulz, T. Berlin.....	378.50
A. Schumann, Globe.....	50.15
W. A. Schumann, LaCrosse.....	5,240.98
C. W. Siegler, Portland.....	41.15
C. W. Siegler, Bangor.....	327.00
E. G. Toepel, Little Falls.....	67.70
Eldor Toepel, T. Buckeye.....	157.67
Eldor Toepel, Monroe.....	104.20
Eldor Toepel, Brodhead.....	114.90
K. A. Timmel, Watertown.....	920.22
C. Toppe, Ellsworth.....	32.74
I. G. Uetzmann, Watertown.....	348.67
F. C. Uetzmann, Ixonia.....	197.51
M. W. Wahl, Cambridge.....	65.92
E. Walther, Wisconsin Rapids.....	805.97
W. E. Wegner, Moline.....	134.50
W. Weissgerber, Minocqua.....	55.45
W. Weissgerber, Woodruff.....	55.80
E. H. Wendland, Washington.....	54.80
A. A. Winter, Mauston.....	499.26
A. A. Winter, New Lisbon.....	229.55
L. A. Winter, Prairie Farm.....	220.54
L. A. Winter, T. Dallas.....	51.96
W. E. Zank, Newville.....	64.46
W. E. Zank, T. Deerfield.....	80.75
H. R. Zimmermann, Randolph.....	505.48
G. W. Zunker, Elroy.....	46.04

Budgetary.....	\$ 47,212.55
Non-Budgetary.....	623.26

Total receipts for October, November, December, 1945.....\$ 47,835.61

Memorial Wreaths

In Memory of	Reverend	
Mrs. Wm. Parr.....	W. A. Eggert, Watertown.....	\$ 5.00
Mrs. Marie Sievert.....	Hy. Gieschen, Fort Atkinson.....	35.00
Mrs. Ernestine Witte.....	Hy. Gieschen, Fort Atkinson.....	7.00
Dora Tietz.....	W. E. Gutzke, LaCrosse.....	5.00
Mrs. H. Schultz.....	W. E. Gutzke, LaCrosse.....	2.00
Mrs. Roland Zerkeke.....	John Henning, Wausau.....	1.00
Mrs. Adela Spille.....	G. O. Krause, Stetsonville.....	2.00
Mrs. Bertha Brecke.....	G. O. Krause, Stetsonville.....	14.45
Dietrich Berner.....	R. W. Mueller, Medford.....	11.00
Mrs. Albert Werblow.....	M. J. Nommensen, Juneau.....	24.00
Mrs. Dorothea Selk.....	Wm. Nommensen, Columbus.....	8.00
Aug. Grambo.....	H. A. Pankow, Beyer Settlement.....	51.50
Mrs. Bubolz.....	E. C. Schewe, Cambria.....	50.00
Frank R. Prellwitz.....	W. A. Schumann, LaCrosse.....	4.00
Mrs. Emma Eickmann.....	K. A. Timmel, Watertown.....	7.00
Mrs. Ephraim Rapp.....	A. A. Winter, Mauston.....	9.00
Gustav Bubolz.....	H. R. Zimmermann, Randolph.....	2.00
A. W. Jaster.....	Wm. A. Baumann, Neillsville.....	61.00
Eldon Wiesjohn.....	Wm. A. Baumann, Neillsville.....	5.00
Aug. Meihack.....	Wm. A. Baumann, Neillsville.....	4.00
Fred Ziepfel.....	Wm. A. Baumann, Neillsville.....	14.00
Dr. J. H. Ott.....	W. A. Eggert, Watertown.....	5.00
Mrs. Hy Thoma.....	E. Fredrich, Helenville.....	8.00
Erwin Schulenburg.....	Henry Geiger, Leeds.....	26.00
Mrs. Emilie Wirig.....	Henry Gieschen, Fort Atkinson.....	14.75
Mrs. John Patow.....	John Henning, Wausau.....	5.00
Dr. J. H. Ott.....	John Henning, Wausau.....	5.00
Mrs. Sophia Krenzke.....	H. H. Kesting, Minnesota City.....	8.00
Herman Weith.....	E. E. Kolander, Marathon.....	4.00
Miss Emma Stellwagen.....	R. P. Korn, Lewiston.....	50.80
Mrs. Carl Dorn.....	R. P. Korn, Lewiston.....	43.00
John Leschen.....	O. Kuhlow, Jefferson.....	5.00
August Glander.....	O. Kuhlow, Jefferson.....	2.00
Mrs. Wm. Wirig.....	O. Kuhlow, Jefferson.....	4.00
Mrs. Henry Thoma.....	O. Kuhlow, Jefferson.....	3.00
Sister Agnes Reck.....	O. Kuhlow, Jefferson.....	1.00
Edward Kufahl.....	M. F. Liesener, T. Maine.....	36.50
Mrs. Herman Bessert.....	Theo. Mahnke, Madison.....	1.00
Mr. and Mrs. Gustave Kaddatz.....	Theo. Mahnke, Madison.....	5.00
Herman Birkholz.....	J. Mittelstaedt, Menomonie.....	17.00
Mrs. Anna Beguhn.....	J. Mittelstaedt, Menomonie.....	8.00
Ed. Lemke.....	R. W. Mueller, Medford.....	1.00
Mrs. Otto Lau.....	Wm. Nommensen, Columbus.....	4.50
Herman Pechmiller.....	H. A. Pankow, Iron Creek.....	42.00
Roger Miller.....	E. E. Prenzlou, Cornell.....	1.00
Carl Pflughoeft.....	A. W. Sauer, Winona.....	12.00
Louis Kuthlow.....	H. Schaller, Tomah.....	13.00
Mrs. August Meihack.....	A. Schumann, Globe.....	2.00
Mrs. M. Shelmidine.....	C. W. Siegler, Bangor.....	2.00
Dr. J. H. Ott.....	I. G. Uetzmann, Watertown.....	4.00
Esther, Mae Aikens.....	W. Wegner, Moline.....	5.00
Mrs. C. E. Berg.....	C. E. Berg, Ridgeville.....	52.00
Mrs. C. Stegen.....	F. Ehler, Eitzen.....	10.00
Ferdinand Berg.....	Hy. Gieschen, Fort Atkinson.....	55.50
Miss Anna Florine.....	Hy. Gieschen, Fort Atkinson.....	7.00
Mrs. Louise Hamburg.....	M. Glaeser, Wonewoc.....	4.50
Mrs. Anna Seekamp.....	R. C. Hillemann, Norwalk.....	10.00
Carl Kemmerer.....	O. Kuhlow, Jefferson.....	17.76
Mrs. Eleanor Kuhlow.....	O. Kuhlow, Jefferson.....	54.00
David Rath.....	O. Kuhlow, Jefferson.....	5.00
Edward Kufahl.....	M. F. Liesener, T. Maine.....	1.00
Mrs. Wm. Koepf.....	S. Rathke, Cameron.....	13.50
Louis Kuthlow.....	H. Schaller, Tomah.....	2.00

Wilbert Hendricks.....	H. Schaller, Tomah.....	1.00
Gottfried Sobbotke.....	R. Schoeneck, Plum City.....	6.00
A. H. von der Ohe.....	W. A. Schumann, LaCrosse.....	16.50
Walter A. Krithman.....	W. A. Schumann, LaCrosse.....	2.00
Dr. J. H. Ott.....	W. A. Schumann, LaCrosse.....	2.00
Mrs. Clara Draeger.....	W. E. Zank, T. Deerfield.....	24.75

H. J. KOCH, Treasurer.

TREASURER'S STATEMENT

July 1, 1945, to February 28, 1946

Receipts

Cash Balance July 1, 1945.....	\$ 54,881.14
Budgetary Collections:	
General Administration.....	145,683.91
Educational Institutions.....	51,137.40
Home for the Aged.....	3,702.51
Spiritual Welfare Commission.....	23,577.81
For other Missions.....	254,705.30
Indigent Students.....	2,365.81
General Support.....	14,388.10
School Supervision.....	1,281.14
Revenues.....	75,728.70
Total Budgetary Collections and Revenues.....	\$570,570.68

Non-Budgetary Receipts:

U. S. Government bonds sold and matured.....	\$150,000.00
Proceeds from sale of lots.....	800.00
Bequests.....	1,665.12
Payments on Mortgage Receivable.....	200.00
Sale of S. W. C. Parsonage.....	10,879.06
Total Receipts.....	\$734,114.86

Disbursements

Budgetary Disbursements:	
General Administration.....	\$ 20,875.25
Theological Seminary.....	26,896.04
Northwestern College.....	56,624.21
Dr. Martin Luther College.....	53,434.74
Michigan Lutheran Seminary.....	34,980.25
Northwestern Lutheran Academy.....	14,197.95
Emergency Building Projects.....	26,501.79
Home for the Aged.....	8,021.05
Missions—General Administration.....	191.98
Indian Mission.....	28,057.26
Negro Missions.....	12,811.87
Home Missions.....	167,272.80
Poland Mission.....	4,886.97
Madison Student Mission.....	1,159.46
Spiritual Welfare Commission.....	27,957.80
Winnebago Lutheran Academy.....	1,200.00
General Support.....	23,615.65
School Supervision.....	3,654.23
Total Budgetary Disbursements.....	\$502,117.30

Non-Budgetary Disbursements:

Institutional Missions—Parsonages.....	\$ 10,826.10
Advance to Church Extension Fund.....	100,000.00
Mortgage Receivable.....	14,000.00
U. S. Government bonds purchased.....	99,905.00
Total Disbursements.....	\$726,848.40

Cash Balance July 1, 1945.....	\$ 54,881.14
Total Receipts.....	788,996.00
Total Disbursements.....	726,848.40

Cash Balance February 28, 1946.....\$ 62,147.60

C. J. NIEDFELDT, Treasurer.

Donation's Sent Directly to Treasurer's Office — February 28, 1946

For Spiritual Welfare Commission

Mr. and Mrs. August Kublick, Chicago, Illinois.....	\$ 5.00
Memorial Wreath in memory of Mrs. Louise Gerks per Rev. Eldor A. Toepel, Monroe, Wisconsin.....	2.00
Carl J. Grief, Mesa, Arizona.....	1.00
A. A. L. No. 95, Mankato, Minnesota, Paul Hippauf, Secretary.....	5.00
Memorial Wreath in memory of Mrs. Henry Burmeister given by individual Members of St. John's Church, Rev. H. H. Hoenecke, Sturgis, Michigan.....	4.00
Rev. I. P. Boettcher, Neenah, Wisconsin.....	4.00
Walter H. Link, Box 55, Bridgeport, Michigan.....	2.00
T/4 Theo. F. Hasse, Jr., A. P. O. 6, San Francisco, California.....	5.00
Siegfried Tittl, Manitowoc, Wisconsin.....	1.00
Lloyd L. McGlin.....	5.00
	\$ 54.00

For General Support

Memorial Wreath in memory of William Prellwitz given by Mr. and Mrs. Emil Klemm, Taunton, Minnesota.....	\$ 1.00
--	---------

For Indigent Students

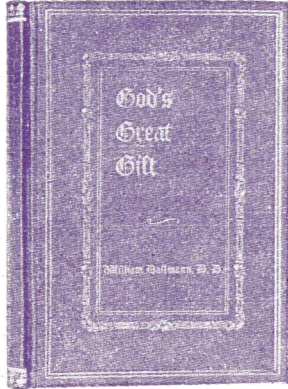
Herman G. Gibrowski, Caledonia, Minnesota.....	\$ 150.00
--	-----------

For Poland Relief

Mr. W. F. Weimar, Tieton, Washington.....	\$ 25.00
A Friend to the Missionaries.....	18.15
E. A. Bleck, Manitowoc, Wisconsin.....	5.00
From Cameron & Barren Congregations by Rev. Rathke.....	159.68
	\$ 207.83

C. J. NIEDFELDT, Treasurer.

RECOMMENDED DEVOTIONAL READING FOR THE LENTEN SEASON



GOD'S GREAT GIFT

By Wm. Dallmann, D. D.

248 pages, 4½ × 5½, \$1.00

"God loved," "God gave," "Christ loved," "Christ gave," "Christ sent," and so on. Such texts on God's Gift have been gathered and prepared for instructive and devotional reading mainly for Christmas and Lent.

EXERCISES UNTO GODLINESS

By Dr. C. H. L. Schuette

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.

Cloth\$2.00
Cloth, gilt 2.50
Leather, gilt 3.00

MOMENTS WITH GOD

By W. E. Schuette

410 pages, 4½ × 5½, \$.75

A Scripture verse, an indicated Scripture lesson and a prayer for each day in the year. These devotions are short and to the point and take due account of the festival season of the church year. By a unique arrangement, which is described in the preface, the reader will always enter Lent and arrive at Easter with the calendar.

BOOK OF FAMILY PRAYER

By N. J. Laache

626 pages, 6 × 8½, \$1.00

Bible lessons with meditations for each day arranged according to the church year. Spiritual food for mature Christians, in soluble form for daily digestion and assimilation. An old favorite among family devotional books.

SEEDGRAINS OF PRAYER

By Rev. W. Loehe

A manual for Evangelical Christians. Translated by H. A. Weller. Large type edition. An actual reproduction of Loehe's "Samenkoerner." The book contains prayers for morning, evening and table, for the Christian week and the church year and for many other occasions. 642 pages.

Cloth\$1.00
Cloth, gold edges 2.50
De Luxe leather, gold edges 3.00

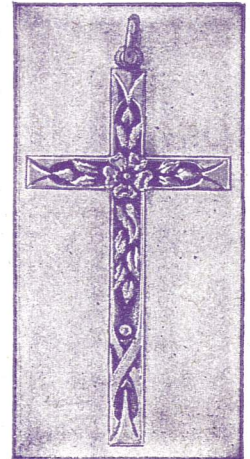
STERLING SILVER CROSS

2 Inches Long

Beautifully engraved sterling silver cross. May be worn by women as a necklace when mounted on a ribbon or chain, or by men on their watch chains or fobs.

No. 8637-S. Price: \$1.98*
18-Inch Sterling Silver
Chain \$1.20*

* Price includes 20% Jewelry Tax



Gift Order Blank

Send the

Northwestern Lutheran

as a Gift: To

PLEASE PRINT

Donor
Address
City State.....

Name

Address

City State.....

New Renewal 1 Yr. 2 Yrs.

Gift card to read FROM.....

SUBSCRIPTION \$1.25 A YEAR
MILWAUKEE RATE \$1.50 A YEAR BY MAIL

NORTHWESTERN PUBLISHING HOUSE :-

935-937 NORTH FOURTH STREET
MILWAUKEE 3, WISCONSIN