

The Northwestern Lutheran

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

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GETHSEMANE

Come my soul, accompany
Jesus to Gethsemane.
Hear Him to His disciples say:
"Sit here, while I yonder go to pray."
Deep into the garden then goes He
With His faithful disciples three,
With Peter, James and John;
Slowly they walk on.
Now unto them saith He:
"Pray and watch and bear with me.
My soul is sorrowful to death;"
This He gasps with heavy breath.
Going forward, upon the ground He falls
And on God, the Father calls:
"Abba Father! All things are possible to Thee,
Take this bitter cup from Me;
Nevertheless Thy will be done."
Thus prays our Savior, God's own Son.
"(Not mine, Thy will be done,"
Oh, teach me thus to pray, Thou Holy One.)
Thrice upon the ground He falls;
Thrice upon the Father calls;
Thrice with His disciples pleads;
Thrice the selfsame words repeats.
Being in an agony,
He prays to God more earnestly,
While bloody sweat falls to the ground
As from a deep and deadly wound.
The Father in the heaven above
Looks down upon the Son with love.
Quickly an angel beckons He
To descend unto Gethsemane.
To Christ the angel there appears
Strengthening Him. He sees and hears
In a short moment's time—
Ah, sees your souls and mine—
And million other souls sees He
As the angel says: "They look to Thee
To drink this bitter cup of woe for them,
That they might be at peace with God again.
And strengthened He arises from His knee
To conquer hell and death and set the sinner free.

MRS. H. J. KAHNE.



OUR SAVIOR SUFFERED WILLINGLY IN OUR BEHALF

Is. 53, 7. 8

"A lamb goes uncomplaining forth,
The guilt of all men bearing;
And laden with the sins of earth,
None else the burden sharing!
Goes patient on, grows weak and faint,
To slaughter lead without complaint,
That spotless life to offer;
Bears shame, and stripes, and wounds and death,
Anguish and mockery, and saith, 'willing all
this I suffer'."

THUS we praise our Savior in one of our precious Lenten hymns, praise Him for the willingness in which He bore His bitter passion. This willingness through which our Savior wrought salvation for us is clearly set forth by the prophet Isaiah. It is, in fact, from his prophecy that Paul Gerhardt drew the imagery for the hymn verse which we have quoted.

The Suffering That He Willingly Bore

Human Violence and Injustice The verse in which Isaiah depicts the patient willingness of our suffering Savior opens with the words: "He was oppressed . . ." This fact that the Savior was oppressed Isaiah once more takes up in the verse following: "He was taken from prison and judgment." Here the prophet's words in the original could also be rendered in this wise: through violence and judgment he was taken away. Isaiah foretold that injustice, violence, flagrant abuse of power and authority would mark the Savior's passion. They would be the outward means by which He would be steeped in deep suffering and by which He would finally be "cut off out of the land of the living." Thus we find it in the passion history. We see one act of violence after another carrying the Savior along on the course of suffering and death. With swords and staves, as against a thief, they came out to take Him, though He had committed no wrong. Upon an unsupported charge of blasphemy the holy Savior was declared guilty of death by the Jewish high court. In gross injustice and with flagrant abuse of his authority Pilate detained Jesus and had Him abused, scourged, and crowned with

thorns by his soldiers. Though Pilate repeatedly confessed Christ's innocence he nevertheless had Him led out for crucifixion to die as a malefactor.

Faithless Indifference "And who shall declare his generation, for he was cut off out of the land of the living." The prophet intimates that practically no one would give heed and consideration to all these things that were happening to the Savior. So it was. Amidst faithless indifference from every quarter Jesus pursued the course of His passion to the bitter end. One of His own disciples betrayed Him with a kiss, another shamefully denied Him. The servants of the high priest smote Him without cause. Merely to please their leaders the multitudes clamored for His crucifixion. With callous indifference the soldiers cast lots over His vesture.

God's Judgment Upon Our Sin Yet the prophet wants us to look beyond that which outwardly brought about and marked the Savior's passion and death. For these things neither account for His suffering nor do they permit us to understand it. "For the transgression of my people was he stricken." With these words Isaiah points to the real heart of Christ's suffering. It was our judgment that rested upon Him. On Him was heaped the curse of our transgressions. It was God's gracious plan for our salvation that as our substitute His incarnate Son should suffer what we had merited. And it pleased God to let human violence, injustice, and faithlessness serve as the outward means by which His judgment upon our sins would fall upon the Savior. It was this massive burden of our guilt, this terrible weight of our merited punishments which constituted the real bitterness of His cup of suffering. That is what made his soul exceedingly sorrowful, even unto death, in Gethsemane; that is what made Him cry out in great agony on the cross: "My God, my God, why hast thou forsaken me?"

The Northwestern Lutheran

The Willingness With Which He Bore It

"He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." The Savior humbled Himself as He was divinely stricken for our transgressions through the instrumentality of human violence, injustice, and faithlessness. With tender awe Isaiah speaks of the suffering Savior's patient submission just as if he himself had stood by at Gethsemane, in Caiaphas' palace, in Pilate's court, on Calvary's mount.

"He Opened Not His Mouth" At times, of course, Jesus did speak during His passion. He addressed words of sorrowing love to His betrayer, He corrected Peter in his false zeal, He earnestly rebuked his captors, He warned the Jewish leaders of His future coming in judgment, He witnessed a good confession before Pontius Pilate; especially on the cross undying words of grace fell from His lips. But this in no wise conflicts with Isaiah's prophecy. It is not in an outward way that Isaiah wishes to be understood when he twice asserts: "He opened not his mouth." He is rather intent upon setting forth the Savior's perfect readiness and willingness to suffer in our stead, the humble and patient submission which let nothing in the way of murmuring, complaint, dissatisfaction, and angry complaint pass over His lips. When He was reviled He reviled not again; when He suffered He threatened not. That this is the prophet's thought is evident from the two tender comparisons which he employs. For what characterizes the lamb led to the slaughter and the sheep that is dumb before her shearers is patient submission, humble readiness to suffer.

Willing Submission This attitude our Savior revealed both when He spoke and when He was actually silent during His passion. None of His words even faintly intimated that He was unwilling to drink the bitter cup of our redemption. On the contrary, He gave rich testimony of His willingness: "The son of man goeth, as it was determined."

(Continued on page 89)

Editorials

Destruction of Draft Credentials

Under the letter head of "Denver Fellowship of Reconciliation," listing several prominent clergymen and signed by Elver

A. Barker, the executive secretary, and two others, the writer received a letter from which we quote the following:

"We the undersigned propose to break completely with conscription now. On February 12, Lincoln's birthday, we shall get rid of all our draft credentials by returning them to the president, together with a letter of explanation. We hope you will see fit to do likewise. . . . This program is a movement on the part of conscientious objectors, and undeclared pacifists as well, throughout the country who are now ready to refuse to compromise longer in any way with the war system. We no longer intend to carry upon our persons any symbol of the power of the state to conscript its citizens for the purpose of training them in professional wholesale murder and destruction of their fellowmen. The more who participate in this action, the more effective it will be. If you are ready to break with conscription also, we urge you to join us. . . . You can either destroy your draft cards or mail them to the President, Commander-in-Chief of the Army and Navy, and in either case write a letter of explanation. Some conscientious objectors in other cities will gather to burn their draft credentials publicly. One minister contemplates destroying his, in his pulpit during a service, with an invitation to his congregation to join."

This is reminiscent of what happened after World War I when pacifists, including many university students, vowed never to participate in another war. Many clergymen publicly announced the same thing, including the modernist Fosdick who preached a sermon in which he apologized to the Unknown Soldier for having participated in the war effort. Judging by past experience, many of those who are now destroying their draft cards will revise their opinions if a similar war should break out.

We are not questioning the sincerity of these men, but we must say that the religious arguments on which they base their intentions are not grounded on Scripture. Scripture does not identify all war with wholesale murder. Romans 13 tells us that the ruler beareth not the sword in vain and gives the government the right to wage just wars in defense of its citizens.

When the soldiers came to John the Baptist, he gave them some advice as to how to conduct themselves in their profession, but he did not tell them that it was a sin to bear arms. When Cornelius, the Roman military officer, was converted, Peter did not tell him that he had to resign from the army. Many are substituting sentimentality for scriptural teaching.

And surely no scriptural grounds can be found for destroying draft cards. If these people are punished for not carrying draft cards, as the law of the land prescribes, they are not innocent martyrs but are justly being punished as law violators. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

Whosoever resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Rom. 13. If carrying a draft card were contrary to God's Word, it would be different, but that is not the case here.

I. P. F.

* * * *

Where There Is a Will

The old story that it is a difficult matter, often an impossible thing to sell our church papers to the members will be hard to substantiate

after hearing from a number of pastors within the last few months what was done in their congregations to gain new subscribers for our church papers. Nor will the other contention, that it is hard to get people to re-subscribe, stand in the face of what these pastors experienced. Of course, it meant work and much work for these individual pastors to gain subscribers, but they worked, worked and succeeded. One pastor from a large congregation writes: "For years I have made a special effort for new subscribers to the *Northwestern Lutheran*, but with little success. I tried announcements from the pulpit, tried the sales plan, and finally wrote to for subscription blanks. There were none available. So we made our own and included them in our bulletin, beginning November. Result: over fifty new subscribers." This pastor enclosed a copy of his homemade subscription blank. Here is a man that did not take no for an answer. If one thing did not work he tried another. He knew what he wanted and went after it with a will and succeeded. The subscribers from that congregation are so many now that the pastor need not be ashamed of the number. Another pastor in Minnesota also succeeded in placing the church papers into the homes of his people. Though he had not been at that congregation very long he had the temerity to suggest to his congregation to place the church papers, one or the other, into every home. That congregation followed the suggestion of their pastor and did just that. But the point is that the pastor thought about it and presented the matter, no doubt, in such a way that the members were willing to do it. These are not isolated cases but they are recent cases and are mentioned for that reason. The pastor who feels that encouraging the people to read the church papers, and read them diligently, will, in some way or another, harm their own case, are certainly laboring under false illusions. It will stand without the need of a proof that those members of the church who are interested enough to read the church papers are also interested in the affairs of the local congregation. In fact the more of our people we can interest in the church at large the more they will be concerned for the church at home. Where there is a will there is also a way. This also hold true of gaining subscribers for our church papers. The fact that it means work ought not to stop any one from trying to persuade his people to become readers of our church papers.

W. J. S.

TABLE OF DUTIES

For Children

Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth. Eph. 6, 1-3.

I.

OF all people on earth God singled out parents and gave them a special place of honor. In relation to other people they are merely fellow-humans, neighbors, whom God commands every one to love as himself; but over against their children they hold a position of respect and authority. He commands children not only to love them, but to honor them. God does not take into consideration whether parents are educated or ignorant, whether they are of a pleasant disposition or inclined to be unreasonable: He considers only one thing, namely, that He has made them the parents over some one. This fact decides the case: children are to honor their own parents, no matter whether they themselves are more educated and consider themselves as more "refined" than their humble parents, or not.

Obey

This word has almost become obsolete today. Many people have the idea that to insist on obedience is tyranny. They permit children to "express" themselves. And children do learn to express themselves. They are born egotists, filled with selfishness; and since they are not trained to pride their selfishness they soon develop into rude tyrants. See them act up, scream and stamp and get rough, until "obedient" parents meekly comply with their stubborn demands.

A training of that kind, or rather such lack of training, is not according to God's command. God wants children to obey their parents, and He holds parents accountable for giving their children this training. Children must learn to obey.

But parents who have never themselves learned the art of obedience cannot teach their children as they should.

When Paul wrote, "Children, obey your parents in the Lord," he did not have infants and small children in mind — they could not read what he wrote nor understand, they must first be trained by their parents — he had children in mind which were approximately on the level of our catechumens, or older. He meant young



people who were beginning to be self-supporting and could be held fully accountable for their conduct. Of them he demanded that they practice obedience to their parents.

What is obedience? When an officer gives orders to a troop of soldiers you can see them carry out the command promptly and thoroughly; likewise when a master commands his slaves to do something, they do it as commanded. Is that obedience? Not necessarily. It may look like obedience, but it may be no more than just taking orders. Only a free person can be really obedient. Obedience consists in this that a person recognizes his own God-appointed subordinate position, recognizes the God-given place of authority held by his father, and then out of his free will submits. This is something which a slave, or a man with a slave mind, cannot do; if he submits, he will be moved by fear or servile fawning.

Honor

Obedience is only a part of the attitude which God requires of children towards their parents. In our text Paul uses the wider term *honor*. We hear a brief word of Luther on this point, taken from his explanation of the Fourth Commandment in his *Large Catechism*.

"Learn, therefore, first, what is the honor towards parents required by this commandment, to wit, that they be held in distinction and esteem above all things, as the most precious treasure on earth. — Furthermore, that also in our words we observe modesty toward them, do not accost them roughly, haughtily, and defiantly, but yield to them and be silent, even though they go too far. — Thirdly, that we show them such honor also by works, that is, with our body and possessions, that we serve them, help them, and provide for them when they are old, sick, infirm, or poor, and all that not only gladly, but with humility and reverence, as doing it before God. For he who knows how to regard them in his heart will not allow them to suffer want or hunger, but will place them above him and at his side, and will share with them whatever he has and possesses."

We see how Luther here applies the demand of honor to the thoughts of the heart, the words of the mouth, and finally the whole conduct of a child toward his parents.

Such honor is due to parents, not because of their person, but because of the position which God has given them. Let us again hear a word of Luther.

"We must, therefore, impress it upon the young that they should regard their parents as in God's stead, and remember that however lowly, poor, frail, and queer they may be nevertheless they are father and mother given them by God. They are not to be deprived of their honor because of their conduct or their failings. Therefore we are not to regard their persons, how they may be, but the will of God who has thus created and ordained."

In other respects we are all alike before God, all created by Him, all redeemed by the blood of His Son: but in this one respect there is a great inequality, that by the will of God parents hold a supremacy, which children must observe by honoring and obeying them.

This Is Right

God is not arbitrary in demanding honor and obedience to parents from their children. *This is right*, Paul says in our text. This is something which also the world can understand. Among heathen people it may be observed as the general rule that they acknowledge the authority of fathers over their children, and the duty of children to honor their fathers. In fact, heathen people have often overstressed this relation and have reduced the children to the status of slaves, treating them as the property of their parents, like cattle and other possessions.

It is right that children honor their parents. Just think of all the things that parents do for their children. Luther admonishes every child to "consider what his parents have done for him; and he will find that he has from them body and life, moreover, that he has been fed and reared

when otherwise he would have perished a hundred times in his own filth." He then quotes an old saying that to God, to parents, and to teachers we can never render sufficient gratitude and compensation. He concludes: "He that regards and considers this will indeed without compulsion do all honor to his parents, and bear them up on his hands as those through whom God has done him all good."

The trouble is that by nature our hearts are filled with ingratitude. Do we always consider "how God nourishes, protects, and defends us, and bestows so much good on body and soul?" Do we not so easily forget; and especially when an evil hour comes, do we not grumble with impatience?—Just so ingratitude is born into the hearts of children. They do not understand and consider what their parents have endured while nourishing and fostering them. They must learn through the grace of the Holy Spirit.

For this reason Paul in our text reminds children that it is no more than right that they honor their parents. When children requite their parents, this is good and acceptable before God.

J. P. M.

BEHOLD, WE GO UP TO JERUSALEM

"AND He took unto him the twelve, and said unto them, Behold, we go up to Jerusalem." These words have a familiar ring in our ears. Year after year, as the Lenten season drew near, in some form or other came the announcement, Behold, we go up to Jerusalem. This announcement again comes to us.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem . . . Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. . . . Pray for the peace of Jerusalem: they shall prosper that love thee." Thus sang the Psalmist (Psalm 122) and these words the pious Israelites sang on their way to the Holy City. There was the temple, "the habitation of God's house and the place where His honor dwelt." There was the Holy of Holies behind the veil and the mercy seat. Thither the Israelite

went to celebrate the Passover. It was the city of God, to which all his hopes and longings were directed. All that he held sacred and precious was found within the walls of Jerusalem.

Normally the twelve also were glad when the invitation came Behold, we go up to Jerusalem. But upon this occasion their master added disturbing words, words about suffering, and mockery, and scourging, and dying. They also sensed the opposition of Jerusalem to Jesus. Would perhaps the enmity against their Lord break out into open abuse on this trip to Jerusalem? What did His words mean? On this trip their hearts were not as glad as usual. They did not sing with the same fervor. Peter even made the attempt to hinder the journey.

Yet on this trip to Jerusalem "all things that were written through the prophets were accomplished unto the Son of man." The work of God He was to do was fin-

ished, and the will of the Father for man's salvation was done in perfect obedience. Had it not been for that trip to Jerusalem the Scriptures would not be the eternal truth of God, salvation of man would not have been accomplished. Jesus was going up to Jerusalem to be offered up, to offer Himself up, as the Lamb of God in the one all-atoning sacrifice that gave the temple its meaning and made the mercy-seat a reality. The veil was to be rent in twain, so that man might come freely to the mercy-seat and plead mercy instead of justice, forgiveness instead of the judgment of the Law. The way into the Holy of Holies of Heaven itself was to be opened. Had the twelve but understood these things they would have been "glad" above measure that now the Scripture concerning the Son of man was to be fulfilled.

We live in the light of fulfillment. We know why Jesus "was delivered up unto the Gentiles, and mocked, and shamefully treated, and spit upon, and scourged and killed." We also know that he arose again the third day as victory over sin, death, and the devil. All our hopes center in that passion at Jerusalem when the Son of man "was delivered for our offenses and raised again for our justification." Everything that is holy and precious to us climaxes in that death on the cross and in that resurrection on the third day. It gives our lives a meaning and makes our death a going up to the Jerusalem which is above.

Hence when now at the beginning of another Lenten season the announcement again comes to us: Behold, we go up to Jerusalem, it should find a glad response in our hearts. We want to hear again that story which gives us our every hope and drives out our fear of the future. The Scriptures have been fulfilled. We are reconciled to God by the death of His Son. We are the heirs of time and of eternity.

In these days of unrest and trouble, when the very foundations of the world seem to be tottering, and some judgment, if not the final judgment, is threatening, we believe that we have the right to expect that the Lenten services will be attended by such vast numbers as never before, that the STORY will be followed with un-

usual attention and interest, that the application to ourselves will be made with hungry hearts, that every effort will be made to bring the erring, the unchurched, and the neglectful into God's House.

May the Lenten season bring us the

blessings it has to bestow, and may it above all lead us deeper into the divine love proclaimed during this season, the wonderful, transcendent love of Jesus Christ, who gave His life for us.

L. K. in CHURCH TIDINGS.

GOD'S MERCY---A PARADISE OF COMFORT

THE word of God," says Luther, "is a paradise of comfort in all of our afflictions." And thus it proved itself to be for the man who wrote the hymn, "My soul, now bless thy Maker." For who was this Johann Gramman?

As true Lutherans we frequently refresh our hearts and minds by going back on memory's hallowed walls to the stirring days of the mighty Reformation in the Sixteenth Century. Looming big on that scene is the epic debate which took place between Martin Luther and Dr. Eck at Leipzig, in the year 1519. It was there, in fact, that Luther's break with Rome was really made. For in the course of that debate on "The Primacy of the Pope" Luther, defending the cause of the martyred Hus, boldly stated that "*church councils may err.*"

During the debate we find a comparatively young man who is serving as Dr. Eck's amanuensis or secretary. In the course of the debate Luther again and again appealed to Scripture, while the papal representative, Eck, had nothing more to rely upon than quotations from the fathers. It so irked the fastidious Eck to have God's word referred to again and again, that he demanded that the open Bible should be removed from Luther's pulpit. This was done. But that did not stop the intrepid "Friar of Wittenberg" from quoting from memory that precious Word which had become his very life. And you may be certain that when Luther was discussing such a subject as that under debate, he would not fail to let the Gospel of Christ shine forth in all its pristine beauty.

Regardless of what the judges have thought or said of that debate, one thing is certain, and that is, Luther had committed himself to a cause which was as momentous as it was vital. And among the thousands who were permitted to hear

that debate there was at least one soul which responded to the call of God's saving Gospel — Johann Gramman.

Resigning his position as rector of the School of St. Thomas in Leipzig, he went penniless to Luther at Wittenberg, where a life-long friendship was established, and where he spent happy days drinking at the fountain of living waters. Nor is it strange that this particular Psalm (the 103rd) should become so dear to his heart — so dear that he rendered it into one of the treasured hymns of our church.

This Psalm from the inspired pen of David is in itself the purest Gospel. In fact, the only shadow of the law which is permitted to flit across its evangel-pure heavens is the strophe which speaks of the brevity of our human existence. And that is merely for the sake of contrasting it with God's marvelous mercy, which is *from everlasting to everlasting.*

And oh, how we poor children of dust stand in need of God's mercy! You may, so long as you have not in the light of God's all-demanding law gotten a square look at your own disheveled self, imagine that all is well with you. But when you have gotten to see yourself as God's word despicts you, you will treasure nothing more highly than God's pardoning mercy. You could not think of going on for one moment without it. What a balm will it not prove to every sin-burdened conscience to know that God "hath not dealt with us after our sins; nor rewarded us according to our iniquities." So far from holding our sins against us, what does God do? Just think of it: "As far as the east is from the west, so far hath he removed our transgressions from us!" That is illimitable, is it not? God will not only forgive you your sins, but will hold them in remembrance no more.

And where must we go if we would learn of that mercy?

If thou wouldst mercy learn,
Look not to Horeb's heights, but lift thine eyes
To Calvary's holy hill. From that crude cross,
Where Christ, the Holy, Harmless, Undefiled,
From sinners separate, and yet in sinners' stead,
The curse of Moses' law didst meekly bear,
A still small voice is heard. What is its plea?
He prays the Father that He will forgive
The very ones who nailed Him to that tree.
And in the courts of heaven that plea prevails.
The Father does forgive—yea, makes that very
cross
Salvation's mighty means of saving souls
Which Moses' law forever would have damned.

Let unbelieving Shylocks ever ask:
"On what compulsion must I?" But we will
Far rather heed the words of Israel's other son,
Who shows that what the law could never do,
The precious Gospel will; since grace and truth
Are mightier than Horeb's law.
"The love of Christ constraineth us,"
Says Paul, "since we thus judge,
"That if one died for all, then were all dead;
"And that He died for all, that they which live
"No longer live unto themselves, but unto Him
"Which died for them and rose again."
So mercy's quality is never strain'd—ah no!
It is a free-will gift from hearts which have
God's wondrous mercy grasped: And in that
blessed state
Have learned to pardon and forgive,
As God the Father hath forgiven us.
Amen.

Bethany College evening devotion on
the basis of Ps. 103: 8-14, October 28,
1946.

NORMAN A. MADSON.

OUR SILENT, SUFFERING, SINLESS SAVIOR

How silently our Savior came down to this earth,
While angels from heaven proclaimed His humble
birth.

How silently our Savior bore suffering and shame
Doing the will of His Father, glorifying His name.

What suffering our Savior endured for His sheep,
While redeeming His loved ones, lost in the deep.
What love prompted our Savior to bear suffering
and loss.
To be hated and scourged, to die on the cross.

The Sinless, the Spotless, the Most Holy One—
Born of a virgin, He was God's own dear Son.
He came down from His glorious throne there on
high,
Came down to be spat on, to suffer and die.

OUR Savior is calling to you and to me,
"Come unto me ye, who labor, come and be free.
From the bondage of sin, of sorrow and care,
The mansions in heaven I have gone to prepare."

SILENT—oh, that we might be more like Him,
Doing the will of our Father, avoiding all sin;
Avoiding each day as it closes at length:
"In quietness and in confidence shall be our
strength."

SUFFERING—oh, that we might be more like Him,
Bearing each trial without murmuring within;
Enduring afflictions, trials and pain, saying:
"Godliness and contentment is far greater gain."

SINLESS—how we must our heads hang in deep
shame,
Knowing we have oft forgotten to glorify His name;
Forgotten that every soul is God's own creation,
And that He loves them, every tongue and nation.

Our SAVIOR is calling to you and to me:
"Behold the Lamb of God who intecedeth for thee.
In My presence there is fullness of joy in store,
At My right hand there are pleasures forevermore,"
HILDEGARDE K. NIEMAN.

Siftings

BY THE EDITOR

Supreme Court Renders Its Decision.

Many of us with a heavy heart read about the five-to-four decision of the Supreme Court in the New Jersey bus transportation case. A citizen of the state of New Jersey had appealed to the Supreme Court to rule on the legality of paying out public school funds for the transportation of children to and from parochial schools. By a five-to-four decision the Supreme Court rules that it was legal so to do, and that this diversion of public school funds in no way conflicted with the sharp line of cleavage between church and state as set up in the Constitution. The *Christian Century* comments: "By a long stretch of sophistry (the majority) classified bus service to parochial schools with police protection, fire protection, health protection, etc. In our judgment, this technicality on which the majority opinion turned should have been decided by the simple fact that it is *school* funds, not *general welfare* funds, that are used to maintain bus service. The bus service therefore clearly falls within the orbit of the school system. School funds are raised by taxation specifically for the support of public schools, and for nothing else. To divert any portion of such funds to any other use, even to the 'general welfare,' is a misappropriation of funds as grossly immoral as it is illegal." Now the wedge has been driven for full support by the state of parochial schools. If the contention of the majority were conceded, Justice Rutledge said, he could see no reason why the state could not make appropriations for the full support of private and religious schools, just as is done for public schools. Let us not forget that what the state supports, it controls.

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The Problem of Unity. Shoemaker, writing in the *Lutheran Outlook* states: "One of the knottiest problems in the field of human unity is religious unity. . . . I see three great needs if progress is to be made. First, we need to respect the convictions of others." We question whether that is the greatest need, but in stating that principle one must remember the danger involved, that respect for the

conviction of others cannot in any way restrict our duty to give testimony of the truth — neglect of which leads to a denial of the truth. He continues, "Second, we need to remember that real unity is the highest common multiple of our convictions." On what word of Scripture is that based? Scripture knows of only one kind of unity and that is the result of the *total* common multiple of our convictions. Christ said that those who continue in his very *Word* are his true disciples. All those who do not cling to his word we are to reject. Shoemaker concludes: "But, in the end, all that we do depends upon our Commander-in-Chief, I believe that the world's growing unity finds its center in Jesus Christ." We fail to find evidence of the "world's growing unity," but we do find unionism, a growing spirit of unionism which denies the very heart of our Savior who is come to seek and to save that which is lost by shedding his blood on Calvary. How can the growing unity find its center in the very person whose Scriptural reality they deny? Can a Christian find true unity with one who denies Christ's work, be it even in a seemingly inconsequential doctrine? If that is possible, then we can look forward to a union with the infidels.

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Help for the Archbishop. The Catholic War Veterans in Philadelphia petitioned the State Department to intervene in the Stepinac case in Yugoslavia, the Ministers' Union of that city addressed a resolution to President Truman which said in part: "If the United States . . . should accede to the request of the Roman Catholic Church and interfere in the internal affairs of Yugoslavia, it will establish a precedent that would undermine the historical American position of separation of Church and state. It might further invite a series of such petitions from other religious groups. . . . Protestants are being ruthlessly persecuted in Spain, Mexico, Italy, and other countries of Europe and South America." Let us keep religion out of politics. Archbishop Stepinac did not and he must pay the penalty.

Gideons Expand Field of Operations.

Normally the Gideons, national businessmen's organization, restricts itself to placing Bible in hotel rooms. Now it has gone a step beyond and has been trying to distribute 4,000,000 New Testaments to school children. In Davenport, Iowa, they ran into trouble. Rabbi Abram Goodman blocked their move to present New Testaments in the public schools. "The distribution of sectarian literature violates the historic separation between Church and state," he declared. The school board agreed with the Rabbi, and stopped the distribution. The same thing had happened in Kansas City last summer. In Berlin, Connecticut, the school authorities acted similarly, because they were anxious to avoid favoritism toward any religious group.

* * * *

Financial Report. Shall we print an annual financial report? Some say that such printing is definitely harmful, that this is catering to the Old Adam, that it gives him an opportunity to brag about what he has done in the past year, etc.

The Christian contributes not because he has an Old Adam, but in spite of the Old Adam, because he is a Christian. The Old Adam looks upon everything done for Christ and for His cause as a waste. He considers all money given to the church as thrown away, as the poorest investment from which there are absolutely no returns. The Christian, however realizes as he advances in spiritual knowledge how much he did cost Christ, how much Christ paid for him. The Christian, therefore, wants to prove to himself and to others that he appreciates what Jesus did for him. His financial contribution is but one way of proving this.

At the end of the year the treasurer of the church may render a financial report regarding the individual contributions of every Christian in the congregation. The amounts vary. The financial resources of the individual Christians vary. The love of the respective Christians for the cause of Christ vary. When I see such a report what is my reaction? When St. Paul saw the report of the Christians in Macedonia he said, "Your zeal hath provoked very many." This is the reaction upon the Christian heart: to ever greater zeal in and for the cause of Christ. T. H.

HISTORY

BY PROFESSOR R. FENSKE, MOBRIDGE, SOUTH DAKOTA

Current Tendency in Public Schools

IN recent years the high schools of our country have followed the popular demand for a practical education, with the result that the commercial and manual arts courses have been emphasized to the weakening of the academic branches. The popular saying "the school is for the child, not the child for the school" has been stressed to the point that educators are no longer accepted as leaders who are to uphold certain ideals but rather as hirelings who must supply what the child wants, be that ever so foolish; hence the pupil chooses a bit of this and a bit of that, the norm of his judgment being, "Is it easy?" and "Does it add up to the required number of credits?"

The upshot of all this has been that, with the exception of U. S. History, the traditional courses in history are largely conspicuous by their absence. Meanwhile we wonder why our American people have so little good judgment in matters of contemporary history and why they are so pliable in the hands of our politicians.

The Importance of History

Now history is one of the most important subjects for the education of our youth. No other subject outside religion has equal merit in developing a well-balanced view of life. History is in fact the story of life; it is the mortar that binds all other subjects into one mosaic whole.

Even in a purely secular way the true history teacher will use the study of history as a means of developing clear thinking, the habit of drawing conservative and sensible conclusions, and a certain aptness in applying the lessons of history to present events. The Christian teacher, however, knows that such exercise, if it is to be truly profitable, must be founded on and permeated with the Gospel, since history deals pre-eminently with man and the works of man, which again are conditioned by the incontrovertible truths, sin and grace.

How the Christian Studies History

With the Bible in one hand, as it were, and world history in the other, the Christian is able to analyse and understand the events of the past as the non-Christian

never can. To the Christian, history reveals God's "footprints in the sands of time."

Contrary to this view there are those who hold that history cannot be intelligently interpreted, since the given facts are wholly unreliable. No one will doubt the futility of finding basic values in contemporary or near-contemporary history. If one would appreciate the magnitude of Mt. Rainier, for example, one must not view it from one of its slopes; one must seek the perspective of fifty or seventy-five miles. So it is with history. When one studies the history of the ancient or medieval world, many intervening centuries have added to the perspective and have fused the details into a pattern of the whole. Viewing the whole, the Christian sees before him a panoramic record of God's rule of this world according to sin and grace, which is essentially what we mean with the Christian interpretation of history.

No True Appreciation Without the Bible

This interpretation cannot be given in the public school. In the first place, the setting and environment will not permit it; in the second place, the only basis of true interpretation, the Bible, is lacking.

The period of the Reformation may well serve as an illustration of the points that have been stressed before. It was once my good fortune to visit a history class in a public school when the history of the Reformation was under discussion.

The utter poverty of thought was amazing, to say the least, but it would be uncharitable to blame the teacher. Before him doubtless sat some Jews, Calvinists, Lutherans, Catholics, and in all probability a goodly percentage of unchurched. What could the poor man teach about the Reformation?

How different when a Lutheran instructor stands before a Lutheran class! There is the bond of one faith, one hope. There is the Bible, which teacher and pupil accept as God's infallible Word. There is no embarrassment, no subterfuge, no cringing; instead, mutual confidence and trust. Can we think of a setting

more conducive to the building of character, ideals, truths, and a way of life than we have in the classroom of a Christian school?

The Lutheran history teacher does not approach the Reformation period with confusion and timidity, for he considers a thorough study of that great movement most profitable for his students. Does it not offer another opportunity, perhaps the last, to review the doctrine of justification alone by faith as the central doctrine of the Scriptures? to stress the great privilege we now have in being able to read the Bible in the vernacular? to lead to a better understanding and enjoyment of Christian liberty?

The Rise of Antichrist

Moreover, a good foundation has already been laid in the Lutheran student. Ancient and Medieval History have, in orderly manner, been studied before. He has learned how the Christian Church gradually left the simple faith of the Apostolic Age and permitted the Pope as the Antichrist to take his seat in the temple of God, how from their self-exalted position the popes set up their own decrees over the Scriptures as the authority in matters of faith and life, and how thus the pre-Reformation world was plunged into darkness of spiritual tyranny. Finally, the Lutheran student knows from the history of God's people that God will not leave His Zion, the Church, desolate.

A God-sent Movement

Against this background the Lutheran teacher will now project the new material, the Reformation as a God-sent movement in the Christian Church. He may begin as far back as 9 A. D. when Arminius with his Germans decisively defeated the Roman army led by Varus. In his "Gallic Wars" Caesar reports that Roman culture, brought to the Gauls by Roman merchants, had an effeminating influence upon the Gauls near the Province. If that debilitating influence had reached the Germans, if in 843 A. D. and 870 A. D. the Rhine had not been established as the approximate demarcation line between the Romanic and Germanic cultures, would there have been centuries later that sturdy and single-minded Saxon people, whose chief exponents were Martin Luther and

the Elector Frederic and whose soil became the spiritual oasis of Europe?

Again, do we not see the hand of God in the Reformation when we consider the history of Constantinople? Of this city the historian Meyers says, "Its fall was one of the most harrowing and fate-laden events of history." For centuries its strongly fortified walls had withstood Saracen and Turk, but in 1453 A. D. God moved His finger and Constantinople fell. What were the results?

The Fall of Constantinople

The fall of Constantinople furthered the interests of the Reformation in a two-fold way. In the first place, it drove learned men with their wealth of classical learning into Italy, where even during the darkness of European feudalism a few centers of culture had been preserved. More than ever it now became the fashion in Italy to read this classical literature, and thus a movement was born which not only spread throughout Europe and England but also had a marked influence upon the people of those lands. Let us bear in mind that this new literature was essentially pagan. We shall then understand why for the first time men began to look upon the Papal Church with a critical eye. In this connection we must not overlook Desiderius Erasmus, who in his "Praise of Folly" wrote, among other things, about "unholy men in holy orders." His greatest achievement, however, lay in the field of Hellenistic Greek. In 1516 he issued his first Greek New Testament, which was to be the foundation of Luther's translation of the New Testament into German.

God Prepares the Soil in England and Europe

Before we dwell upon the second way in which the fall of Constantinople promoted the Reformation, let us note how God further prepared the soil of England and Europe to receive the seed of His Word. In England the "Morning Star of the Reformation," John Wycliffe, appealed from the authority of the Church to the authority of the Scriptures and produced an English translation of the Bible. His teachings spread as far as Prague, Bohemia, where John Huss and his followers began to attack the supremacy of the Pope. Both these men had gone far in

evangelical understanding, but it was not given to them to diagnose the real malady of the Church—its doctrine of salvation by good works. God's people had to wait until He called His "man of the hour."

God Sends Luther

No Christian can read the story of Luther's life without seeing in it the hand of God. His early education and sojourn in the house of Ursula Cotta, the cloister, in which he found the Bible but no true peace of heart, the University of Wittenberg, where he interpreted the Scriptures in the light given him, his journey to Rome, his further service in Wittenberg as a doctor of divinity—all these served the purpose of driving him into the Scriptures and away from popish superstition.

It was left to John Tetzel, however, to force Luther into a crisis, for that super-salesman of the Pope was doing a land-office business with his writs of indulgence, a circumvention of true sorrow over sin. On October 31, 1517, Luther's conscience drove him to post his ninety-five theses as a public challenge to any theologian who wished to defend this sinful traffic. Once the die was cast, events quickly pyramided in Luther's life until he came to a death grip with Pope and Emperor at Worms in 1521. In the spirit of his mighty battle hymn, "A Mighty Fortress is Our God," Luther here stood his ground. "My conscience is bound in God's Word"—a simple statement, yet with it Luther crushed all false papal authority and enthroned in its place the authority of the Scriptures. The Reformation was finished.

The Gospel Victorious

The Wartburg, the translation of the Bible, the spreading of the revived Gospel with the help of the newly invented printing press, the establishing of Lutheran churches throughout North Germany—all these events are familiar to instructed Lutherans. From man's point of view all danger to the new church was past. But God knew the power of the Antichrist and of Emperor Charles V. No stone would be left unturned to crush the new church in its infancy. However, the fall of Constantinople now had to serve its second purpose. Fired by fanaticism, the fierce Turk was now rushing up the Danube Valley. How could the Emperor

root out Lutheranism when his greater task now was the protection of his empire? When Charles V abdicated his throne in 1556, it was an admission that he had failed in his heart's greatest desire, the extirpation of Lutheranism.

When the Spanish Armada was defeated by the English in 1588, the Roman Church lost her staunchest ally. The Protestants, on the other hand, gained a political champion in England. As a great sea power she now opened the way of Protestants to the New World.

In like manner the Christian teacher will find in the broad sweeps of Ancient History a clear preparation of the world for the birth of the Savior.

Our Savior Suffered Willingly In Our Behalf

(Continued from page 82)

"Not my will, but thine, be done." "The cup which my Father hath given me, shall I not drink it?" "How then shall the Scriptures be fulfilled, that thus it must be." "Thou couldst have no power at all against me, except it were given thee from above." Whatever else Jesus spoke to those who oppressed Him or who came nigh unto Him in His passion was meant to warn, to arouse sleeping consciences, to instruct, to comfort, or it was meant as gracious testimony and intercession. It was His fervent desire to have every sinner enjoy the blessed fruit of His redemptive work. Wherever this interest could not be served Jesus bore all in patient, submissive silence.

Savior's Love

Made Him Willing

With a single word Jesus, the almighty Son of

God, could have crushed all of His enemies. At any moment He could have put an end to His torments. Legions of angels stood at His command. Nothing compelled Him to suffer—nothing but His own free and infinite love toward us sinners. It was this love which moved Him to become the great Servant of the Lord, it was this love which made Him willing and ready to have the Lord lay on Him the iniquity of us all.

C. J. L.

THE MOTHER CHURCH AT JERUSALEM

BY PASTOR J. G. JESKE, MILWAUKEE, WISCONSIN

WE often call the church born on Pentecost Day the Mother Church of Christendom. This Mother Church is a model for her daughters the world over. The closing verses of the second chapter of Acts give us a vivid picture of life in this happy, healthy, heaven-blessed church. Let us briefly study this picture.

We are told: "And they," the members of this Church, "continued steadfastly in the apostles' doctrine."

The apostles were the men appointed by Christ as the teachers of all Christendom. They faithfully carried out the Savior's final commission, "Teaching them to observe all things whatsoever I have commanded you."

The Apostles' Doctrine

We need not ask: "What did the apostles teach?" We are told in the fourth chapter of Acts: "And with great power gave the apostles witness to the resurrection of Christ." That does not mean that they preached only this particular doctrine. It does mean, however, that they placed special emphasis on the resurrection, because the entire structure of Christianity rests on the fact that Christ, who was crucified and buried on Good Friday, rose again on Easter Sunday. To say that the apostles gave witness to the resurrection is just another way of saying that they stressed the fundamentals of Christian faith. These men did not deliver lectures on current events. No, they proclaimed the basic doctrines, of the Gospel, the Virgin Birth of Christ, redemption through the blood of Jesus, justification by grace through faith of Christ Jesus.

The Members Heard and Heeded

The members of the Mother Church continued steadfastly in these doctrines. They were present whenever the apostles preached. They accepted the teaching of the apostles as the Word of God. These members did not feel that simply because they had become members of the Church, they knew it all. They had been brought to faith through the Gospel. And now "they continued steadfastly in the apostles' doctrine" so as to grow in faith and in all Christian virtues.

To this day the only force for bringing and keeping men in faith is the apostles' doctrine, the divinely inspired Word of God. There are those who claim that this enlightened twentieth century needs a new message. "Times have changed," they say. "The old Gospel has outlived its usefulness."

True, many things have changed radically since the apostles' day. But human nature has not changed. Man is still by nature a sinner, a wrath-deserving creature. Then too, the truth never changes. To this day there is salvation only in the Gospel of Jesus. The very life of the Church depends on this that the doctrines of the apostles be preached and received with believing hearts, for only the Gospel of Christ can save the sinner and edify the saint.

A Blessed Fellowship

The early Christians "continued steadfastly in fellowship." There were no factions in the Mother Church to divide and scatter spiritual power. The Church resembled a large, loving family.

One manifestation of this brotherly love is given in the words: "They had all things in common. And sold their possessions and goods, and parted them to all means every man had need." Some dreamers consider this the ideal state of society for the world. A little reflection and a little study of the text will show that the community of goods practised by the Mother Church was not the communism advocated by many today.

There was no divine command forcing Christians to sell their possessions. The right of private property was not abrogated. The reason why certain members sold their possessions and put the proceeds into a common treasury was their deep faith in God and their unfeigned love to their brethren. The community of goods practised in Jerusalem was not prompted by the selfish motive, "What is thine is mine." It was inspired by unselfish love which said: "What is mine is thine."

Brotherly love is a fruit of faith. It is the chief of all Christian graces. Would to God that it were more general! A love-

less, strife-torn church is a pathetic sight. There is something wrong with our love to Christ if we do not love our brethren in Christ. If true brotherly love reigned in our churches, they would be a bit of heaven in this cold, selfish world.

Hungry Souls

"They continued steadfastly in the breaking of the bread, that is, in the celebration of the Lord's Supper. The fact that the newly-gained converts partook of the Sacrament frequently is twice mentioned. We read: "And they continued daily with one accord in the temple, and breaking of the bread from house to house." The Christians in Jerusalem did not have their own place of worship in which they could celebrate the Lord's Supper. But they would not on this account be deprived of the blessings of the Sacrament. They celebrated it in their homes.

Would to God that this intense hunger for the heavenly Supper would be a characteristic of present day church life! The Lord's Supper is a powerful vehicle of divine grace. In, with and under the consecrated bread and wine the communicant receives the true body and blood of Christ. In the words of institution we read: "Christ took bread, blessed it and gave it to His disciples and said, Take, eat, this is my body which is given for you. He then took the cup, gave thanks, and said, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins." These words clearly show that the Sacrament of the Altar is not a mere memorial, but a means of grace, which imparts and seals to the believing communicant forgiveness of sins, life and salvation. It is therefore a mighty tonic for our faith. It imparts strength to deny sin and to walk in the footsteps of Jesus. The superlative blessings of the Lord's Supper should make us frequent guests at the Lord's Table.

Steadfast in Prayer

They "continued steadfastly in prayers." The Mother Church was a praying church. When the apostle speaks of prayer he refers undoubtedly to the prayers offered up in public worship. It goes without saying, however, that these Christians also prayed in their homes, that they made

the work and the welfare of the Church through the Gospel and the Sacraments. The church is not built by man-made schemes and plans. The Church in which the Sacraments are administered according to the institution of Christ, and the Gospel is preached in truth and purity, is a workshop of the Holy Spirit. There souls are saved from sin, saved for a holy life and added to the blessed family of which Christ is the Head.

We are told: "They praised God." They never ceased to thank God, who through the Gospel had called them out of darkness into His marvellous light.

Would to God that our churches today would be praying churches, that all members would continue steadfastly in prayer, invoking God's blessing upon the church, its workers and its work! Prayer is not only a mark of spiritual life, it is a source of spiritual strength.

Because these early Christians "continued steadfastly in the apostles' doctrine and fellowship, in the breaking of the bread, and in prayers," they "did eat their meat with gladness and singleness of heart." They were a happy people. Christianity is not a religion of gloom but of gladness. The happiest people on earth are the members of God's redeemed family.

Living Epistles

It was but natural that such a church should attract attention. We read: "And fear came upon every soul." The consistent Christian life if these early Christians was a continual confession and rebuke to those outside of the church. All who came into contact with the members of the Mother Church were filled with reverential fear. This fear was deepened by the wonders done by the apostles in the name of Jesus. This awe served the cause of the Gospel well. It acted as a curb upon the hatred of the Jews, preventing any open display of enmity on their part which would retard the growth of the young church.

We are told that the members of the Mother Church "had favor with the people." This does not mean that all agreed with them, that they were never ridiculed because of their faith. But it does mean that even those on the outside of the Church knew that the Christians were a superior people. Every honest unbeliever admired the believers for the purity and charity of their lives.

The Church Grew

The chapter closes with the words. "And the Lord added to the church daily such as should be saved." Observe the wording: "The Lord added to the church." It is the Lord who builds His

church through the Gospel and the Sacraments. The church is not built by man-made schemes and plans. The Church in which the Sacraments are administered according to the institution of Christ, and the Gospel is preached in truth and purity, is a workshop of the Holy Spirit. There souls are saved from sin, saved for a holy life and added to the blessed family of which Christ is the Head.

The Mother Church is a shining example for her daughters of all times and all places. Every now and then we read that the Church of the post-war era must change her policy and program if she is to hold her members and fulfill her func-

tion. That's all wrong. The thing for the Church to do is not to embark upon new paths but to remain upon the old. Let the churches of today gaze intently upon the picture of the Mother Church, and strive to become more and more like her. God will bless the church whose members and pastor continue steadfastly in the apostles' doctrine, in fellowship, in the breaking of the bread, and in prayers. In such a church the purpose for which the Church was called into existence will be realized. God will be glorified, sinners saved, and saints edified. Such a church will become to thousands and thousands the guide and the gateway into the kingdom of heaven.

WHAT ARE THE CHARGES, PASTOR?

OCCASIONALLY well meaning people ask their pastor what his charges are for services rendered at baptisms, confirmations, weddings, or burials. While such questions are not resented, yet they indicate that the position and the work of the pastor is not always clearly understood.

A true pastor is the Lord's servant. He is to preach and teach the Word of God publicly in his congregation and privately wherever and whenever opportunities present themselves among those who do not belong to another pastor. His pastoral services, either public or private, are not for sale. The Gospel of Christ which is given to us freely by God's grace dare not be offered to man for a service fee. (Isaiah 55.)

When a congregation calls a pastor it does not hire him, but it calls him as the Lord's servant, as one who has dedicated his life to the Lord's service. It does not pay the pastor wages for services expected or given, but provides for his bodily needs that he may do the Lord's work in the congregation unhampered by material handicaps. (Gal. 6, 6. 1 Cor. 9, 14.)

The Christian congregation realizes that it can never repay the Lord nor the Lord's minister for the blessings bestowed upon the members by means of the Word and Sacraments. These eternal treasures of salvation just cannot have dollar and cents values. (Matthew 16, 26.) The true

minister considers it a privilege to be permitted to be a minister of the Gospel and is not in the work for earthly riches.

When the barter system was in vogue the members provided the pastor with the food and clothing he needed for himself and his family. The members brought these contributions directly to the pastor, each according to his or her ability. When the monetary system came into general use, the members found it wise to pool their contributions and supply the pastor with a regular income on which he could depend. In this way the salary originated.

Yet in order not to deprive the individual members of the opportunity to show their esteem and express their appreciation to their pastor, and yet avoid any appearance of bribery for special favors on the part of some, the church stipulated special gifts for special services, such as at baptism, confirmations, weddings, funerals. The pastor then was to carry whatever additional expense was involved. To offer all members an opportunity to show their appreciation and esteem to their pastor, the Norwegian church for instance lifted a special collection at the Christmas and Easter services which they gave to the pastor at the service. The German Lutherans preferred to keep the special collections at these festivals for their Mission work, but instead gave the pastor special offerings at the Lord's Supper. The communion offering has been dropped in many congregations, probably because the people came

to look upon this offering as paying the minister or the Lord for the Lord's Supper.

The monies thus received for baptisms, confirmations, weddings, funerals, were not counted by the congregation as part of the pastor's salary, but it was money which the pastor could use for savings, purchase of books, or for the education of his children. It never was thought to be considered pay for services rendered but a token of appreciation. The custom of enclosing such gifts into an envelope is therefore very appropriate.

What is more important than the amount given is that both members and pastor understand the purpose and the motive of such gifts. Especially then when members are in such financial circumstances that they cannot make such gifts. At no time should such gifts be considered charges or payments required for these special services. Such a wrong conception might easily give the appearance that people do not appreciate the services of the pastor as much as for instance those of the doctor or the undertaker.

There are no charges for the services of your pastor. He is the Lord's servant and the service of the Word cannot be bought or sold. The poor and rich alike, those who can pay nothing and those who could pay much, all have an equal right to his services. As a true pastor of his flock, he does not expect special pay nor special services, any more than a mother would expect special rewards from her child for sleepless nights. True love and sincere appreciation should motivate all that we do in the service of the Lord.

It is our opinion that such gifts to be given by members at baptisms, confirmations, weddings, funerals should not be mentioned in a solemn call to a pastor. This gives the appearance that the congregation expects the pastor to look for such gifts as part of his income needed for his support. If such is the case, he would then surely have reasons to complain if members spend hundreds for luxuries at weddings and funerals and hand him a mere pittance in comparison. If such gifts come to be looked upon as payment for services rendered, it were better they would be discontinued.

If, however, they are understood to be tokens of appreciation and esteem of members to their pastor, then indeed they have a place in a Christian congregation and we know that members will not want to be deprived of this opportunity and privilege. (Philippians 4, 10ff.)

G. W. FISCHER.

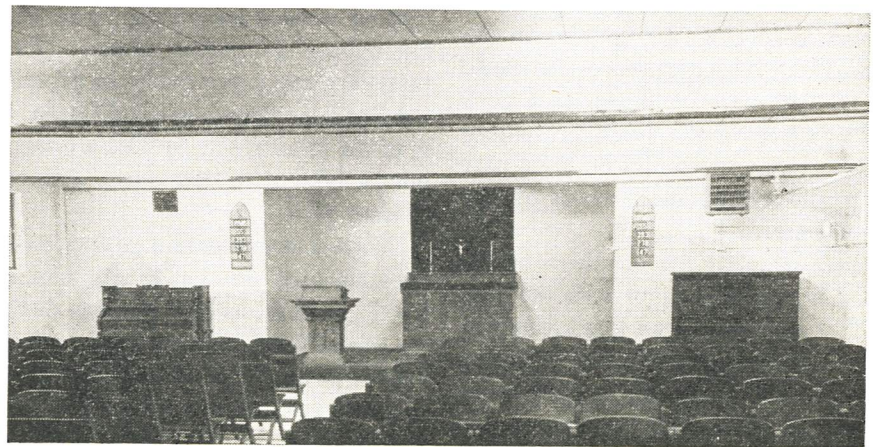
DEDICATION OF BASEMENT CHURCH

On Sunday, February 2, Grace Lutheran Mission, Benton Harbor, Michigan, dedicated its basement-church in three services with Dr. Elmer Kiessling, Watertown, Wisconsin, the Rev. Henry



Haase, Benton Harbor, Michigan, and the Rev. A. G. Wacker, Scio, Michigan, the guest speakers. It was the one day in a period of wintry blasts when the weather was calm and bright; and the members of Grace Mission rejoiced that they and their friends

could venture out and fill the place of worship in all three services and join in praising and thanking God to the glory of His name.



Failure to obtain a permit for a complete church explains why the Mission built and now dedicated a basement-church. A permit for the basement was granted. At this time permission to add the superstructure could be obtained, but on account of the high cost of labor and material it is deemed advisable to postpone that project for a while. Since the

basement is a very pleasant and inviting place of worship, the need for the superstructure does not seem so urgent.

The basement structure is of re-enforced cement, 36' by 94' including a vestibule 25' by 18'. The vestibule was built to protect the entrance to the basement. It is of red brick and will be a part of the complete church when the superstructure is added. The auditorium is 10' high with cement floor and re-enforced cement ceiling. This ceiling will be the floor of the church when the superstructure is built, and will then be covered with tile. It is carried by steel girders and crossbeams strong enough to make pillars unnecessary. So there is no obstruction to the view, and the auditorium appears spacious. The cement ceiling and beams are neatly covered with celotex. A chancel and altar are built of wallboard, with the furnace room, enclosed with cement walls, on one side and a sacristy on the other. The seating capacity is 300. A low temporary roof covers the whole structure.

The Mission was started on May 20, 1945. A hall of the Welfare Building was rented; and the work of gathering a congregation was begun by having services and Sunday School announced, and hoping that people would attend and send children. The attendance grew to be very

encouraging, and on October 31, 1945, a congregation of twenty-two charter members could be organized. Since that time the Mission has grown to number 390 souls, 195 communicants, and fifty-three voting members. The Sunday School has an enrollment of ninety-eight, with twelve teachers active. A Ladies' Chorus has twenty-one members, a Junior choir

twelve. A Ladies' Aid, organized in September of 1946, numbers thirty-eight. Forty-nine baptisms have been performed, twenty-two having been adults. Thirty-eight were confirmed; twenty-four of these were adults. The present adult instruction class has seventeen members, most of them not as yet baptized. The children's confirmation class has sixteen members. There were eighteen marriages and seven funerals. The total contributions of the members to date for running expenses, for the building project, and for missions has been about \$8,000.00. During the year 1946 the average contribution per communicant for home purposes was \$46.00, for mission \$4.70. In the annual meeting last January the Synod subsidy was reduced by \$1,020.00 for 1947.

The quick outward growth of the Mission in about one and one-half years' time is without a question the result of a fine co-operative spirit and of a sincere devotion to the work of winning souls for Christ which the members themselves have shown. That produces life and makes the work of the missionary extremely pleasant.

May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost continue to be with the members of Grace Lutheran Mission and keep them active seeking lost sinners and encouraging them to come to Jesus their Savior and enjoy the hope of eternal life.

E. J. BERG.

THIS—IN AMERICA—IN 1946

In *Time* magazine for November 18, 1946, the following letter, written by a Roman Catholic, appears:

"In *Time* for November 4 . . . I saw the disgraceful remarks of the Anglican Archbishop of York. Must Protestants make it so difficult for us Catholics to win them for the one true Church of Christ on earth? There can be no freedom for error, and we are right and they are wrong. *Why must they expect that they have any right to religious freedom?*

"The answer to this problem of mixed marriages will come *when we secure enough public control to make marriage by the Catholic Church the only one per-*

mitted by law . . ." (Italics our. S. D.)

WELL!

And still there are people who think that the Roman Church of 1946 is one differing from the one of 1546, the year of Martin Luther's death.

The difference between Rome and us in regard to freedom of religion is not that we teach that any old doctrine is all right, while Rome teaches that there is only one correct doctrine; no, we *do* teach that there is only one correct doctrine, that of Scripture. But the difference between Rome and us on this point is this: Rome teaches that she must root out all error, as she conceives of error, even though it takes force to do so; we teach that no one, no group, no church of any kind has the right to force anyone to accept a certain teaching, whether that be by "securing enough public control," whether it be by physical persecution, or by any other means. The Savior settled that for all time when He told the parable of the Tares and the Wheat. The true Lutheran Church *does* stand for religious freedom; it always has, and, please God, it always will. The Church of Rome never has stood for freedom of religion; it does not now, and apparently it never will. The Church of Rome boasts that she never changes; we can safely believe her when she says that.

From the Weekly Bulletin of Zion Lutheran Church, Tracy, Minnesota.

NEEDLESS CARE

As a little bird would flutter
If we held it in our hand,
Because it cannot fathom
Our love, nor understand;
So we oft show resistance
To God, when we despair.
When we could rest securely
Within His loving care.

But when a little birdling
Has learnt to know our ways,
It often comes and perches
Upon our hand and plays
In happy trust and gives us
Its confidence so true;
And so it is with mortals
Who learn to know God too.

Those whom the Holy Spirit
Has given sight to see
The wonders of God's mercy
In Christ for you and me,
Can nestle most securely
Into God's Hand, and rest,
Protected from all judgement
By Jesus' Righteousness.

O, Holy Father, give us
Thy Spirit that will aid,
To keep us in Thy Hand, Lord,
Secure and unafraid,
Until in heavenly mansions
Thy love we'll understand
When sin can no more cause us
To flutter in Thy Hand.

ADELINE WEINHOLZ—MOELLER.

CALL FOR CANDIDATES

Since the Ev. Lutheran Joint Synod of Wisconsin A. O. S. in session at New Ulm, Minnesota, in 1946, has granted a fourth Professorship to Northwestern Lutheran Academy, Mobridge, South Dakota, the Academy Board herewith asks the members of Synod to nominate candidates. Nominees should be qualified to teach languages (Latin, German, English) and assist in the music department.

All nominations, as well as information concerning the candidates, should be in the hands of the secretary of the Board, Pastor Karl G. Bast, Mobridge, South Dakota, by April 20, 1947.

KARL G. BAST, Secretary.

NOTICE OF SUSPENSION

Inasmuch as Mr. John Gehm, 909 Toronto Avenue, Toledo, Ohio, has been excommunicated by Zion Ev. Lutheran Congregation of Toledo, Ohio, the officers of the Michigan District are compelled to suspend him from the office of teacher in our circles.

In the name of the District officers.

KARL F. KRAUSS, President.

ANNOUNCEMENT

The General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, in the week of May 4.

The officers of boards, standing committees, and conferences will kindly arrange their schedules accordingly.

JOHN BRENNER.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet June 24, 25 and 26, 1947, at Denver, Colorado. Details will be published later.

R. F. BITTORF, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference will meet in Danube, Minnesota, St. Matthew's Church, Pastor H. C. Schnitker, April 15, at 10 A. M. and 16th. Some of the essays that will be presented are: "Is the Marriage of One of Our Members by a Catholic Priest a Sin Requiring Church Discipline?" Prof. R. Hoenecke, "The Congregational Meeting." K. Gurgel, "The Importance of Thorough Indoctrination in Preparing Children and Adults for Confirmation." Dr. Paul Spaude. Further information concerning essays and the preachers for the conference service will appear later.

Kindly inform Pastor H. C. Schnitker of your intention of attending this conference.

R. A. HAASE, Secretary.

* * * *

DAKOTA-MONTANA PASTORAL CONFERENCE

Time: April 7, 7:00 P. M., to April 9.

Place: Northwestern Lutheran Academy, Mobridge, South Dakota. Bring your own bedding. No meals will be served by the institution.

Essays: The Central Thought for Each Sunday of the Church Year, Ten Broek, Found, Sippert, Ehlert; Romans 13, 1-7, Zichuhr; The History of the Old Testament Canon, Fenske; The Doctrine of the Call, Bade; and Examination of the Passages Usually Adduced Against Unionism, Gehrke.

Sermon: Steffenhagen (Ten Broek).

K. G. SIEVERT, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Koepsell, Walter J., in Grace Church, Ridgeway, Minnesota, by A. v. R. Sauer; in St. Luke's Church, Pickwick, Minnesota, by A. L. Mennicke, assisted by R. P. Korn, Herbert Nommensen, and A. v. R. Sauer; Sexagesima Sunday, February 9, 1947.

Naumann, Fredrick, in St. Paul's Church, Platteville, Wisconsin, by John Henning, assisted by G. P. Kionka, Quinquagesima Sunday, February 16, 1947.

Schultz, Victor, as missionary of Northwest Phoenix in Zion Church, Phoenix, Arizona, by R. H. Zimmermann, Septuagesima Sunday, February 2, 1947.

CHANGES OF ADDRESS

Pastors:
 Bergholz, H. W., Appleton, Wisconsin, Route 2.
 Naumann, Fredrick, 218 Broadway, Platteville, Wisconsin.
 Kuehl, D. H., Marshfield, Wisconsin, Route 4.
 Schultz, V. C., 1634 West Encanto Boulevard, Phoenix, Arizona.

ACKNOWLEDGEMENT AND THANKS

Since October 18, 1946, our Home for the Aged at Belle Plaine, Minnesota, received gifts from the following:

Minnesota—Heirs of Emilie Willmer, Fairfax; Minnesota District of the Missouri Synod; A. A. L. Br. 1020, Goodhue; R. F. Neubert, Mankato; Mother's Club, St. John's, Caledonia; St. John's Ladies' League, Darfur; St. Paul's Mission Club, St. James; St. John's Ladies' Aid, Vesta; Ladies' Auxillary, Immanuel, Mankato; Ladies' Aid, St. Paul's, Arlington; Mr. and Mrs. G. E. McKinnon, Mankato; Ladies' Aid, Peace, Hutchinson; Emanuel Guild, St. Paul; Lutheran Guild, St. James, St. Paul; William and Elsie Herzberg, Winona; St. Martin's Sewing Circle, Winona; St. John's Ladies' Aid, Wood Lake; Ladies' Aid, St. John's, Lewiston; Ladies' Aid, Trinity, Ortonville; Ladies' Aid, Mt. Olive, Minneapolis; Lutheran Ladies' Aid, Nodine; Ladies' Aid, Immanuel, Mankato; Ladies' Aid, Christ, North St. Paul; Ladies' Aid, St. Paul's, New Ulm; Ladies' Aid, St. James, South Effington; Ladies' Aid, Grace, St. Paul; Mrs. G. H. Zantow, Minneapolis; Ladies' Society Emanuel, St. Paul; St. Matthew's Women's Club, Winona; Mt. Olive Guild, St. Paul; Mission Society, St. Paul's, Arlington; Ladies' Aid, Trinity, Belle Plaine; Ladies' Aid, Immanuel, Acoma; Ladies' Aid, St. John's, Renville; Ladies' Aid, St. Paul's, Jordan; Ladies' Aid, St. John's, Renville; Ladies' Aid, St. John's, Red Wing; Happy Birthday Club, Austin; St. Paul's Church, Jordan; Luther Ladies' Aid Sleepy Eye; Mrs. Carl Hanson, Minneapolis; Ladies' Aid, St. John's, Osseo; Ladies' Aid, Trinity, Triumph; Mr. and Mrs. William Haack, Mr. and Mrs. Jonas Moor, Miss Eleanor Voelker, Mrs. Tray Ostrom, St. Martin's Sewing Circle, Winona; Twin City Mission, Minneapolis; Mrs. J. P. Miller, Minneapolis; Mr. and Mrs. C. W. Quandt, Red Wing; Mr. and Mrs. Fred Malz, Le Sueur; Henry, Frank, and Irma Blunck, Pine City; Mary Martha Guild, Redeemer, St. Paul; St. John's Ladies' Aid, Arlington; Ladies' Aid, St. Paul's, North Mankato; Ladies' Aid, St. John's, Wood Lake; Lutheran Ladies' Aid, Le Sueur; Sewing Circle, Immanuel, Gibbon; Lutheran Ladies' Aid, New Ulm; Mrs. H. F. Liefer, Jordan; Ladies' Aid, St. John's, Buffalo; Mrs. H. Schomburg, Mrs. Frank Bauman, Belle Plaine; Ladies' Aid, Jordan; Ladies' Aid, St. Paul's, Arlington; Mrs. August Schroeder Mrs. Andrew Ruehling, Locker Service, Belle Plaine, Miss Dora Struck. Memorial wreath for Mrs. Fr. Krueger, from relatives and friends; memorial wreath for Mrs. P. Sauter, Sr., from relatives; memorial wreath from Mrs. H. Schomburg; memorial wreath for Mrs. Theresa Mennicke, from Quilting Club and Mrs. Henry Fiedler, Winona; memorial wreath for Mrs. Bertha Westphal, from friends and relatives, Belle Plaine; memorial wreath for Mrs. Fred Bendix, Echo.

Wisconsin—Mildred Albrecht, Lake Mills; Ladies' of Grace Lutheran Church, La Crosse; Mrs. Viola Dahlke, Neenah; Ladies' Aid, Church of St. John, Whitewater; Ladies' Missionary Society, Lake Mills; thankoffering by member of Christus Congregation, Richmond; Mr. and Mrs. Fred Krug, Fountain City; Ladies' Aid Cochran; Ladies' Aid, Redeemer, Pastor O. Medenwald, Amery; Ladies' Aid, Grace, Clear Lake; Ladies' Aid, Tomah; Ladies' Aid, St. Peter's, Elmwood; Mr. and Mrs. Arthur Grueneberg, Beaver Dam; Robbins Flooring Company, Rhinelander; Mission Circle, Tomah; Mrs. H. Tess, Sawyer; Ernest Kuesel, Spring Valley; Redeemer Church, Green Bay; St. Stephen's Mission Aid, Beaver Dam; Mrs. H. J. Stuber, Fountain City; Louis W. Glocke, Hortonville. Memorial wreath for Fr. Dittmer from Mr. and Mrs. P. Lederer, Green Bay; memorial wreath for Mrs. Clara Irmischer, from neighbors and friends, Fountain City.

South Dakota—Ladies' Aid, Christ, Morrilstown; Ladies' Aid, St. Martin's, Watertown; Miss Laura Lange, Henry; Ladies' Aid, Emmanuel, Hazel. Memorial wreath for Mrs. P. Lubke, from friends, Aurora; memorial wreath for Fred Stange, Stratford, from Mr. and Mrs. C. Van Vald, Miss Olga Wagner, Mr. and Mrs. O. Ponto, Mr. and Mrs. And. Griner; memorial wreath for Mr. Herman Spurling, from Mr. and Mrs. Ed. Schwandt and Rhoda, Mrs. Charlotte K. Spurling, Watertown; memorial wreath for Mr. and Mrs. Ferdinand Zirbel, South Shore.

Michigan—Ladies' Aid, Salem, Owosso. Memorial wreath for Mrs. Erich Kraft, from Mrs. Clara Major, Pigeon; memorial wreath for John Casper Rahle, from Mr. and Mrs. Henry Elbing, Pigeon.

Washington—Rev. T. R. Adascheck, Yakima; Lutheran Ladies' Aid, Omak; Grace Lutheran Church, Mrs. Herman Guenther, Yakima; Mrs. S. Brockelman, Bellingham; Ladies' Aid, St. John's Clarkston.

Nebraska—Ladies' Aid, Trinity, Hoskins; Ladies' Aid, Zion, Clatonia.

Montana—Orlando Lutheran Church, Terry.

North Dakota—Mission Society, Elgin.

May the Lord graciously bless both gift and giver.

L. F. BRANDES.

Jordan, Minnesota, February 25, 1947.

The Northwestern College Library gratefully acknowledges receipt of the following donations: \$30.00, to be used for a set of books, from Henry Weede, Balaton, Minnesota; \$20.00, from Erich Eldinger, Winona, Minnesota, remitted by Pastor Bentrup; \$2.00, from Ruth Bolle Shekner, in memory of Mrs. Clara Spangler; \$10.00, from St. John's Ladies' Aid, Caledonia, Minnesota; in memory of Mr. Emil John by Professors Kowalke, Rhoda, and Pless; \$5.00; in memory of Mr. Emil John by E. M. Schroeder, \$1.00.

E. M. SCHROEDER, Librarian.

Dr. Martin Luther College gratefully acknowledges receipt of a gift of \$10 from the Ladies' Aid of the First Evangelical Lutheran Church of La Crosse, Wisconsin.

C. L. SCHWEPPE.

MEMORIAL WREATHS

In memory of former librarian, Prof. E. R. Bliedernicht, our Doctor Martin Luther College library received the sum of \$335.00. This token of affection and respect for a departed servant of the Lord was given by faculty, student body, and employees of Dr. Martin Luther College, by pastors and teachers of Joint Synod, and by a host of friends. A hearty thanks to all donors.

R. J. JANKE.

The library of Dr. Martin Luther College has received a memorial wreath amounting to \$29.50 in memory of Mr. August Palmbach, father of Prof. H. R. Palmbach. Faculty of Dr. Martin Luther College, \$12.50; Mrs. John Bruns and Larry, \$5.00; Mr. and Mrs. Leonard, George, and John Palmbach, Mr. and Mrs. Louis Huebner, Mr. and Mrs. Henry Manteufel, Mr. and Mrs. Clarence Nelson, together \$12.00. Our profound thanks to the kind donors.

R. J. JANKE.

CORRECTION

An item reported February 2, 1947, should read as follows:

"Dr. and Mrs. Howard Vogel of New Ulm, Minnesota, presented a gift of \$100.00 to the Music Department of Dr. Martin Luther College, New Ulm, Minnesota."

REQUEST

Anyone knowing of Lutherans residing in or near Winter Haven, Lake Wales, Dundee, Lake Hamilton, Haines City, Lake Alfred, Davenport, Auburndale, Eagle Lake, Florida, kindly mail names and addresses to Rev. M. K. C. Vetter, 327 Avenue C, S. E., Winter Haven, Florida.

DAKOTA-MONTANA DISTRICT

July 1, 1946 to December 31, 1946

Eastern Conference

Reverend	Budgetary	Non-Budgetary
D. Kuehl, Altamont	\$ 113.38	
R. Bretzmann, Arco	62.06	
R. Steffenhagen, Argo Township	203.67	
B. Hahm, Aurora	67.50	
B. Hahm, Bruce	87.80	
H. Hempel, Clark	310.12	3.00
D. Kuehl, Clear Lake	148.89	
E. Bode, Dempster	214.06	38.00
W. Lindloff, Elkton	506.96	31.00
E. Bode, Estelline	141.31	
W. Ten Broek, Florence	211.37	
W. Lange, Gary	173.91	34.00
C. Found, Germantown	150.00	
A. Hellmann, Goodwin	295.50	
R. Rutz, Grover	1,258.04	47.50
W. Zichuhr, Hague Township	230.05	
A. Hellmann, Havana Township	258.21	
R. Bretzmann, Hendricks	222.41	
W. Ten Broek, Henry	414.59	1.00
R. Steffenhagen, Hidewood Township	211.94	
Vacant, Mezeppa Township	474.05	
B. Borgschatz, Rauville Township	716.51	
E. Becker, Raymond	445.50	
C. Found, South Shore	151.56	16.00
W. Lindloff, Ward	368.85	
W. Meier, Watertown	1,782.20	42.50
W. Zichuhr, Willow Lake	194.45	2.00
Total	\$ 9,414.89	\$ 215.00

Western Conference

R. Gehrke, Akaska	\$ 558.11	\$ 12.00
R. Reede, Athboy	126.79	
R. Reede, Bison	285.86	
P. Albrecht, Bowdle	1,123.89	
H. Ellwein, Burt	117.00	

A. Sippert, Carrington	57.21
Vacant, Carson	
A. Walther, Circle	246.40
R. Reede, Date	94.75
H. Russow, Dupree	71.29
H. Ellwein, Elgin	563.00
H. Russow, Faith	90.59
H. Birner, Faulkton	63.39
H. Sauer, Gale Township	116.25
K. Bast, Glenham	1,024.15
W. Herrmann, Hague	429.56
G. Ehlert, Hazelton	615.42
H. Birner, Ipswich	121.12
M. Hanke, Isabel	75.30
O. Heier, Jamestown	643.28
H. Ellwein, Leith	146.50
W. Schumann, Lemmon	448.65
P. Kuehl, Mandan	260.47
Vacant, Marmarth	10.00
C. Koepsell, McIntosh	151.18
K. Bast, Mobridge	811.71
C. Koepsell, Morrilstown	338.86
H. Sauer, Mound City	320.95
H. Bergholz, Piedmont	23.65
H. Bergholz, Rapid City	123.30
Vacant, Reeder	154.86
H. Russow, Ridgeview	28.12
H. Lau, Roscoe	1,425.02
R. Bergholz, Sturgis	13.32
R. Kettenacker, Tappen	747.32
M. Hanke, Timber Lake	87.57
A. Walther, Terry	200.23
R. Gehrke, Tolstoy	197.27
K. Stevert, Trail City	168.00
J. Wendland, Valley City	134.45
C. Koepsell, Watauga	121.97
Vacant, WindSOR	125.83
W. Schumann, White Butte	154.90
W. Herrmann, Zealand	597.15
Total	\$ 13,214.64

\$ 59.00

EDGAR VANDREY, District Treasurer.

NEBRASKA DISTRICT

July 1, 1946 to September 30, 1946

Central Conference

Reverend	Place	Budgetary	Non-Budgetary
I. G. Frey	Council Bluffs	\$ 4.95	\$
I. G. Frey	Hamburg	4.90	
G. A. Fuerstenau	Brewster	104.45	
Herbert Hackbarth	Stanton	697.73	57.00
E. A. Knief	Des Moines	50.00	
Ardin D. Laper	Omaha	12.00	
Lee Sabrowsky	Sioux City	64.76	
W. F. Sprengler	Hoskins	87.70	
H. H. Spaude	Hadar	616.75	
Total		\$ 1,643.20	\$ 57.00

Colorado Conference

W. Bodamer	Rocky Ford	\$ 107.06	\$
Im. P. Frey	Denver	9.15	
Orval Kreie	Golden	9.40	
V. Tiefel	Denver	20.61	
Ralph Unke	Hillrose	9.97	
Ralph Unke	Fort Morgan	42.90	
Herbert Witt	Lamar	35.26	
Total		\$ 232.35	

Southern Conference

E. A. Breiling	Geneva	\$ 412.03	\$ 17.75
R. F. Bittorf	Clatonia		\$ 45.78
R. F. Bittorf	Beatrice	5.75	
Alum T. Degner	Plymouth	600.00	
E. J. Hahn	Gresham	509.83	
G. B. Frank	Rising City	277.30	
G. B. Frank	Shelby	6.66	
A. K. Hertler	David City	255.86	
E. J. Lehmann	Firth	21.68	
E. J. Lehmann	Clatonia	191.68	
Milton F. Weishan	Aurora	42.83	
Total		\$ 2,323.62	\$ 63.53

Rosebud Conference

Hugo Fritze	Valentine	\$ 425.60	18.40
L. F. Groth	Burke	120.84	
L. F. Groth	McNeely	10.52	
D. Grummert	Batesland	31.81	
D. Grummert	Martin	10.16	
D. Grummert	Long Valley	38.22	
S. Kugler	Burke	83.57	
S. Kugler	Carlock	235.62	
S. Kugler	Herrick	18.74	
Erwin H. Ploetz	Wood	14.97	
Erwin H. Ploetz	Mission	164.89	
L. Wenzel	Winner	197.25	
Total		\$ 1,352.19	\$ 18.40

MEMORIAL WREATHS

In Memory of	Reverend	Amount
Mrs. Ferdinand Kurz	Hackbarth	\$ 4.00
Miss Emilie Heybrock	Hackbarth	5.00
Herbert Sydow	Hackbarth	30.00
Glenn Matthes	Hackbarth	8.50
Louis Kassebaum	Hackbarth	6.50
Carl Schneider	Hackbarth	2.00
Fred Grimm	Hackbarth	1.00
Rosa Likman	Hackbarth	10.00
Raymond F. Miller	S. Kugler	2.50
Total		\$ 69.50

MONIES FOR MEMORIAL WREATHS DISPERSED AS FOLLOWS

Lutheran Hour	\$ 29.00
Lutheran Children's Home, Fremont	10.00
Lutheran Old People's Home, Omaha	10.00
Spiritual Welfare Commission	15.00
Bethesda Lutheran Home	3.00
General Missions	2.50
Total	\$ 69.50

RECAPITULATION

Cash Received From All Sources

Cash received all districts budgetary	\$ 5,533.86
General Missions, Wreaths budgetary	17.50
Cash received all Districts, non-budgetary	138.93
Total	\$ 5,690.29

DISBURSEMENTS

Cash Accounted for as Follows

Evangelical Lutheran Joint Synod of Wisconsin and other States	\$ 5,533.86
Evangelical Lutheran Joint Synod, General Missions, wreaths	17.50
Wreaths, non-budgetary	52.00
Fremont Orphanage	18.40
Lutherans Children's Home, Fremont	17.75
Visual Education Committee, Plymouth, Michigan	45.78
Lutheran Old People's Home, Omaha	5.00
Total	\$ 5,690.29

DAVID J. MOLL, District Cashier.

TREASURER'S STATEMENT

July 1, 1946 to January 31, 1947

Receipts

Cash Balance, July 1, 1946	\$ 53,952.94
Budgetary Collections:	
General Administration	\$179,097.38
Educational Institutions	50,510.04
Home for the Aged	2,881.95
Spiritual Welfare Commission	4,520.03
For Other Missions	289,425.34
Indigent Students	1,849.06
General Support	12,375.60
School Supervision	924.15
Revenues	69,742.22
Total Budgetary Collections and Revenues	\$611,325.77

Non-Budgetary Receipts:

Bequests from Hannah C. Stock Estate	1,114.68
Payments on Mortgage Receivable	1,200.00
U. S. Government Bonds Sold	100,000.00

Total Receipts \$715,640.45

\$767,593.39

Disbursements

Budgetary Disbursements:

General Administration	\$ 30,805.28
Theological Seminary	23,139.77
Northwestern College	59,042.33
Dr. Martin Luther College	74,902.55
Michigan Lutheran Seminary	26,719.89
Northwestern Lutheran Academy	15,307.87
Emergency Building Projects	2,398.31
Home for the Aged	8,271.20

Missions:

General Administration	117.37
Indian Mission	29,747.61
Negro Mission	15,023.69
Home Missions	166,616.70
Poland Mission	4,396.53
Madison Student Mission	994.41
Spiritual Welfare Commission	6,489.35
Winnepago Lutheran Academy	1,050.00
General Support	22,029.00
School Supervision	2,613.93

Total Budgetary Disbursements \$489,665.79

Non-Budgetary Disbursements:

Advance to Church Extension Fund	\$ 75,000.00
Accounts Receivable	25,000.00
Synod General Offices and Northwestern Publishing House Building and Lots	120,800.00

Total Disbursements \$710,465.79

Cash Balance, January 31, 1947 \$ 57,127.60

C. J. NIEDFELDT, Treasurer.

P. S. Collections from the Minnesota and Pacific Northwest Districts for January were not received in time for this report. C. J. N.

Donations Sent Directly to Treasurer's Office for January, 1947
For Spiritual Welfare Commission

Alfred Gruel, Milwaukee, Wisconsin	\$ 1.00
Walter A. Hubrich, Hales Corners, Wisconsin	5.00
Private James Drake, San Francisco, California	6.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin	2.00
Mr. Carl J. Greif, Mesa, Arizona	1.00
Mrs. Amos Matheys, Oconto, Wisconsin	2.00
Mr. Clinton E. Duske, Montrose, Minnesota	1.00

For Missions

N. N. Michigan \$100.00

\$100.00

For Indigent Student

Herman G. Cibrowski, Caledonia, Minnesota \$150.00

\$150.00

For General Administration

Mr. and Mrs. Homer W. Schweppe, San Francisco, California \$ 25.00

\$ 25.00

For Church Extension Fund

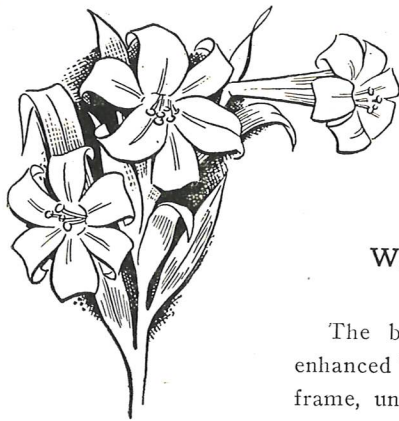
Memorial Wreath in Memory of Mr. John Mohr, given by:	
Mrs. D. Braun and Rev. and Mrs. Horlamus	\$ 3.00
Memorial Wreath in Memory of Mrs. H. Bauder, given by:	
St. John's Ladies' Aid	\$ 5.00
Memorial Wreath in Memory of Mrs. H. Bauder, given by:	
Mr. and Mrs. Edwin Blumhardt, Mrs. John Blumhardt, and Mr. and Mrs. Bieher	\$ 5.00
Memorial Wreath in Memory of Prof. August Pieper, given by:	
Southwestern Pastoral Conference	\$ 11.00

\$ 24.00

C. J. NIEDFELDT, Treasurer.



H F Meyer
2825 No 29th St
Milwaukee 10 Wis
Jan 48



For the Confirmation and Easter Season

WALNUT COLONIAL-STYLE FRAMED PICTURES

The beautiful colors of the picture print are enhanced by the natural graining of the walnut wood frame, under glass.

- | | |
|---------------------------|-----------------------------------|
| SW 161 The Boy Jesus. | SW 164 Christ on Mount of Olives. |
| SW 163 The Good Shepherd. | SW 168 Lord's Prayer. |

Size 7 $\frac{1}{2}$ ×9 $\frac{1}{2}$.

\$1.50 each, in Gift Box.

- | | |
|------------------------|-------------------------------|
| SW 1612 The Boy Jesus. | SW 1622 Christ in Gethsemane. |
|------------------------|-------------------------------|

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No. 1622

CONFIRMATION CONGRATULATION FOLDERS WITH APPROPRIATE CHRISTIAN SENTIMENTS

Beautifully lithographed folders tinted in full colors.

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- No. 48449—Best Wishes on Your Confirmation Day.

Single copy, 5 cts.; per dozen, 50 cts., and postage.

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- No. 48586—Greetings on This Happy Occasion.

Single copy, 10 cts.; per dozen, 96 cts., and postage.

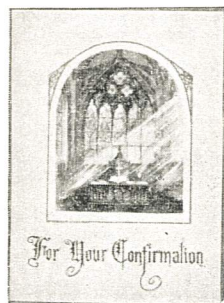
- No. 48705—On Your Confirmation Day.
- No. 48706—As You Are Confirmed.

Single copy, 15 cts.; per dozen, \$1.50, and postage.

CONFIRMATION CARDS WITH BIBLE VERSES



No. 254

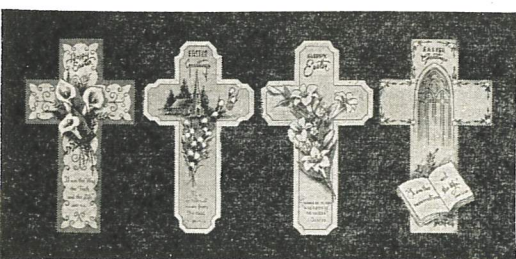


No. 255

- No. 254—A Blessed Confirmation. Bible Text: Ps. 116: 16.
- No. 255—For Your Confirmation. Bible Text: Rev. 2:10.

Single copy, 6 cts.; per dozen, 60 cts., and postage

BEAUTIFUL NEW EASTER CROSSES



Ideal for award purposes. A lovely group of four crosses in dainty pastel shades on good quality card stock. A church building, lilies of the valley, the open Bible, and other

lovely motifs are the attractive designs of these new Easter crosses. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs. Each of the four designs shown bears an appropriate Bible verse. Size 2 $\frac{1}{2}$ ×4 $\frac{1}{8}$ inches.

Price 20 cents a dozen; \$1.25 per hundred. (Come assorted only!)

EASTER FOLDERS WITH SCRIPTURE TEXTS

Price: Single copy, 5 cts.; dozen, 50 cts., and postage.

Artistic Easter folders beautifully designed and daintily colored. Each folder has embossed effects causing the flowers and other decorations to appear more real. Choice sentiments and Bible verses have been carefully selected for each folder.



No. 571

- No. 571—He Is Risen
- No. 572—Easter Blessings
- No. 573—Easter Gladness
- No. 574—Easter Gladness
- No. 575—Happy Easter
- No. 576—An Easter Wish
- No. 577—On Easter Day

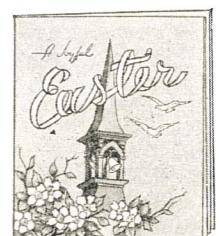
- No. 1071—Easter Blessings.
- No. 1072—A Blessed Easter.
- No. 1073—A Joyful Easter.



No. 1071



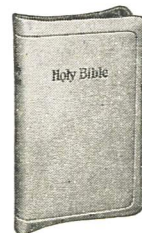
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