

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

WISCONSIN SYNOD

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Not My Will,
But Thine, Be Done

Luke 22, 42

THE PRICE OF HUMILITY

John 13, 1-17

Jesus Paid This Price For Our Redemption

He Understood The Price On Maundy Thursday evening as He

was gathered with his twelve disciples in the upper room at Jerusalem for the Passover meal Jesus "knew that his hour was come that he should depart out of this world unto the Father." He knew that even now the devil had put it into the heart of



Judas Iscariot, one of the twelve, to betray Him and that with this betrayal His passion and death would be ushered in. It was thus that the eternal counsel of Divine Love had ordained to carry out the redemption of a world of sinners. Jesus clearly saw that carrying out His redemptive mission meant doing so at the price of humble submission to this betrayal and all that was to follow upon it. It was in this sense that Jesus knew that He should now depart out of this world unto the Father.

He Paid It Willingly Not, however, was it a "should" for Him in the sense that He was under an inescapable compulsion to suffer and die. St. John reminds us that Jesus knew "that the Father had given all things into his hands, and that he would come from God, and went to God." As it was free and unconstrained love on the part of the Father that sent Him into the world to be our Redeemer, so it was equally free love also on the part of Jesus that He came into the world to carry out this redemptive mission. As God's incarnate Son now stood at a most decisive point of His mission it was again this free yet ardent concern for our eternal welfare that moved Him to continue in His Savior's mission. Though He possessed all power to frustrate the betrayal and all its bitter consequences, He did not use this power; He humbled Himself. In the same manner He continued to humble

Himself unto the end on Calvary when His hate-blinded enemies challenged Him, saying: "If thou be the son of God, come down from the cross."

At the cost of this deep humiliation He atoned for our sins, reconciled us to God who through our sin and guilt were truly lowly and wretched, lost and helpless, void of any glory before God. By a God-given faith in this redemption we have become what we could never be in any other way — pardoned sinners, beloved children of God, comforted cross-bearers, confident petitioners at the throne of God, blessed heirs of eternal life.

He Teaches Us to Serve at This Price in Faith

The Disciples Had Not Yet Learned It Before the disciples, as they were gathered about their Lord for the

Passover meal, lay a very simple but necessary service to be rendered in faith-born humility. As Jews they were accustomed to a removal of their sandals and a washing of their feet upon entering a house, especially if they meant to recline on couches around a festive meal. Now together with their Lord they had come on foot from Bethany, and their sandaled feet were soiled with dust from the journey. Certainly the customary foot washing was very much in place. With no servants at hand any one of the disciples should gladly have volunteered to perform this service for his Lord and fellow disciples. The needed a jug of water, the basin, the linen apron for the drying stood in readiness for this service. Yet no one volunteered. We know that on this evening there was strife among the disciples as to who was the greatest among them. Each one of them seemed to fear that volunteering for such servant's work might be construed by the others as an admission of lowliness and thus endanger his claim to first rank. Thus nothing was said or done about a foot washing — though it must have been in the minds of all of them. They were already reclining at table.

Jesus Taught Them This haughty spirit in which the disciples would not stoop to render each

other a humble service was utterly out of harmony with the love in which Jesus, their Lord and Master, resolved to humble Himself unto death for their salvation. Thus Jesus set about to teach them by vivid example. "Having loved his own which were in the world, he loved them unto the end." This love in which He was humbling Himself unto death to serve them also let Him see their great future need of each other's service. They needed to be taught to serve one another in humble love. Yet only by tasting and experiencing His own humble love toward them could they learn to serve one another with a like mind. Therefore Jesus rose "from supper, laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded." Upon finishing this humble service He explained: "I have given you an example, that ye should do as I have done to you." When by faith the disciples came to understand fully the great washing from sin which His self-humiliation had procured for them, they came to understand His word to Peter: "If I wash thee not, thou hast no part with me," they indeed gained strength to follow His example.

We Need To Learn We, too, are in constant need of one another's humble service. There are the sick, the needy, the depressed, the sorrow-stricken among us; they all need to be served and helped by their brethren. In the spiritual field we need one another's Christian encouragement, comfort, correction, instruction, and guidance. In the practical field of congregational life there are untold smaller and larger tasks that need to be done if all our souls are to be fed by the wholesome food of the Gospel through Word and Sacrament. Schools and houses of worship must be erected; they must be furnished, kept in order and repaired. Public servants of the Word must be trained; their bodily needs must be met while in service. For all these things funds must be given and then

(Continued on page 69)

Editorials

The Rural Pulpit Much concern is expressed in church papers and also in secular papers about the condition of the rural churches, or, what has been called, religion at the grass roots. The sad state of the rural churches has been attributed to this that the rural sections do not get top-notch preachers like the cities. In approaching this question much depends on what is meant by "top-notch" preachers. If that means preachers who are superior in eloquence, in personal charm and administrative ability, there is no question that in most denominations the cities lead in that kind of preachers, but that does not mean that they are the "top-notch" preachers in the sight of God.

As a matter of fact most of the famous city preachers fall far more short of the standards set up by God than their obscure country cousins. Many of them are city slickers in a spiritual sense, and country people ought to thank God that they are not as much exposed to their destructive influences as members of city congregations are. It is often charged that there is too much ignorance and bigotry in the rural pulpit. What this amounts to is that country preachers are more inclined to stick to the old Gospel and still preach such outmoded stuff as the verbal inspiration of the Bible, which the more enlightened city preacher no longer inflicts upon his parishioners. There is no doubt that there is more liberalism and modernism in the city pulpit than in the country pulpit. Is that a disadvantage to the rural congregation? Not by the standards of God. There is more real Christianity in the country than in the city, due under God to the fact that modernism and liberalistic preaching is less prevalent there.

The welfare of the rural church does not depend on the importation of more preachers with more personal charm and greater eloquence but on having preachers in the pulpit who tremble at God's Word, who do not spout new-fangled ideas but proclaim the everlasting truths of the Bible. That and that alone can save the country church and also the city church.

The mark of success in a preacher is not that after vegetating in the obscurity of the backwoods he has finally surrounded himself with the glamor of a city pastorate but that, as the apostle exhorts, he preaches the Word in season and out of season. In our Lutheran Church both the city and country preacher proclaim the message of God. The country preacher need not hanker after the fleshpots of the city and envy his brother preacher in the city, for if he faithfully proclaims the Word of God he is "top-notch" in the sight of God even if he does his work in an obscure corner. The Lord seeth not as man seeth.

I. P. F.

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A Peek at Mars The planet Mars is nearest to the earth, so the scientists tell us, and we have no reason to doubt their word. Telescope photographs have been taken of this planet in past years but they proved unsatisfactory, owing to the weakness of the telescopes. But the pictures taken seem to indicate to the scientist that there are

canals on this planet. About 800 of these canals have been seen and mapped. "The lines are all straight. Lack of curves is hard to account for if the lines were not made by intelligent engineering. The idea that these canals are planned also is due to the way the canals cross. Natural rivers never do this." So says the scientist. Now they have constructed a 200 inch telescope and from the giant, rotating dome atop Palomar mountain in California they are going to attempt to discover the secret of Mars. This telescope is four times more powerful than any other ever produced. Now, what is it all about? Is it the object of these scientists just to discover what a planet may look like and its purpose in the sky, or have they another purpose? From some of their statements one can, perhaps, form a definite opinion as to their purpose. They speak of canals, vegetation, engineering, etc., which leads one to the conclusion that they believe that Mars is inhabited by human beings much like we are. Or is it a race of people entirely different from those who live on our globe? If that is their interest, as we believe it is, they are men who do not believe the account of creation and, especially, the account of the creation of man, the fall of man into sin, the promise of redemption through the Son of God. In fact, they deny the entire Scriptures. If there is another world of men, some where on another planet, then God hid from us the creation of them. The Scriptures, however, speak only of human beings as inhabiting this earth, of whom it testifies that "all have sinned" and that all are "justified freely by His grace through the redemption that is in Christ Jesus." According to this we are fully justified to believe that the scientists will find no signs of human life on Mars. They are doomed to disappointment. However, their telescope may be instrumental in proving just that and verifying the Scriptural account again as did many of the excavations made in times past in the ancient places of the earth. W. J. S.

* * * *

Jazzing Up the Church Writing for teenagers, a columnist in the *Rocky Mountain News* had this to say: "I was thinking the way the crowds have been seeing 'Heaven Only Knows' and liked it — maybe if the church could illustrate sermons with a good love story and some humorous angles — and a few handsome movie stars and beautiful women — maybe the whole world would get religion, but fast."

Sometimes we wonder how newspaper columnists can write such shallow stuff and get paid for it. If a church service offers love stories, humor, handsome movie stars and beautiful women, is it still a church? Has it not rather become a theater? Is a building a church just because a sign on the outside says it is? Why bother the teenagers to go to church when they can get exactly the same thing in the movie around the corner? Perhaps the advantage is that it costs nothing. If coming to see and hear such things constitutes religion, then most people already have religion without entering a building with art glass windows.

If the advice of this columnist were heeded, there would not be more church-going but rather more theater-going under the guise of going to church. Perhaps we can expect nothing else from those who believe that the only way to reach and influence hearts is by way of Hollywood.

There is a growing tendency in the visible church of our day to feel that the only way to attract and hold the young people is to compete with the world on its own grounds and offer them what the world offers them. Those who succumb to that idea ought to realize that there is no spiritual gain.

That does not bring the young people to Christ and save their souls, and if the church does not do that, it might as well close its doors. The only way to build up and save the souls of people, whether young or old, is the method which St. Paul employed, the message of Jesus Christ and Him crucified. "My speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God."

I. P. F.

THE TWO STATES OF CHRIST

II.

BY the time these lines reach our readers we shall be in the midst of the Lenten season. We ponder Christ's deep humiliation. As we announced in our last issue we shall devote our attention this time to a brief study of Phil. 2, 6-11.

Paul exhorts the Philippians not to be so careful about their own affairs, but rather to show the same interest in the welfare of others. "Look not every man on his own things, but every man also on the things of others" (Phil. 2, 4). How can we who are selfish by nature do this? Not by our own reason or strength, a new birth is necessary. Jesus Christ came to redeem us from our inborn selfishness. Hence Paul can say: "Let the same mind be in you which was also in Christ Jesus" (v. 5).

What did Christ Jesus do in order to redeem us? Read again the entire passage Phil. 2, 6-11, as we reprinted it in the last issue of the *Northwestern Lutheran*.

Who Was He That Humbled Himself?

In order to understand the humiliation correctly we must be sure about the *person* of whom the humiliation is predicated. There are two possibilities. Was it the Son of God before He became man? Or is the incarnation presupposed, so that the humiliation took place after the Son of God had taken on our flesh and blood?

There are people who assume that the humiliation is identical with the incarnation, that the Son of God humbled Himself by becoming man. It certainly was an act of great condescending love when He who was the Creator of all things united the nature of one of His creatures unto His own person. But this was not the humiliation of which Paul speaks in Phil. 2. Consider this: Christ is now living in the state of glorification, but He still has His human nature. He had it when He ascended into heaven, and the disciples were told that they would see Him return in like fashion for judgment as they then saw Him ascend into heaven. If Christ's humiliation were the same as His incarnation, then it would have been necessary for Him to depose His human nature before He could enter upon His state of exaltation.

Let us look at Paul's words. How does he call the person that humbled himself? He says *Christ Jesus*. He uses the official title "Christ," the Messiah, the Anointed One, anointed to be our Savior in His threefold office of Prophet, Priest, and King. Then he also uses the personal name "Jesus." This name had been selected for Him by God before He was born of the Virgin Mary. It had been announced in advance by the angel to both Mary and Joseph (Matth. 1, 21; Luke 1, 31). It was given to Him when He was circumcised on the eighth day (Luke 2, 21). That is the person about whom Paul is writing, Jesus of Nazareth,

our Savior, the God-Man with two natures united in His person.

In the Form of God

Jesus was God, the Son of God, begotten of the Father from eternity. When He became man, a real man, He did not lay aside His Godhead, or any part of it. That would have been impossible because God is unchangeable, God is indivisible, He does not lay aside a part of Himself, but He remains as He is (Ps. 102, 26, 27). It was, accordingly, all the fulness of the Godhead that dwelled in Jesus bodily (Col. 2, 9) when in Him the Word was made flesh.

When God was made flesh in Jesus then also the human nature received all the glorious divine attributes. Jesus was omniscient, omnipotent, onipresent, etc., not only in so far as He was God, but also in His human nature.

Is this, then, what Paul has in mind when He says that Christ Jesus was in the form of God? That would be a rather peculiar way of saying it. The word *form*, as a rule, does not point to what a person is, or what characteristics he has, but to the way in which he appears. Thus Paul is not speaking about the divine glory which Jesus possesses in His divine nature originally and in His human nature by virtue of its union to the divine: he is speaking about the way in which Jesus of Nazareth might have appeared among His fellow men. He was in the form of God.

To this agrees the second part of the verse. Christ Jesus did not consider it

as "robbery to be equal with God." Here the English language is not as clear as the original Greek; nor for that matter is the German. What part of speech is the word *equal*? In our English Bible it looks like an adjective, describing to us how Jesus was in His person, in His state as compared to that of God. In the Greek Testament it is an adverb, telling us about the manner in which Christ Jesus lived. He was in the form of God and might have lived on an equal footing with God, always using and displaying His divine power and glory.

Robbery

This is a word about the exact meaning of which much ink has been spilled. The word itself is clear enough; the question is: does Paul mean the act of robbing, or does he mean the stolen thing itself? And even among those who hold the latter view there is this difference: does Paul mean a thing that was actually stolen, or one that must first be stolen?

We may readily dismiss the first opinion that Paul is referring to the act of robbing. According to v. 5, he is speaking about the *mind* which was in Christ Jesus; but the act of robbing can hardly be called a state of mind. Also the last named opinion that "robbery" refers to a thing that must be stolen does not fit in the connection of Paul's thoughts. He says very emphatically that Christ Jesus was, really and actually, in the form of God, that He did not first have to acquire it, least of all by robbery. There remains, then, as the most natural interpretation the assumption that by "robbery" Paul means something which a person has acquired by robbery.

Here we may think of a victorious army returning from a successful campaign. They bring back with them the spoils of war, treasures which they have taken from the enemy. They prize such things very highly. They are proud to show them. They display them to public view in museums, and otherwise.

If Christ Jesus had considered His living on an equality with God as a "robbery," as other men consider souvenirs which they bring back from a victorious war, then He would have held fast to it, and would have proudly displayed it. But

He "thought it not robbery to be equal with God.

He Emptied Himself

This is the way in which the new Revised Standard Version translates the Greek word very literally, for which our common English Bible has: "He made himself of no reputation" (v. 7).

He emptied Himself? Of what? Of that very thing which Paul had mentioned in the foregoing words, namely, to be equal with God, to live on an equal footing with God. Jesus might have exhibited His divine glory constantly, but He did not. He let the people see it on special occasions only, when He performed some miracle. And even then they did not get to see His full glory, they caught only a faint glimpse of it. Yes, the three disciples who were privileged to be with Jesus at His transfiguration did not get to see more than a faint reflection of His divine glory. The divine glory is such that no human eye can look into it. God "dwelleth in the light which no man can approach unto" (1 Tim. 6, 16). But ordinarily Jesus did not even use so much of His divine majesty, as He did in His miracles; there was no difference between His manner of living and that of all other people.

What if Jesus had constantly used His divine attributes? Who could have taken Him as a prisoner, or who could have nailed Him to the cross, if He had made use of His divine omnipotence? He made use of His divine power whenever He wanted to, as for instance, when He changed water into wine, when He fed the thousands with but a few loaves of bread and some small fishes, when He healed the sick, when He cast out devils, when He stilled the storm, when He raised the dead, etc.

But He did not constantly display His equality with God. He emptied Himself and made Himself of no reputation. While He possessed all divine attributes, He laid aside for a while their constant and regular use.

More of this, God granting, in our next study on Phil. 2.

J. P. M.

THE PRICE OF HUMILITY

(Continued from page 66)

administered. This requires various offices that must be filled by someone. Meetings must be held to counsel the work of the church. Pride and vain glory, so natural to our flesh, does not meet these needs. As the scene in the upper room shows, it causes necessary tasks to be left undone. For when there is a task to be done whereby others will be served pride asks: why should I do it? What are others doing? Am I doing more than my share? Will I receive recognition for my service? Will my constant willingness to serve on every occasion only strengthen others in the idea that they are above such tasks?

We Learn The humility, however,
In Faith which we learn from the
Lord Jesus in faith-born
thankfulness for His redeeming humility
thinks differently. Its interest, awakened
by grateful love, centers in seeing that
needed tasks are done, that the needs of
others are met. With such an interest
Christian humility can forget about rights,
forget about what others are doing or not
doing, forget about recognition, and be
ready to render ever new service. Such
humility is the measure of greatness in
Christ's kingdom. Jesus says: "He that
is greatest among you, let him be as the
younger, and he that is chief, as he that
doth serve." We can come to it, how-
ever, only by looking always anew to the
precious redemption which our Savior
won for us at the price of deep humility.

C. J. L.

WRESTLING WITH GOD

GEN. 32: 22-32

Come, O thou Traveler unknown,
Whom still I hold, but cannot see!
My company before is gone
And I am left alone with Thee;
With Thee all night I mean to stay
And wrestle till the break of day.

Yield to me now, for I am weak,
But confident in self-lespair;
Speak to my heart, in blessings speak,
Be conquered by my instant prayer.
Speak, or Thou never hence shalt move,
And tell me if Thy name be Love!

My prayer hath power with God: the grace
Unspeakable I now receive;
Through faith I see Thee face to face —
I see Thee face to face and live!
In vain I have not wept and strove —
Thy Nature and Thy Name is Love.

CHARLES WESLEY.

Siftings

BY THE EDITOR

Last month American missionaries in China were traveling as fast as they could to escape from Communists. Three had been killed northwest of Hankow on January 7. There were about seventy Lutherans among the mission personnel trapped by the Communist advance in the Yangtze river valley, twenty of them Americans and the rest Norwegians. U. S. consulates had warned all missionaries living north of the Yangtze in central China that they risked being captured if they stayed at their post. Some refused to leave. "Chinese communists have become increasingly hostile toward Americans during the past months," a missionary explained. "Everytime Congress appears ready to give Chiang Kai-shek a loan, the Communists take it out on us." The situation in central China is getting worse and action is being taken to move temporarily the missionaries stationed there to urban centers where doors are still open.

* * * *

Mr. Louis P. Lochner, the writer, said that he was impressed by the fact that amid the great destruction in Germany, "somehow the Luther monuments have escaped." The *St. Louis Lutheran* quotes him as saying: "The first I came to was the famous one of the reformer. All was destroyed all around. A 'blockbuster' had come down about 100 feet away. There was Luther — standing defiantly. In Augsburg, the church where Luther had preached again and again — all was smashed and gone, but the church stood. Luther's birthplace and place where he died, the Luther memorials were unscathed, were just as they were before. The place in which Luther had translated the Bible stood there undamaged. I went on to Wittenberg. I was near enough to notice that the church still stood there and that its wonderful bronze gates on which the Ninety-five Theses had been put still stood there."

The Selective Service headquarters has released figures showing that the exemption of divinity students from the draft did not cause a rush of young men to the seminaries during the war years. Compiling figures from the reports of 561 recognized theological schools, Selective Service says that these schools were gaining in enrollment during the three years preceding the war at a rate of three or four per cent a year. During the next four years this rate of increase dropped to one per cent. Immediately after the war and during 1946-47 the increase rose to fifteen per cent above the 1941 enrollment.

* * * *

Two-thirds of the Lutherans in America have been co-operating closely in their work. But that is not enough. Time has come to consider "some form of organic union," Dr. Ralph H. Long reported to the executive committee of the National Lutheran Council in Richmond, Virginia. "In student service, in American missions, in welfare, in relief activities, and in other fields, we have learned to work together," Dr. Long's statement continued. "The results are patent in the reports of our divisions, departments, and commissions — results which would have been impossible to attain without pooling our resources. There are voices . . . which are becoming increasingly more vocal, advocating co-operation in fields that now are regarded as the distinct prerogative of the separate bodies," he added. "That must naturally lead to the question of co-operation in all fields of endeavor, and ultimately to the question of consolidation." Dr. Long neglected to add that such co-operation cannot be based on, what is called today, the ecumenical spirit of Lutheranism. That phrase is thrown about today with some vigor and dash, but it does not alter the picture: We are separated by differences of doctrine and until we are of one mind and one spirit co-operation is out of the question, not because our flesh doesn't want to, but because Scripture forbids it, flatly and unconditionally.

The Northwestern Lutheran

What about released time and other devices for strengthening religious education? asks Wesner Fallaw in a recent issue for the *Christian Century*. He replies, "Released time religious education continues to be warmly debated. Whatever one's views may be about this plan for releasing children on school time, at the request of parents, for an hour or more a week to study in the church of their choice, one must agree that the national picture is a very irregular one. I have reached two convictions about released time. First, it has reached the zenith of its development and therefore it will never solve the problem of providing the growing generation with adequate religious education. Second, it is just as well to look for better plans, for sectarian overtones and the smearing of the boundary between church and state raise potent objections to the released time idea." More and more the realization is growing that released time is not the cure-all for religious education. More and more attention is being drawn to the Christian Day School, as it should be. The founding of parochial schools is encouraged in those Lutheran synods which previously were extremely cool to the idea. May the Lord open more eyes to the value of the Christian Day School.

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In Covington, Indiana, the citizens began the new year by reading the Bible. The mayor read for the first three minutes, then 160 other readers took half-hour turns until the whole Bible had been read in about four nights and three days. The mayor said: "We hope to start a movement that will sweep the nation. We urge other towns to adopt this idea. We want the folks in our town to follow the Bible throughout the new year." It sounds good, but you can't start Bible reading as you would start a pump — by priming. Only a deep love for the Savior and for His Word will do that, not marathons.

THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

P R E S I D E N T
REV. JOHN BRENNER
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Dear Co-workers in Our Wisconsin Synod:

Reporting to the members of our Synod on the special convention of January 17 and 18, 1945, Milwaukee, Wisconsin, the Building Fund Committee says:

"The following are the principal resolutions which were adopted, dealing with the projects at our institutions in Saginaw, Watertown, Mobridge, and New Ulm, and including the proposal to make a substantial addition to the Church Extension Fund. It was RESOLVED,

- 'that the Synod recognize the needs as set forth in the Prospectus;
- 'that the Synod authorize the Building Program and the increase in the Church Extension Fund, substantially as set forth in the Prospectus; and that this resolution be put into effect when the necessary money is at hand;
- 'that the Synod proceed with the collection of this money at once and bring it to an early and successful conclusion;
- 'that for the purpose of coordinating the entire program the Board of Trustees be instructed to review and, if necessary, adjust the plans and specifications submitted by the various boards, and present their findings to the Joint Synod or the General Synodical Committee for final action;
- 'that the Synod establish the sum of approximately \$1,000,000 as the goal for this collection'."

Under the leadership of the Building Fund Committee, the most of our congregations responded so willingly that it was possible to report to the Watertown Convention that the goal of approximately \$1,000,000 had been reached, and the Committee was discharged with thanks.

THE CHURCH EXTENSION FUND

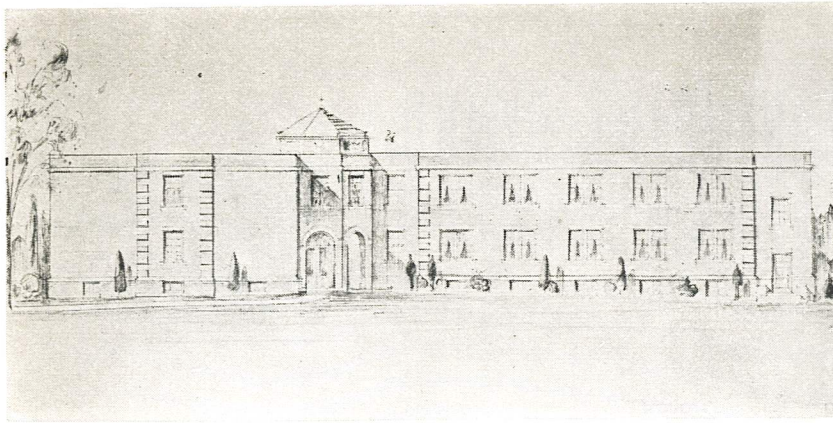
Thereupon the sum of \$200,000 was released to the Church Extension Fund. But the Synod had already authorized a loan of \$165,000 to the Fund, and the General Mission Board soon found that the remaining \$35,000 together with the regular returns from loans would not suffice to provide the necessary chapels and parsonages urgently needed by our missions. The Board asked for a special collection by which the Fund would be brought to the level of \$1,000,000. A committee studied the situation very carefully and recommended a special collection for this purpose.

OUR BUILDING PROJECTS

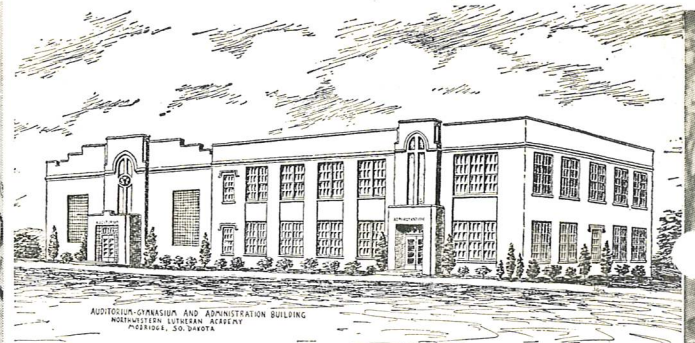
Pursuant to a resolution of the Synod, the most pressing needs of our institutions had been met with temporary buildings or permanent changes in the existing plants. The Watertown Convention voted \$65,000 for a girls' dormitory in Mobridge and \$15,000 for an addition to the Service Building in New Ulm.

As far as the larger projects are concerned, it had to be reported that building operations had not been begun.

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Proposed Girls' Dormitory
Dr. Martin Luther College, New Ulm, Minnesota



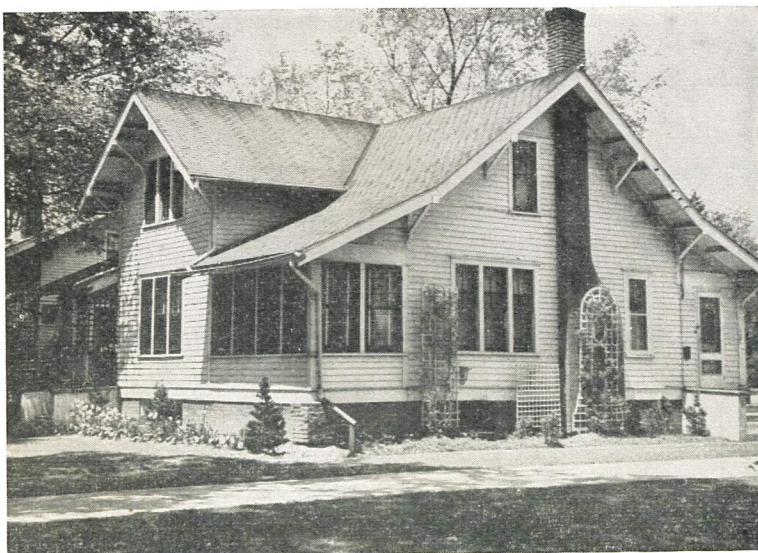
Proposed Administration Building and Gymnasium
Northwestern Lutheran Academy, Mobridge, South Dakota

THE EXTREME NEED OF OUR MISSIONS

Until a few years ago it was not difficult to find buildings to be used as chapels for new missions or rent parsonages for our missionaries. Schools, or abandoned stores, or a room in a civic building, or a funeral home, or other buildings could be obtained for temporary use as a place of worship. In those days a mission could be started without an immediate large outlay of money. Today, however, under present economic conditions we must either buy or build chapels or parsonages, or leave the mission field to others. Buildings, halls, or rooms formerly used for worship are being sold or are used for business. This causes emergencies that demand immediate action even at present high prices.

Your Mission Board is constantly confronted with the perplexing problem of how to buy or build when funds for that purpose are not available. The \$200,000 placed into the Church Extension Fund from the First Million Dollar Collection is now working for Christ in many of our mission fields. If it had not been for that offering, some of our new missions would not be in existence today.

Our housing and chapel needs are now greater than ever. At present we have requests from missions for loans amounting to over \$175,000 and we have less than \$40,000 on hand. Besides, many more requests for loans are being anticipated. If these requests cannot be met, two things will result: first, a curtailment of our Synod's work in some of our present mission fields, and secondly, a suspension of further efforts to expand our Synod's mission endeavor. That dare not happen. Mission work is the life of the Church. We dare not forget our Savior's "Go and preach."

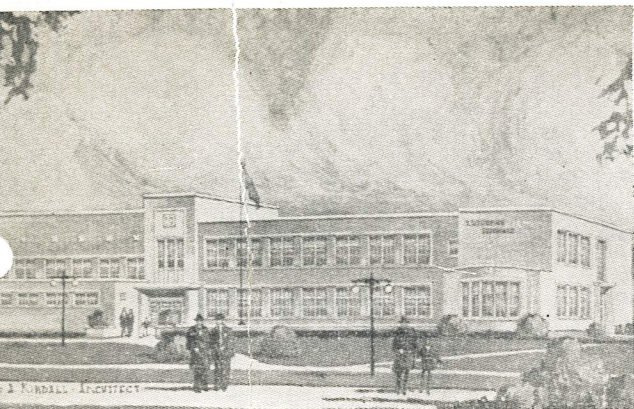


Parsonage, Elkton, Michigan

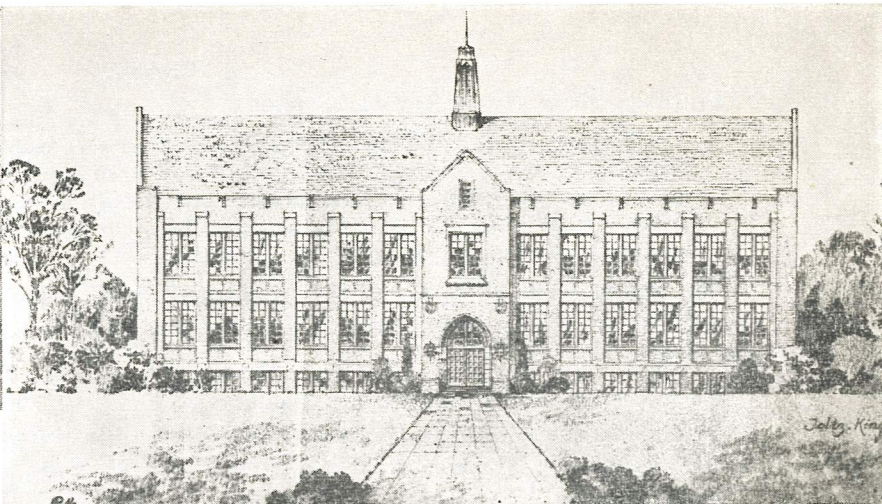


Chapel and Parsonage, Estelline, South Dakota

A FEW EXAMPLES OF THE TYPE OF STRUCTURES ACQUIRED BY



Proposed Administration Building and Gymnasium
Michigan Lutheran Seminary, Saginaw, Michigan



Proposed Administration Building and Library
Northwestern College, Watertown, Wisconsin

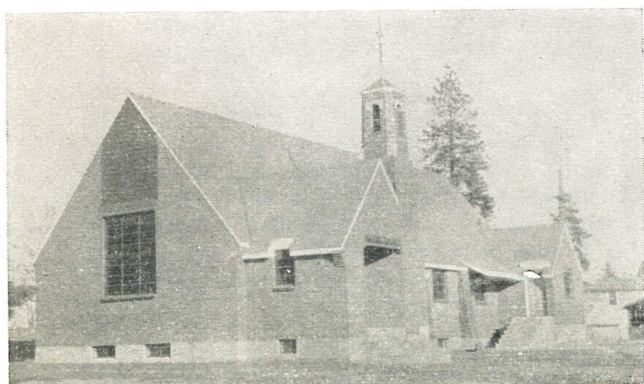
OUR APPEAL

Your Mission Board therefore comes to you with the urgent appeal that you give this present collection your wholehearted support so that the allotted \$400,000 may very soon become available for the sorely needed buildings. When these monies are forthcoming our Synod's mission work will no longer be hindered by an inadequate Church Extension Fund. Some of our older missions as well as our new missions can then be helped to acquire their own church home.

The Church Extension Fund is a loaning fund. Monies granted from it are not gifts to mission congregations, but loans to be returned by them in small but regular payments. In other words, after your donation to this Fund has helped to build or buy a chapel, or a parsonage, or a school in one mission, it will eventually be returned to the Church Extension Fund and be made available to another mission.

Let us remember the unbounded blessings with which our Savior showered our Synod during the past hundred years and then the amount asked for will certainly not be too great. All that we do is to His glory and for the salvation of souls which He purchased with His blood.

THE GENERAL MISSION BOARD.



Trinity Church, Spokane, Washington



St. Luke's Church, Saginaw, Michigan

MISSIONS WITH THE HELP OF THE CHURCH EXTENSION FUND

REASON

Professor Reim says in one of his letters:

"The last clause in the second Resolution ('that this resolution be put into effect when the necessary money is on hand') was by the Synod itself interpreted to mean that the entire funds must be on hand before any of the projects may be carried out. By this the Synod not only went plainly on record against incurring any new debt, but also sought to guard against the danger of leaving some part of the program unfinished."

The sum on hand, \$855,131, as of November 17, 1947, will not cover the cost of the projects; building materials still are scarce; and to contract on a cost **plus** basis, would be very much like signing a blank promissory note.

Therefore the Synod adopted the resolution

"to continue the Wisconsin Synod Building Fund Collection, increasing it by \$1,000,000, 60% of which is to be for buildings, 40% for Church Extension Division, as the monies become available."

The Conference of Presidents was authorized to make the arrangements for this special collection. This body appointed President Paul Albrecht and the Pastors Chr. P. Kock and H. C. Duehlmeier as the Wisconsin Synod Building Fund Committee, and these brethren have consented to aid you in every possible manner in finishing the task that we have undertaken out of love for the Lord and for His Cause. The Treasurer's Committee has kindly consented to continue in the service.

At a recent meeting of the Executive Committee of the Board of Trustees with the Presidents of the four institutions concerned, the situation was viewed and discussed from every possible angle. Suggestions made by various brethren were given careful consideration. The group arrived at the opinion that we should abide by the original resolutions and plans of the Synod.

But our future needs will again be studied carefully. The plans submitted by the various boards will be compared and an attempt will be made to apportion the available monies to the institutions according to their actual needs. No time that could have been saved will be lost *if we only speed up* this continuation of our Wisconsin Synod Building Fund Collection.

I have presented the situation to you as factually as possible. It will not be necessary, I feel, to make a special appeal to your love. By your contribution in the past you have proved that you recognize and feel the emergency and that you want to do all that is in your power to provide our churches and missions with the sorely needed workers. The obstacles with which we have met are merely tests of our faith, and the Lord will surely grant us grace to overcome them. Let us pray and in His strength work faithfully.

Sincerely yours,

JOHN BRENNER.

Dear Friends:

This folder is being sent to you to acquaint you once again with the purpose of the Wisconsin Synod Building Fund Collection, and to enlist your wholehearted support.

This collection was begun nearly three years ago. The aim was to raise sufficient funds to erect the proposed buildings, architect's drawings of which appear herein, and to bring the Church Extension Fund up to a level where it would be adequate to the needs of our Synod. These are needs which must be supplied if we are to do the work which the Lord has assigned to us.

Times and conditions have changed, but the needs certainly have not changed.

The Board of Trustees and the boards of the affected educational institutions are doing all in their power to get the proposed building projects under way. But there is no escaping the fact that we will need an additional million dollars to carry out the program on which we agreed.

It is true, you have contributed once already for this cause, and the original goal of "approximately one million dollars" has been reached and surpassed. For this we thank God. But the money, although on hand and waiting to be used for the exalted purpose for which it was given, cannot be used because it is not enough to cover the cost of the projects and we are determined that there shall be no debt. (Only the \$200,000 which had been earmarked for the Church Extension Fund is now working in the Lord's Kingdom.) Let us therefore gladly and without delay bring another substantial offering so that the monies on hand may not lie idle much longer but be used for the great purpose for which they are intended. Our love for our Savior and His Kingdom will not permit us to do otherwise.

P. G. ALBRECHT, *Chairman*
Wisconsin Synod Building Fund Committee

HOW TO EMPTY OUR CHURCHES

SOME feel that the hope of our Lutheran Church in America lies to a great extent in a greater efficiency of its organization. These would do well to consider seriously the opinion of Dr. Alec Vidler, editor of the Anglo-Catholic British Monthly *Theology*, as was reported in early January by *Time Magazine*.

Visiting churchman Vidler reported: "The first thing that has struck me is that America is now much more religious than Britain. People here go to church much more, and I am told that church attendance has tended to increase since the end of the war. Your churches appear to be flourishing institutions, and they strike me, even if they do not strike you, as fabulously opulent."

Dr. Vidler, however, found church conditions here "curiously depressing." It reminded him of the "prodigious religiousness" in Britain during the last century: "All that business and efficiency in organizing religious services and activities, served, I am sure, as a cushion against the hard impact of the living God. Our churches were like comfortable and well managed religious clubs, in which we felt nicely at home, in which we felt good, in which we even wanted to be better, at least on Sunday evenings when singing particularly lush hymns. . . ."

In modern Britain, times have changed: "While our churches are metaphorically, if not literally, falling into ruin, the disturbing and restoring presence of the living God is becoming an experienced reality amid the ruins. . . . In the U. S. A., it seems to me, the cushion of religious efficiency and prosperity is still doing its comfortable, but fatal work. . . ."

"But what shocks me most of all is the character of the preaching that seems

to prevail in your church. . . . So far as I can ascertain, the paradigm of American preaching is: 'Let me suggest that you try to be good.' Moralistic homilies are still the order of the day. . . .

"Who preaches sermons that are genuine expositions of the text and sense of Scripture, bringing to bear the great Biblical themes of God's judgment and mercy upon men who are dead in their complacency, self-confidence or pride? Your preachers are still advocating justification by good works of one kind or another (maybe very orthodox or very 'Catholic' good works); they are not proclaiming the Gospel of salvation by faith in Jesus Christ. . . . You are still preaching the Law, and a pretty easy going or romantic Law at that."

No one can deny that judging from many recent sermon books, also among Lutherans, the trend in preaching has been in the direction of the pattern set by Fosdick who presents Christianity as a noble experiment, which is well worth a sincere trial. They have made the Gospel of Christ a new patch to be sewed on the old Law religion. In short, no longer believing in the Gospel of Christ as God's power unto salvation modern preachers must take the teeth from God's Law, for they no longer have a Gospel with which to comfort the contrite heart with the assurance of God's forgiveness. Those who are filling the church with sermons intended merely to please the hearers "who need no repentance," are by virtue of such sermons already emptying the churches of tomorrow. Let members thank God if they still have pastors that expound the Scriptures, letting the Law be, as is God's will, a school master to lead them to Christ that they might be justified by faith in Christ Jesus.

G. W. FISCHER.

RAVAGES OF WAR IN BERLIN

BY DR. HENRY KOCH, MORRISON, WISCONSIN

AT times we are inclined to complain about hard times. In reality we have no reason to complain. A comparison with other countries and people should teach us only too quickly that our

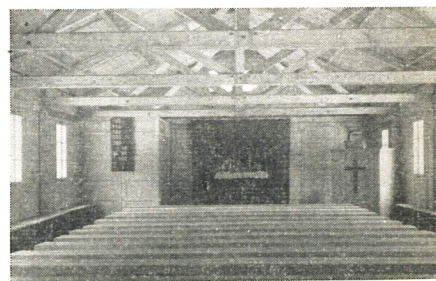
lot is a very fortunate one in comparison with that of other European countries. The Lord has graciously spared us the ravages of the last war. We may lack a few commodities, prices may be soaring,

but we can still obtain the necessities of life. We are not surrounded by ruins, do not have to live in greatly demolished and fireless homes. We at least have our plentiful "food and raiment" and should therefore be contented.



Pastors: H. Amling, H. Petersen,
Dr. H. Koch

As Christians we should be doubly grateful, for we can worship without any hindrance from any side according to the dictates of our own conscience. Our churches and homes are not bombed. Let us not say: "It can't happen here." Just as it happened in Europe and especially in Germany, it can happen here too, if we fail to repent and remain faithful to the faith of our fathers as revealed in His Holy Word.



The Portable Chapel Where Services
Are Now Conducted

To show you that we have due reason to be thankful will you permit the writer of this article to lead you in spirit into the Land of the Reformation, into the capital of Germany, and to show you, how our sister congregations lost their churches in the terrible bombings of the last world war and are now forced to wor-

ship either in rented church buildings or in humble portable churches such as the pictures reveal.

In Berlin there are three congregations of the Ev. Luth. Free Church of Saxony and other States, one mother congregation in Berlin-Steglitz, the other two in Berlin-Neukoelln and in Berlin-Nord. These congregations, members of the Free Church, are affiliated with our own Synodical Conference. Already in times of peace our sister synod, the Honorable Missouri Synod, supported the Free Church to a very great extent in various mission endeavors. After this world war



The Church In Berlin-Steglitz
Before the Bombing

this support has been greatly increased due to the terrible plight of the brethren and sisters in the faith. It is an admirable work done by our sister synod, the same kind of help that is being accorded the Lutheran refugees from Poland, now in Germany, by our own Ev. Lutheran Joint Synod of Wisconsin. Formerly our synod supported the Lutheran Free Church in Poland, now we are stretching our helping hands across the seas to the poor and destitute refugees from Poland, located in various parts of Germany. That this help is being greatly appreciated is borne out by many letters which we have received both by the members of the Saxon Free Church as well as by the refugees from Poland. The help that is being offered by the Lutheran synods of our Synodical Conference is being received very gratefully. It reveals to them that bond of fellowship of faith and love in Christ.

The congregation in Berlin-Steglitz is the mother congregation of the following

congregations, whose unfortunate lot we should like to picture at first. The church in Berlin-Neukoelln was completely bombed out. Services can no longer be held on the premises and a project of rebuilding would be too costly at present. Services are being held for the time being in a chapel rented from the Baptists in Berlin-Johannisthal. Pastor F. Schlottmann was the pastor until recently. He has retired because of old age.

In Berlin-Nord there was a model chapel, but it served its purpose for the faithful group. This chapel was also destroyed by bombs. Now the Missouri Synod has presented the members with a portable chapel similar to the one shown in the picture and the congregation is very grateful for this renewed opportunity to worship. How would we feel, if our churches and chapels were destroyed by bombs and had to be satisfied with humbler and less pretentious church edifices? Pastor H. Willkomm is the present pastor. He is the son of the sainted Dr. Martin Willkomm, one-time Rector of the Ev. Luth. Theol. Seminary at Berlin-Zehlendorf.

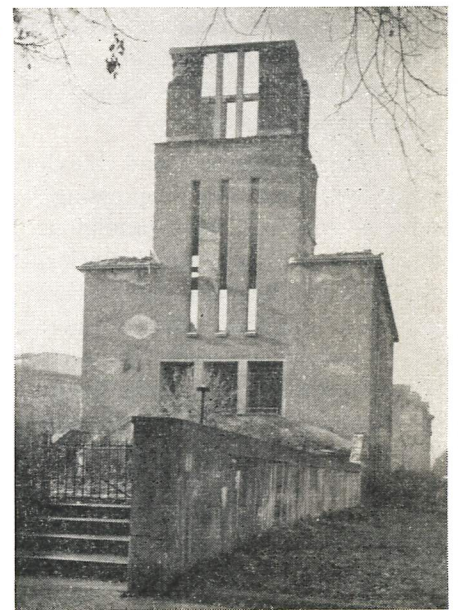
The Seminary too has been almost completely destroyed by devastating bombs. For the time being the seminary has found a home in Gross-Oessingen in the Lueneburger Heide in the British Zone of Germany. Later on it is to be located in Oberursel in the Taunus near Frankfurt am Main in the American Zone. About twenty students are studying theology at the Seminary at the present time. What a zeal in such critical times! Most of the young men have lost practically everything and are looking into a bleak and dismal future and still their spirit and courage are undaunted. Such is and must be the fibre of young men, who wish to serve their Lord in His vineyard.

The chapel in Potsdam, the royal city of the Prussian kings, escaped destruction as did the Palace of Sanssouci, the creation of Frederick the Great of Prussia. The English historian Carlyle has acclaimed him to have been one of the really great rulers of this world. Pastor Thoeke was the last resident pastor of the congregation in Potsdam. Because of ill health he had to give up his work. The small band of faithful Christians, who stayed

The Northwestern Lutheran

behind, is now being served by the pastors of neighboring Berlin.

For fifteen years the writer of these lines was privileged to be a pastor of the mother congregation in Berlin-Steglitz and to found the various above-mentioned daughter congregations in Berlin-Neukoelln, Berlin-Nord and in Potsdam. It is with a sad heart that he now has to observe how the cruel war has ravaged the once blooming vineyards of the Lord. He cannot but admire the undaunted courage of the faithful members, who in spite of all tribulation that has befallen them have remained faithful to their Savior and their Church. Not even the

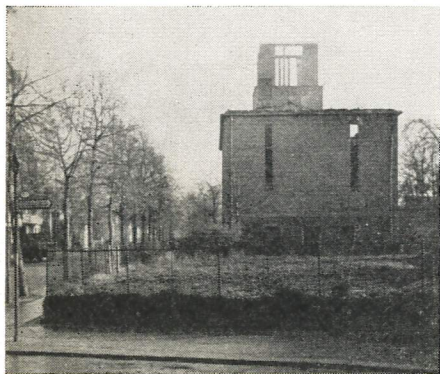


Berlin Church After the Bombing

oncoming Russians, whose ill fame went before them, caused them to flee. They went down in defeat before man, but stood upright for the cause of their Lord. Only a blessed eternity will reveal the many hardships and the courageous faith of those exemplary Christians, and we Lutherans can only be proud of them. May their reward be great in heaven! To the glory of God and to the everlasting credit of the Pastors H. Petersen and F. Schlottmann be it also said that they did not forsake their flocks in the critical hour, when the enemy captured the city. They were no hirelings, but true shepherds of their flocks.

The congregation in Berlin-Steglitz, of which the writer was a pastor during the years 1921-1936, was a self-supporting

congregation almost from the very beginning and even contributed much toward the church at large, and still is a self-supporting congregation in spite of all the destruction that the war has wrought in her midst. Bombings and death by hunger and starvation have decimated the ranks. One of their leading members, and a great contributor toward the cause of the kingdom of God was Dr. H. Heylandt, a renowned scientist in the field of liquid air. After the war he was taken to Russia to work in his field. His death in the foreign land was reported recently. In him the Free Church of Germany lost a warm friend and a zealous supporter.



Rear View of the Destroyed Church

The congregation in Berlin-Steglitz is one of the older congregations of the Ev. Luth. Free Church. In the year 1949 it will, God willing, be able to celebrate its fiftieth anniversary. In the early days the first members were served by other pastors of the Free Church. The first resident pastor was the Rev. H. Amling, now retired and living in Maywood, Illinois. He served the congregation from 1899-1919. During the interim Dr. H. Nau, now President of Greensboro College in North Carolina, one-time missionary in India, served the congregation till the beginning of the year 1921. Then the writer of these lines became their pastor for fifteen years and now Pastor H. Petersen, the President of the Free Church, is in charge.

Pastor H. Petersen was the official guest of the Missouri Synod at its centennial convention held in July of last year. With him came, also as official guest, Kirchenrat Schultz of the Breslau Free Church, the oldest Free Church in Germany that broke away from the Prussian

Union after hard and bitter strife and much persecution almost at the very beginning of the union in the year 1830. A God-pleasing union has now been effected between the larger Breslau Free Church and the smaller and later Free Church of Saxony according to the most recent reports. This is highly gratifying news and will surely be a great comfort to the brethren in their arduous tasks in these trying times.

Both pastors were also the guests of our Joint Synod of Wisconsin at its last convention held in August of last year at Watertown, where both granted us an opportunity to hear their cause and their report on church conditions in the Land of the Reformation at the present time. They also conferred with our theological faculty at our Seminary in Thiensville and with our President, the Rev. John Brenner of Milwaukee, on the same subjects.

We were privileged to have them as our personal guests for a few days. Those were wonderful days of reminiscing. During this visit with them and the former pastor H. Amling, the local pictures were taken in front of the church and the parsonage in Morrison, Wisconsin. In the picture before the parsonage, which portrays the three pastors of the Berlin congregation, the central figure is that of the first pastor, H. Amling, the other is Pastor H. Petersen of Berlin. In the picture before the church the tall gentleman is Kirchenrat Schultz. He is one of the leading men of the Breslau Free Church and was greatly instrumental in bringing about the union between the two churches. Both he and Pastor Petersen are staunch defenders of true Lutheranism in the present Russian Zone in Germany.

In the spring of the year 1928 the congregation in Berlin-Steglitz built its beautiful and impressive church, a creation of one of the foremost German architects, A. Salvisberg. It was erected at the price of 250,000 marks and was the pride of the congregation. Many students of church art came from far and near to see the church and study its art and its altar of mosaic. In one nightly air raid in the month of August of the year 1943 the church was destroyed by bombs and resulting fires and is now un-

sued for worship. Attempts are being made to rebuild the inside and to erect a roof. All this would cost an additional \$15,000 approximately, but the funds and the material for such a rebuilding are lacking. May some good friends be found, who will enable them to rebuild in the course of time, for the little portable chapel, seating about 140 persons, is growing increasingly small. The aftermath of the terrible war has led many Germans to true repentance and induced them to seek God in His sanctuary. The mission opportunities are great indeed, but the laborers are so few. Two of the pictures show the church before and after bombing from the front. One of the pictures gives the rear view, the other the small and humble portable chapel, which nevertheless serves its purpose and is a kind present of the Missouri Synod to the congregation. The other view shows the inside of the chapel. Does not the thought strike you, my dear reader: What would we do, if our own churches were destroyed in like manner? Would we too remain faithful to our Lord and still be grateful?



Pastors: Kirchenrat Schultz, H. Amling, H. Petersen, Dr. H. Koch

The Jews wept, when they beheld the temple erected in the days of Ezra and Nehemia and compared it with the one built by Solomon, but they were glad to have a place of worship. Many tears have been wept across the seas in the Land of the Reformation because of the many devastated churches, but they are nevertheless grateful to worship their Lord in humbler surroundings in spite of all the heartaches of hunger and cold, sickness and death. A courageous faith is required to stand up under such trying conditions.

ORGAN DEDICATION

ST. MATTHEW'S EV. LUTH. CHURCH
Marathon, Wisconsin

On Sunday, August 3, 1947, St. Matthew's Lutheran Church of Marathon, Wisconsin, was privileged to dedicate its new electric Hammond organ to the service of the Triune God. Prof. R. Janke of our Dr. Martin Luther College at New Ulm, Minnesota, preached the dedicatory sermon, based on Ps. 150.

In the evening an appropriate organ recital was given by Mr. A. Wilbrecht, Principal of Our Savior's Lutheran School, Wausau, Wisconsin. Pastor Edw. Kionka, Wausau, Wisconsin, delivered a brief address, fitting the occasion.

E. E. KOLLANDER.

CALENDAR OF CONFERENCES

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST

Time: April 13-15, noon to noon.

Place: Trinity Lutheran Church, Spokane, Washington. M. J. Witt, pastor.

Sermon: E. Schulz; substitute T. A. Adascheck. Sermon Critic: T. Stern.

Exegesis: Old Testament, Amos 3, 9ff., E. Kirst; New Testament, I John 1, 8ff., L. Grams; Homiletical Study, Matt. 11, 25-30, V. Greve; Trends in Church History, W. Lueckel; The Practical Application of Matthew 28, 19-20, in the Light of Scripture, M. J. Witt; Tithing, T. Adascheck; The Names of Jehovah, F. Tiefel.

E. O. SCHULZ, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

Time: March 30, 10:00 A. M., to April 1.

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

Essays: Exegesis, Rom. 13, 1-7, Zickuhr; The Doctrine of the Call, Bode; An Examination of the Passages Usually Adduced Against Unionism, Gehrke; Does the Bible Teach that Only Christians of the Apostolic Age Would Possess Miraculous Powers?, Sauer; Church Discipline as Carried out by the District or Synod, Meier.

Sermon: Ten Broek, Walther.

K. G. SIEVERT, Secretary.

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CONFERENCE OF THE ASSOCIATION OF LUTHERAN HIGH SCHOOLS

The Association of Lutheran High Schools is convening in conference at Luther Institute, March 12-13, 1948.

1. Sanctification and Its Implications for Christian Education, A. C. Mueller.
2. The Place of Biology in the Curriculum of a Lutheran High School, Walter G. Peters.
3. Panel: Lutheran High School Boards in Action. a) In the Area of Staff Relations, E. F. Langrehr; b) In the Area of Business Relations, J. A. Fleischli; c) In the Area of Public Relations, J. J. Schmeling.
4. The Functioning Library in a Lutheran High School, Virginia L. Aamodt.
5. Elements of an Accounting System for Lutheran High Schools, B. Freudenburg.

E. F. SAGEHORN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Werner, Richard, in St. Peter's Church, West Allis, and in Homehurst Mission Congregation by G. Fischer; assisted by Gerhardt Schmeling; Septuagesima Sunday, February 8, 1948.

Boldt, George, in St. Peter's Church, Theresa, Wisconsin, by L. Hallauer; Sunday, January 11.

CHANGE OF ADDRESS

Pastor

Habben, A. B., 723 N. Hewett, Hastings, Nebr.

CORRECTION

On page 63 of the February 15, 1948, issue of the Northwestern Lutheran you have listed under West Wisconsin District Budget "J. B. Eberhardt, Oskaloosa, \$67.27." Please correct is to read: "J. B. Erhart, Oskaloosa, \$67.27."

ACKNOWLEDGMENTS AND THANKS

Northwestern College acknowledges with sincere thanks receipts of the following during the past six months:

Friend's Congregation and Jung Seed Company, Ft. Atkinson — 31 bags potatoes and vegetables, honey, canned goods, nuts, lard, cheese, coffee, groceries; cash \$59.50.

Rev. Nitz, Waterloo — 16 bags potatoes and vegetables, canned goods, cheese.

Rev. Von Rohr, Hartford — 14 bags potatoes and vegetables, 13 cases canned goods, 53 pounds butter, 30 pounds coffee, bread, cakes, cheese and groceries.

Rev. Zank, Newville and Deerfield — 17 bags potatoes, vegetables and fruit, butter, cheese, lard, eggs and nuts; cash \$5.00.

Rev. Habeck, Weyauwega — 27 bags potatoes, vegetables and fruit; cash \$57.00.

Rev. Nicolaus, Helenville — 10 bags potatoes and vegetables, lard and canned goods.

Rev. Liesener, Oak Grove — 7 bags potatoes and vegetables, canned goods.

Trinity Congregation, Manitowoc — 2 dozen dish towels.

Rev. Lorenz, Slades Corners — 3 bags groceries, 52 quarts canned goods, eggs and cookies.

Rev. Marti, Kekoskee — 16 bags potatoes, vegetables and fruit, 43 quarts canned goods, lard.

Ed. Menz, Lake Mills — 1 bag apples, 3 quarts jam.

Immanuel Lutheran Circle No. 1, La Crosse — 4 pairs pillow cases, 2 dozen towels.

Trinity Ladies' Aid, Watertown — 5 dozen towels.

For dormitory furniture: \$20 from Trinity Congregation, Rev. Arnold Schultz, Milwaukee; \$10 from Ladies' Aid, Reedsville; \$10 from Ladies' Aid, Medford; \$10 from Ladies' Aid, Greenville; \$5 from Lutheran Ladies' Mission Society, Lake Mills.

For Northwestern College Library Fund: \$9 from Rev. A. Maaske, Newburg (Memorial Wreath for Mr. Walter Grotelueschen); \$55 from Mrs. Wm. Kansier, Milwaukee. From Mr. W. Pfughoft, Medford, \$50 for a needy student. From N. N. \$2,000 for the purchase of books for the library.

E. E. KOWALKE.

SOUTHEAST WISCONSIN DISTRICT

October, November, December, 1947

Arizona Conference

| Reverend | Budgetary | Non-Budgetary |
|---|-----------|---------------|
| N. Berg, Globe..... | \$ 54.05 | |
| G. P. Eckert, Casa Grande..... | 78.03 | |
| G. P. Eckert, Coolidge..... | 51.35 | |
| W. R. Hoyer, Flagstaff..... | 29.35 | |
| F. G. Knoll, Redeemer, Tucson..... | 336.32 | |
| Louis E. Pingel, Resurrection, Phoenix..... | 59.59 | |
| Robert Wm. Schaller, Zion, Phoenix..... | 528.62 | |
| E. Arnold Sitz, Grace, Tucson..... | 291.45 | |
| Marvin Volkmann, Douglas..... | 116.82 | |
| Marvin Volkmann, Warren..... | 33.40 | |

Dodge-Washington Conference

| | | |
|--|----------|-------|
| Ad. von Rohr, Vacancy Pastor, St. Petri, Theresa.... | 56.57 | |
| G. Bradtke, Kripplein Christi, Town Herman..... | 243.00 | 12.50 |
| Frederic Gilbert, Cedar Lake..... | 35.75 | |
| Frederic Gilbert, Slinger..... | 61.90 | |
| Harvey Heckendorf, Town Lomira..... | 311.08 | |
| Harvey Heckendorf, Town Theresa..... | 148.55 | |
| H. J. Lemke, Lomira..... | 621.70 | 30.00 |
| W. O. Nommensen, Town Addison..... | 5.00 | |
| W. O. Nommensen, Town Wayne..... | 501.79 | |
| E. P. Pankow, Hustisford..... | 987.00 | |
| W. Reinemann, Huilsburg..... | 563.71 | |
| Ad. von Rohr, Hartford..... | 904.70 | 8.00 |
| W. P. Sauer, West Bend..... | 1,609.91 | |
| H. J. Schaar, Brownsville..... | 953.35 | |
| Alfred C. Schewe, Emmanuel, Town Herman..... | 149.04 | |
| Alfred C. Schewe, Zion, Town Theresa..... | 112.06 | |
| William F. Schink, Woodland..... | 499.60 | |
| F. Zarling, Iron Ridge..... | 533.01 | |

Eastern Conference

| | |
|--|--------|
| Paul A. Behn, Fairview, Milwaukee..... | 355.53 |
| Geo. W. Boldt, Lannon..... | 440.81 |
| John F. Brenner, Pewaukee..... | 279.18 |
| E. Ph. Ebert, East Troy..... | 463.29 |

| | |
|---|----------|
| R. L. Wiechmann, West Granville..... | 664.33 |
| L. Hallauer, Homehurst, West Allis..... | 46.95 |
| L. Hallauer, St. Peter, West Allis..... | 74.36 |
| Eugene Hinderer, Hartland..... | 290.00 |
| G. R. Hillmer, Bluemound, Wauwatosa..... | 117.73 |
| G. R. Hillmer, Hampton Heights, Wauwatosa..... | 36.85 |
| Wm. P. Holzhausen, West Mequon..... | 413.85 |
| Armin C. Keibel, Good Hope Road, Milwaukee..... | 388.93 |
| Walther Keibel, Nain, West Allis..... | 489.50 |
| Arthur F. Krueger, Resurrection, Milwaukee..... | 319.54 |
| Henry Lange, Nathanael, Milwaukee..... | 72.15 |
| L. G. Lehmann, Mukwonago..... | 218.01 |
| Kurt A. Lescow, West Mequon..... | 699.92 |
| Carl S. Leyrer, Big Bend..... | 131.43 |
| J. Mahnke, Mt. Lebanon, Milwaukee..... | 650.84 |
| Wm. C. Mahnke, Root Creek..... | 719.36 |
| A. J. Mittelstaedt, South Mequon..... | 680.00 |
| Theo. Monhardt, Town Lake..... | 290.21 |
| C. A. Otto—Karl J. Otto, St. John, Wauwatosa..... | 641.17 |
| M. F. Rische, Kirchhain..... | 814.30 |
| J. G. Ruege, Jordan, West Allis..... | 1,411.73 |
| G. Schaller, Town Franklin..... | 375.09 |
| A. Schuetze, Calvary, Thiensville..... | 442.10 |
| Arnold Schultz, Trinity, Milwaukee..... | 748.61 |
| M. C. Schwenzen, Good Shepherd, West Allis..... | 385.07 |
| H. W. Schwertfeger, Woodlawn, West Allis..... | 360.26 |
| Harry Shiley, Waukesha..... | 1,119.44 |
| Delton J. Tills, Tess Corners..... | 1,312.05 |
| Heinrich J. Vogel, Cudahy..... | 576.06 |
| H. Woyahn, Grace, Waukesha..... | 474.17 |
| W. Zarling, Westowne, Waukesha..... | 98.45 |

Milwaukee City Conference

| | |
|---|----------|
| E. R. Blakewell, Divinity, Whitefish Bay..... | 429.26 |
| E. Blumenthal, Salem..... | 449.10 |
| John Brenner, St. John..... | 1,397.21 |
| Victor Brohm, Bethesda..... | 1,147.47 |
| R. O. Buerger, Gethsemane..... | 939.07 |
| P. J. Burkholz, Siloah..... | 2,109.00 |
| Herman Cares, Christ..... | 1,489.79 |
| J. C. Dahlke, Jerusalem..... | 1,415.34 |
| James A. de Galley, St. Paul..... | 105.00 |
| E. Ph. Dornfeld, St. Marcus..... | 2,127.33 |

| | | |
|---|----------|----------|
| G. W. Fischer, St. Jacobi..... | 1,185.78 | 454.20 |
| Arthur F. Halboth, St. Matthew..... | 795.91 | 168.50 |
| R. W. Huth, Messiah..... | 422.26 | 25.00 |
| J. G. Jeske, Divine Charity..... | 424.81 | 180.00 |
| L. F. Karrer, St. Andrew..... | 229.40 | |
| H. P. Koehler—E. W. Tacke, St. Lucas..... | 2,847.11 | 901.97 |
| A. C. Lengling, Saron..... | 795.53 | 565.00 |
| Erhard C. Pankow, Garden Homes..... | 762.51 | 2,368.99 |
| Paul Pieper, St. Peter..... | 1,483.26 | 60.00 |
| Wm. F. Sauer, Grace..... | 999.01 | 800.00 |
| W. J. Schaefer, Atonement..... | 1,241.72 | 144.00 |
| G. E. Schmeling, Bethel..... | 908.33 | 277.64 |
| Erich C. Schroeder, Apostles..... | 399.18 | 37.00 |
| R. C. Stiemke, Parkside..... | 61.94 | |
| Arthur Tacke, Zebaoth..... | 880.05 | |
| Arthur P. Voss, St. James..... | 760.00 | 205.00 |
| Luther Voss, Ephrata..... | 470.84 | |

Southern Conference

| | | |
|--|----------|--------|
| Geo. A. Barthels, Burlington..... | 746.78 | 246.78 |
| A. C. Bartz, Waukegan..... | 221.81 | |
| Carl H. Buenger—A. C. Buenger, Kenosha..... | 385.00 | |
| H. J. Diehl, Lake Geneva..... | 607.50 | |
| Walter A. Diehl, Elkhorn..... | 666.24 | |
| O. Heidtke, Morton Grove..... | 155.00 | |
| E. Walter Hillmer, St. Luke, Kenosha..... | 130.35 | |
| Chas. A. Found, Bristol..... | 500.00 | |
| E. H. Huebner, Mt. Zion, Kenosha..... | 46.20 | |
| Edwin Jaster, Epiphany, Racine..... | 297.77 | |
| Arnold Koelpin, Caledonia..... | 555.75 | |
| W. H. Lehmann, Libertyville..... | 600.00 | |
| A. Lorenz, Slades Corners..... | 1,779.25 | |
| O. B. Nommensen, South Milwaukee..... | 886.80 | |
| R. P. Otto, Wilmot..... | 575.00 | |
| W. K. Pifer, Bethany, Kenosha..... | 141.14 | |
| M. F. Plass, Oakwood..... | 700.00 | |
| Gerhard Redlin, Crete..... | 1,180.96 | |
| Julius Toepel, Town Maine, Cook County..... | 335.28 | |
| Theo. Volkert, First Ev. Lutheran, Racine..... | 561.10 | 200.00 |
| H. J. Wackerfuss, Evanston..... | 156.40 | |
| Irvin W. Weiss, Palos Heights..... | 57.33 | |
| Wm. H. Wiedenmeyer, Town Paris..... | 85.65 | |
| Wm. H. Wiedenmeyer, Town Raymond..... | 198.00 | |

Miscellaneous

| | | |
|------------------------------------|--------------|-------------|
| M. S. B..... | 10.00 | |
| Pastors' Wives Mission Circle..... | 25.00 | |
| | \$ 64,339.74 | \$ 9,634.45 |

(All following items are included in above totals)

Memorial Wreaths (October)

| In Memory of | | Sent in by | |
|-----------------------------------|-------|--------------------------|-----------|
| Pastor R. Pietz..... | | H. J. Lemke..... | \$ 37.00 |
| Pastor Reinhard Schierenbeck..... | | H. J. Lemke..... | 25.75 |
| Mrs. Ernest Schultz..... | | Ad. von Rohr..... | 8.00 |
| August Braun..... | | E. Ph. Ebert..... | 32.00 |
| | | A. C. Keibel..... | 107.00 |
| Mrs. Lydia Hillmann..... | | M. F. Rische..... | 90.00 |
| Mrs. Esther Barg..... | | Arnold Schultz..... | 7.00 |
| Stephan Kalus..... | | Heinrich J. Vogel..... | 10.00 |
| John G. Schmidt..... | | John Brenner..... | 25.00 |
| Mrs. Clara Struck..... | | P. J. Burkholz..... | 2.00 |
| Mrs. Anna Wolter..... | | P. J. Burkholz..... | 1.00 |
| Bertha Koch..... | | P. J. Burkholz..... | 5.00 |
| Mrs. Josephine Seefeldt..... | | P. J. Burkholz..... | 6.00 |
| John C. Greusmuhl..... | | J. C. Dahlke..... | 5.00 |
| Mrs. Dorothy Noffke..... | | E. Ph. Dornfeld..... | 2.00 |
| | | G. W. Fischer..... | 14.00 |
| Lenda Wiedenhoefft..... | | A. F. Halboth..... | 5.00 |
| Earl Sorenson..... | | A. F. Halboth..... | 7.50 |
| Herman Fuldner, Jr..... | | H. Koehler-E. Tacke..... | 2.00 |
| Robert Chatos Dallmann..... | | H. Koehler-E. Tacke..... | 7.00 |
| Frederick Galbrecht..... | 15.00 | H. Koehler-E. Tacke..... | 42.00 |
| Mrs. Gary LaFond..... | | H. Koehler-E. Tacke..... | 2.00 |
| Albert Polzin..... | | H. Koehler-E. Tacke..... | 2.00 |
| Mrs. Leona Bohlman..... | | H. Koehler-E. Tacke..... | 5.00 |
| Carl Radtke..... | | H. Koehler-E. Tacke..... | 9.00 |
| Mrs. Bertha Miller..... | | H. Koehler-E. Tacke..... | 5.00 |
| | | G. E. Schmeling..... | 5.00 |
| Mrs. Clara Huth..... | | Geo. A. Barthels..... | 15.00 |
| Mrs. Friedericka Vick..... | | O. Heidtke..... | 5.00 |
| Edwin Schroeder..... | | O. B. Nommensen..... | 10.00 |
| Mrs. Henrietta Koch..... | | O. B. Nommensen..... | 10.00 |
| | | | \$ 169.75 |
| | | | \$ 384.50 |

Memorial Wreaths (November)

| | | | |
|----------------------------|----------------------|-------|----------|
| Anton Gentz..... | G. Bradtke..... | 9.00 | 12.50 |
| Gustav Boettcher..... | W. O. Nommensen..... | 5.00 | |
| Carol Gilbert..... | M. F. Rische..... | | 25.00 |
| Geo. Tischer..... | M. F. Rische..... | | 40.00 |
| Julius Schmechel..... | A. Schuetze..... | 3.00 | |
| Mrs. Helena Zeiger..... | John Brenner..... | 5.00 | |
| Miss Anna Bretzmann..... | John Brenner..... | 5.00 | |
| Fred J. Karsten..... | R. O. Buerger..... | 6.00 | |
| Mrs. Martha Baumann..... | P. J. Burkholz..... | | 5.00 |
| Dennis Lackmann..... | Herman Cares..... | 9.00 | |
| August Spittlemeister..... | Paul Pieper..... | 20.00 | |
| Walter Grotelueschen..... | W. J. Schaefer..... | 8.00 | |
| Rev. Rudolph Pietz..... | E. C. Schroeder..... | | 2.00 |
| Andrew Richter..... | O. B. Nommensen..... | 5.00 | |
| Emma Rieck..... | O. B. Nommensen..... | 7.00 | |
| | | | \$ 82.00 |
| | | | \$ 82.50 |

Memorial Wreaths (December)

| | | | |
|-----------------------|-------------------|-------|------|
| Max Hoepner..... | H. J. Lemke..... | 1.00 | |
| Chas. Krahn..... | E. P. Pankow..... | 8.00 | |
| August Luedtke..... | E. P. Pankow..... | 2.00 | |
| Mrs. Louise Falk..... | F. Zarling..... | 14.00 | |
| | E. Ph. Ebert..... | 9.00 | |
| John Kopp..... | A. C. Keibel..... | | 4.00 |

| | | | |
|----------------------------|----------------------------|----------|-----------|
| Mrs. Hilda Winter..... | A. C. Keibel..... | 5.00 | |
| Mrs. Johanna Buhrow..... | W. Keibel..... | 5.00 | 25.00 |
| Wilfred Schultz..... | A. J. Mittelstaedt..... | | 5.00 |
| Mrs. John Potratz..... | C. A. Otto-K. J. Otto..... | | 5.00 |
| Dennis Kressin..... | M. F. Rische..... | | 41.00 |
| | Heinrich J. Vogel..... | | 12.00 |
| Wm. Buchholz..... | P. J. Burkholz..... | 2.00 | |
| Mrs. Etta Burkholz..... | P. J. Burkholz..... | 5.00 | 12.00 |
| Frank Hermann..... | P. J. Burkholz..... | | 2.00 |
| Mrs. Ottilie Kress..... | P. J. Burkholz..... | | 10.00 |
| Elizabeth Scauss..... | E. Ph. Dornfeld..... | | 5.00 |
| Mrs. Theresa Schenzel..... | R. W. Huth..... | | 10.00 |
| Fred Pudder..... | H. Koehler-E. Tacke..... | | 3.00 |
| Charles Foelske..... | Paul Pieper..... | 5.00 | |
| Wm. Braun..... | E. C. Schroeder..... | | 10.00 |
| Alex Sherbell..... | Arthur P. Voss..... | | 5.00 |
| Mrs. Harriet Wilbich..... | Geo. A. Barthels..... | | 2.00 |
| Herbert E. Pias..... | C. H. A. C. Buenger..... | 19.00 | |
| Mrs. Marie Borgen..... | H. J. Diehl..... | 7.50 | |
| | | \$ 73.50 | \$ 151.00 |

G. W. SAMPE, District Cashier.

TREASURER'S STATEMENT

July 1, 1947 to January 31, 1948

Receipts

| | | |
|---|--------------|--------------|
| Cash Balance July 1, 1947..... | | \$ 76,518.66 |
| Budgetary Collections: | | |
| General Administration..... | \$205,456.04 | |
| Educational Institutions..... | 48,266.87 | |
| Home for the Aged..... | 2,665.79 | |
| Spiritual Welfare Commission..... | 1,835.71 | |
| For Other Missions..... | 297,250.11 | |
| Indigent Students..... | 2,666.12 | |
| General Support..... | 10,170.57 | |
| School Supervision..... | 532.54 | |
| Revenues..... | 87,902.54 | |
| Total Budgetary Collections and Revenues..... | \$656,506.29 | |
| Non-Budgetary Receipts: | | |
| From Trust Fund for Seminary Residence..... | 7,000.00 | |
| Payments on Mortgage Receivable..... | 1,700.00 | |
| Total Receipts..... | | \$665,206.29 |

Disbursements

| | | |
|---|--------------|--------------|
| Budgetary Disbursements: | | |
| General Administration..... | \$ 18,117.50 | |
| Theological Seminary..... | 25,049.74 | |
| Northwestern College..... | 69,255.06 | |
| Dr. Martin Luther College..... | 82,722.77 | |
| Michigan Lutheran Seminary..... | 41,445.47 | |
| Northwestern Lutheran Academy..... | 24,186.34 | |
| Home for the Aged..... | 9,136.10 | |
| Missions — General Administration..... | 234.80 | |
| Indian Mission..... | 39,442.81 | |
| Negro Mission..... | 17,511.87 | |
| Home Missions..... | 168,745.13 | |
| Poland Mission..... | 5,914.64 | |
| Madison Student Mission..... | 1,264.62 | |
| Spiritual Welfare Commission..... | 2,709.75 | |
| Winnebago Lutheran Academy..... | 1,750.00 | |
| General Support..... | 29,203.23 | |
| School Supervision..... | 3,606.27 | |
| Total Budgetary Disbursements..... | \$540,526.16 | |
| Non-Budgetary Disbursements: | | |
| Capital Advance to Northwestern Publishing House..... | 35,000.00 | |
| U. S. Government Bonds Purchased..... | 50,000.00 | |
| Total Disbursements..... | | \$625,526.16 |
| Cash Balance January 31, 1948..... | | \$116,398.79 |

P. S. The report of Collections from the Minnesota District was not received in time for this report.
 C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

January 31, 1948

| For General Administration | |
|---|-----------|
| Mr. and Mrs. Homer W. Schweppe, Glendale, California..... | \$ 25.00 |
| | \$ 25.00 |
| For Indigent Student Fund | |
| Mr. Herman G. Cibrowski, Caledonia, Minnesota..... | \$ 150.00 |
| Income from Ferdinand Boettcher Trust Fund..... | 527.37 |
| | \$ 677.37 |

For Church Extension Fund

| | |
|--|----------|
| Memorial Wreath in memory of Mr. George Grimm given by: Mr. and Mrs. Fred Stench and family, \$5.00; Mr. and Mrs. Laurence Appelt and family, \$1.00; Mr. and Mrs. Hans Baumann and family, \$2.00; Mr. and Mrs. Wm. Stench, \$1.00; Mr. Arthur Grimm, \$5.00; Rev. and Mrs. Carl Mischke, \$5.00; Rev. and Mrs. Wm. Lindloff and family, \$10.00..... | \$ 27.00 |
| Memorial Wreath in memory of Mrs. Charles Elinger given by: Rev. and Mrs. Lindloff and family..... | 1.00 |
| | \$ 28.00 |

C. J. NIEDFELDT, Treasurer.

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KALENDER
1948**

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- No. 276—Matt. 19, 26
- No. 278—1 Peter 5, 7
- No. 281—Psalm 62, 6
- No. 282—Psalm 46, 1. 2
- No. 285—Num. 6, 24-26

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