

# 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

Milwaukee, Wisconsin

February 27, 1949

Volume 36 — Number 5



My House shall  
be called the  
House of Prayer;  
But ye have  
made it a  
Den of Thieves  
Luke 21:13



## The Price Of Perfect Obedience

Matthew 26, 36-46

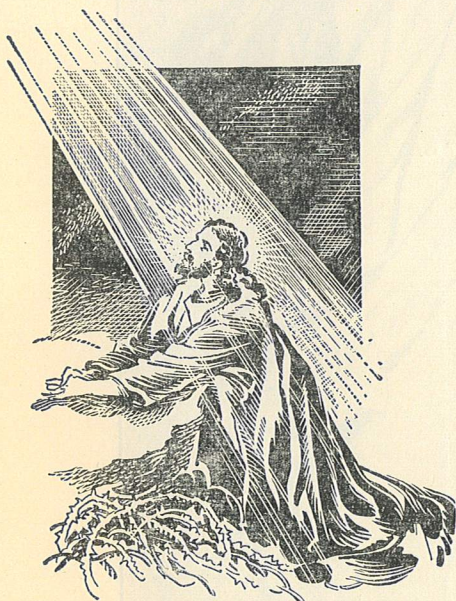
**L**ENT again invites us to perceive from the Passion History how our Savior has redeemed us at a great price. The scene at Gethsemane lets us see it as the price of perfect obedience. As we behold Him saying in free and unmerited love we are led to realize how highly He has valued every one of us and how ardently He desires to have us and to keep us as His own.

### The Savior Paid This Price

*In Deep Humiliation* Jesus had left the upper room at Jerusalem where He had celebrated the Passover with His disciples, where He had given them a needed lesson in humility, where He had instituted the Holy Supper of

the Savior confess with His own lips: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Then they saw Him withdraw Himself from them about a stone's throw, saw how He fell upon His face in fervent prayer to the Father. So intense was the agony which He suffered that there appeared an angel unto Him from heaven, strengthening Him. St. Luke tells us: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground."

*Assuming Our Guilt* Though we cannot fully fathom the mystery of this deep humiliation we can grasp what is needed for our com-



His grace, where He had raised His highpriestly prayer. Crossing the brook Cedron with His disciples He came to the Garden of Gethsemane. There, as three of the Evangelists tell us, He went through a bitter and agonizing struggle of body and soul. Signs of it immediately became evident to the three disciples who were privileged to accompany Him as He sought out the inner recesses of the garden. They witnessed how their Lord, whose composure even a mighty storm at sea had left undisturbed, suddenly began to be sore amazed and very heavy. They heard

fort from the Savior's thrice-repeated prayer: "O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." Jesus was now to empty to its bitter dregs the cup of His redemptive mission. The Lord had laid on Him the iniquity of us all; and it was a dreadful, fearful thing for our Holy Savior to be thus laden down with the guilt of all sinners, to have their guilt and sin charged against Him and to feel it in His conscience as if it were His own. It was a dreadful thing for our Savior, who was Himself innocent and without sin, to

bear the full wrath of God which human sin had merited and incurred; a dreadful thing for Him, who is the Lord of life, to enter upon death, death as the wages of sin. Feeling the dreadfulness of it all in His holy soul He implored the Father with fervent supplication to have this bitter cup pass from Him, if it were possible in any other way to carry out the redemption of sinners. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

*In Perfect Willingness* Yes, our Savior's agonizing struggle was real and intense, yet without

sin. There was in His prayer nothing of complaint, nothing of murmuring and resentment, nothing of unwillingness. On the contrary, willing obedience shines forth from it with a lustrous light. Not only did Jesus pray: "Father, remove this cup from me," but He added: "If it be possible," "if thou be willing." To have the Father's will itself set aside — the Father's gracious will that we sinners be redeemed — that thought never as much as came into the heart of the Savior. The Father's will that mankind be rescued from sin and its curses was also His will, and His whole heart was intent upon carrying it out and having it done. No other will pleased Him. All this Jesus clearly showed as He closed His prayer with the words: "Nevertheless, not my will, but thine be done." As He again realized amidst deep humiliation that there was no other way He arose from His prayers willing and resolved to bear all that stood before Him in His passion. He told His disciples: "Rise, let us be going: behold, he is at hand that doth betray me." In this perfect obedience He continued unto the bitter end on Calvary. "He humbled himself and became obedient unto death, even the death of the cross."

*Fulfilling All Righteousness For Us* The price of perfect obedience which Jesus paid for our redemption was,

however, not only one of passive obedience in suffering all that we have merited. The Gethsemane scene also lets us see glimpses of it as an active obedience in all that is God's  
(Continued on page 69)



# Editorials

**The Uncommon Man** Former President Herbert Hoover is tired of hearing and reading so much about the "common man." In fact, he said in the *Milwaukee Journal*, "I have never been able to find out who the Common Man is." Annually some organization or another searches the country for the Common Man and then spreads his fame all over the country. Usually he is a man that is a "hail fellow well met," a man who, perhaps, has done nothing outstanding in his life, has done little to mold opinions in his community, gives no evidence of leadership, but is generally a genial fellow. That is his contribution toward the honor given him. Mr. Hoover believes it is time that the "uncommon" man should come into his own. He wants to see him in positions of importance and trust. He has in mind, no doubt, such men who may not have the characteristics of the Common Man — a likeable personality, easy to meet, a smile for every one, a good handshaker, but men who are gifted with leadership and a knowledge able to cope with problems that may confront him. Mr. Hoover also reminds us that great advances were not brought about by mediocre men but by distinctly uncommon men with sparks of leadership.

As we read this we wondered whether Mr. Hoover's remarks are not applicable to church bodies as well. Ought we not be just as careful and just as circumspect in our choice of men whom we call to be leaders among us. Too often, in our weakness, we are apt to overlook the qualities in a man that speak for real leadership and choose the man whose personality appeals to us more than his ability. In other words we put into the foreground what ought to be in the background. We will be satisfied with mediocrity because we want first a pleasing personality. We want the Common Man not the "uncommon man," however profitable his leadership may be. No one will deny that prejudices and jealousies play too great a role often to our own detriment and injury in the church. The "uncommon man" who possesses those qualities and gifts that a certain office demands is shunted and a man of lesser abilities is chosen just because the former might be a thorn in our flesh because of his superior abilities. In the church we ought to be above common prejudices and we ought not to prefer a man because he is "a good fellow" to a man who has evident ability but may not suit the flesh as well. Such an attitude will at the same time serve as a training for us to keep down our flesh and its desires. It will hinder often ugly personalities from determining our choice of men from the work in the church. Let us not be afraid of the "uncommon man" if we are convinced that he is the man for the job. Rather let us pray God to give us such men.

W. J. S.

\* \* \* \*

**St. Peter's Tomb** The pope at Rome, so the papers tell us, has decided that the burial place of the apostle Peter "is and was under the cupola

of St. Peter's church" in Rome. The pope contends that archeological findings "demonstrate that." That ought to settle the matter once and for all. The correspondent reporting adds, "It has been anticipated that the pope, sooner or later, would affirm the truth of the tradition that St. Peter, martyred in Rome, was buried on the site of the world's largest Christian church." When we read this remark by the writer we at first thought that he was employing sarcasm. But after reading it again and finding the words, "the pope . . . would affirm *the truth* (Italics ours) of the tradition," it was then that we came to the conclusion that the correspondent was in deep earnest about his report on St. Peter's burial place. He believes it is "*the truth*." Certainly he is not the only one who will give credence to that story. We wonder in what way "archeological findings" could in any wise contribute to the establishing of the "truth" of it? That word "archeological" may make an impression on some people, mostly the "faithful," but it will not impress many beyond and outside of "the flock of the faithful," the Roman Catholics. To them tradition is equivalent to Scripture and often above the Scripture.

And what if the burial place of Peter is under the cupola of the church in Rome called after the name of St. Peter? Does that make the church holier, or does that give the pope and the Roman Catholic Church any priority on doctrine and an indisputable right to call itself "The Only True Church"? Certainly no one in his right mind will blame Peter who has gone to his reward these many centuries ago that he happened to be buried at that spot. We are sure if Peter would have had something to do with it and could have known what blasphemies would have been committed in his name he would have chosen to be buried in some remote and hidden part of the world where no one would have ever dared to dream of finding and exploiting it for their own advancement and influence with the ignorant.

It makes little difference where St. Peter is buried to the Christian. No importance is attached to it; no prestige can be claimed because of it. We have the Scripture, the Word of the ever living God, to lead and guide us in the paths of righteousness. Beyond that we need no more. Christ says, "If ye continue in my word, then are ye my disciples indeed." That is the one true mark of the true church, whether it knows of the burial place of St. Peter or not, whether one of its churches is built over his tomb or not, makes little or no difference. Let the pope and his church be more concerned about the Word of God and the teaching and preaching according to that Word. That is of primary importance, and let poor Peter's bones rest where they will until Christ will call all the dead from their graves. On that day we may know. But better still is to know "the true God and Jesus Christ whom God sent." This will keep us so busy that we will have little time and less inclination to bother about the bones of St. Peter.

W. J. S.



## Our Suffering Savior

### I.

ON March 2 of this year will be Ash Wednesday, the beginning of the Lenten season. This season, which precedes Easter, extends over forty days, corresponding to the forty days which Jesus spent in the wilderness after His baptism in Jordan. During those forty days He suffered the temptation of the devil, which became particularly severe toward the end, when He had been weakened by His long fast.

In counting the forty days of Lent the Sundays are omitted. Sunday was always, also during Lent, celebrated in commemoration of the resurrection of our Savior. The week days from Ash Wednesday till Easter are the forty days of Lent.

It is customary to have special week day services during Lent, in which we meditate on some special phases of Christ's suffering and death. But the subject is so wide and so deep that it can never be exhausted in a life time, let alone in a few special sermons.

### The Extent of Christ's Sufferings

When we speak of Christ's sufferings we usually think only of the events during the last 24 hours before His death: what happened in the Garden Gethsemane, in the palace of the highpriests Annas and Caiaphas, at the tribunal of Pontius Pilate and King Herod, on Calvary. This was His Great Suffering. But His real suffering did not begin only on Maundy Thursday. His entire life was one unbroken chain of sufferings. We shall here consider some Bible passages that give us a glimpse of Jesus' suffering before His Great Suffering on Good Friday.

*Matth. 17, 17: Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?*

The second question in this text is translated by the Revised Standard Version with: "How long am I to

bear with you?" But no matter how we translate the Greek word, it simply expresses a very painful feeling which Jesus experienced in His heart.

A man had brought his son, who was possessed of a devil, to the disciples of Jesus to cure him. They were unable to do so. They had been with Jesus for a long time. They had witnessed many miracles. They knew that nothing was impossible for Him. They had His promise that in His name they themselves would be able to do similar things. Yet they failed. Why? Because they lacked faith. If they had trusted Jesus' words, the devil could not have resisted them.

Their lack of faith grieved Jesus. As on this occasion, so on many others. It was a bitter pain. It was part of the sufferings which He underwent for our salvation. He took our unbelief upon Himself.

A similar pain He felt when He taught the people in parables, when they listened intently to the interesting stories, but failed to grasp His meaning and to apply the lesson to their own hearts.

*Mark 4 12: And he said unto them (His disciples): Unto you it is given to know the mystery of the kingdom of God, but unto them that are without all things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.*

When Isaiah received the call from the Lord to preach the Gospel to God's people, but was told at the same time that they would abuse the message to harden their own hearts, he asked in great pain: "Lord, how long?" (chap. 6, 11). Oh, how much more must it have pained Jesus when His word of salvation was rejected by the people to their own damnation!

Who does not recall the story how Jesus shed bitter tears when He looked at the city of Jerusalem?

*Luke 19, 41: When he came near he beheld the city and wept over it.*

Why? He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace? But now they are hid from thine eyes."

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not" (Matth. 23, 37).

Jesus suffered for their unbelief; He suffered also for yours and mine.

### The Burial of Jesus

Since the other phases of Jesus' sufferings, His agony in Gethsemane, His trial both before the ecclesiastical and before the civil courts, His crucifixion on Calvary, are usually treated quite extensively in sermons, etc., we shall omit them from our present consideration. Suffice it to have referred to them. We shall give a little attention, however, to His burial.

We know how solemnly Abraham proceeded in burying his wife Sarah, emphasizing that he was a stranger in the land, meaning: not of the same faith with the Canaanites among whom he dwelt. We read about Isaac and Ishmael that they buried their father Abraham. Jacob's burial is described in great detail (Gen. 50, 1-14). Throughout the Old Testament we read much about kings' burials. The remark about the rich man's burial suggests that just as he had fared sumptuously during his life, so also great pomp and show was carried on at his funeral (Luke 16, 22).

On the other hand, we read much to the effect that any one who touched a corpse thereby became ceremonially unclean and had to go through a process of purification (Num. 19, 11ff. — See also chap. 6, 6, 7; 9, 6-10).



Burial grounds were considered as unclean.

Jesus was buried, without much pomp and show. Time was running out because the Sabbath was rapidly approaching. Although He was laid in a new grave, yet through death His body had become unclean and His grave became unclean ground — according to the Law. Yet, since He had perfectly fulfilled the Law, He by His lying in the grave hallowed our graves to be peaceful resting chambers. In His burial was fulfilled what Isaiah had prophesied (chap. 53, 9). He had been crucified as a criminal, and was to receive a criminal's burial. Yet actually His body came to rest in a rich man's tomb.

The Savior, speaking in the 16th Psalm, says about His burial: "My flesh shall rest in hope. For thou wilt not leave my soul in (into) hell, neither wilt thou suffer thine Holy One to see corruption." Therefore His heart was glad in the face of death, and His soul ("glory") rejoiced (v. 9, 10). All this in spite of the fact that the enemies were de-

termined to hold His body in the grave, at least till after the third day. To the Savior apply the words of David in the 41st Psalm: "Now that he lieth he shall rise up no more" (v. 8). How carefully did not the enemies seal the tomb? They placed a strong guard before it to drive away any one who would dare to touch it; and to prevent any tampering with the seal. Yet neither stone, nor seal, nor guard could hold Jesus in.

Thus the burial of Jesus became one of the important factors in His redemptive work; and St. Paul enumerates it as such in 1 Cor. 15, 3, together with His death and resurrection. It may not be meritorious like His death, it may not proclaim His victory like His resurrection: yet it is important as sealing His death and paving the way for His glorious resurrection.

In our next study on the sufferings of our Savior we plan, if God grants grace, to consider them as an act of His obedience which He rendered as the Servant of the Lord.

J. P. M.

### The Price Of Perfect Obedience

(Continued from page 66)

holy will for us. Here in His prayers we see Jesus our substitute showing that perfect trust, that perfect reverence, that perfect love to the Heavenly Father which God seeks but does not find in our lives. Here we see Jesus making that hallowed use of God's name in which we are all found deficient. In spite of the intense agony in which He was steeped, in spite of all that stood before Him, His heart still gave loving thought to His weak disciples; He warned and fortified them against future temptation. This solicitous care was a part of that perfect love for others which shone forth throughout His public ministry in countless words and deeds of mercy and compassion and which continued to shine forth even on the cross as He interceded for His executioners and in true filial love committed His mother to the tender care of St. John.

### He Paid It For Our Salvation

*Giving Us Peace of Conscience* In the fact that Jesus our substitute bought our redemption with the price of perfect obedience lies our certainty of salvation. No matter what sin looms up in our conscience to condemn us, no matter which unfulfilled demand of God's holy will wishes to trouble us we can confidently say: "Christ is the end of the law for righteousness to every one that believeth." Also concerning each and every punishment with which God's holy law threatens our sins we can say in a God-given faith: Jesus has borne them for me in His perfect obedience. "He was wounded for our transgressions, he was bruised for our iniquity: the chastisement of our peace was upon him; and with his stripes we are healed."

*Strength For Obedience* All who do not know in faith of this blessed payment are still held bound by the fear of God's just and righteous wrath upon their sin. Since their conscience tells them that they have nothing to expect from God they are moved to choose their own path of conduct and to follow their own short-sighted judgment in a vain quest for happiness. All, however, who by faith have come to know that



Michigan Seminary Chorus

The above picture is the chorus of Michigan Lutheran Seminary. The chorus under the direction of Dr. E. W. Anderson, presented its annual Christmas concert at St. Paul's Church, Saginaw, Michigan, on December 8.

The chorus is planning a tour of southwestern Michigan during the Easter vacation as well as the southeastern section of Wisconsin.

The chorus numbers 65 voices and sings most of the selections without accompaniment.



Christ has redeemed them with His holy and perfect obedience have been freed from fear. Thus the desire to choose their own will and to set God's will aside has been broken within them. In its place has been planted the new desire to serve our Lord and Savior, who has bought us with a great price that we should be His own and live under Him in His kingdom. This gives us strength to battle against our weak flesh and against the temptations that come from without. Knowing that through Christ we enjoy God's love in all things, we see His holy will as set forth in His Word in a new light; we see it as the path which God's love has laid out for us, as the only path that can bring true blessing to us and others.

*Child-like Submission* In the certainty of salvation which Christ's payment of perfect obedience gives to us we, too, learn to pray amidst sickness, adversity, and death: O my Father, if it be possible, let this cup pass from me. Confidently we can pray: If it be possible deliver me out of my trouble, if it be possible let me recover from my sickness, if it can be done without danger to my eternal welfare or that of others. But in equal confidence we learn to add: Nevertheless, not as I will but as Thou wilt; for we are certain in our faith that for Jesus' sake the Heavenly Father's will, whatever it may turn out to be, will bring us only what is good and best for us now and hereafter.

C. J. L.

## Where Do We Stand?

### III. We Judge The Trend

BY PROFESSOR E. REIM

OUR last article presented evidence from many quarters of steps that are being planned, steps that are being taken, and steps that have been taken, all in the direction of consolidation, federation, amalgamation, and unification of small units into larger groups. While this is equally true in the fields of business, labor, and international politics, we are of course chiefly concerned about those instances which involve and affect the Church. There the instances were so many and so obvious that it would be folly not to recognize them as constituting a sweeping, powerful trend with which the Church of our day must reckon. Today we propose to judge this trend.

#### "Prove All Things"

That immediately raises the question whether there is not something improper, something uncharitable about such a judging. Does it not imply an arrogant attitude, a know-it-all frame of mind? — We grant that this unfortunately is often the case. Yet that does not relieve the Christian of the necessity, indeed the duty, of soberly and carefully weighing all things that bear upon his personal faith or upon the work and welfare of the Church. That is the meaning

of the Biblical injunction to "prove all things, hold fast to that which is good." That is a right which we yield to no man, even though we know that we must be on constant guard lest false motives creep in and distort our judgment.

#### Desire for Unity

There are two points here on which we wish to make ourselves unmistakably clear as we proceed to weigh this trend toward unification. The one deals with the desire of Christians for a greater degree of unity with each other. That certainly is not to be condemned. We know how earnestly Paul labored to cultivate and preserve this unity. His last journey to Jerusalem of which the Book of Acts tells, and which Paul made in spite of the fear-filled pleadings of his friends, was in the interest of this same sacred cause. There certainly is nothing wrong with this desire in itself. Therefore we do become concerned when the fellowship is strained. We must grieve deeply when it is ruptured. The divided state of the Church, and of Lutheranism in particular, dare not be a matter of indifference to us. We must be ready to work honestly and earnestly for the removal of existing differences.

#### United Efforts

The other point on which we wish to be understood correctly deals with the work of the Church. If there are situations where this work can be done more efficiently and effectively by cooperation in larger groups, there is certainly nothing wrong with the thought of combining one's efforts and resources. There are many instances of wasteful competition that could well be eliminated by the use of a little Christian common sense. Our very synods are an illustration of the advantage of doing certain tasks jointly which the individual congregation could do only feebly or not at all, as for instance the training of pastors and teachers, or certain phases of the mission work of the Church. The same principle holds true for the welfare work of the Church. On the other hand, however, it must be remembered that mere size is not an advantage in itself. There comes a point where the law of diminishing returns applies also to the working efficiency of a church body or a welfare organization. Some of the best work in the Church has been done by small but vigorous bodies.

#### First Things First

There are certainly many situations in the Church where it is proper that Christians work for unity or put their unity to work. But there are also situations where an obstacle arises, where Scripture itself bids us to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.) It is according to this and similar passages that we must judge the trend of which we are speaking. Doctrinal unity must ever be recognized as the basic requirement. Where it is lacking, it must be the first objective at which one aims. No further steps may be taken if this first one does not succeed. No "progress" is safe if the need for this first step is denied, or doctrinal agreement is claimed where it does not exist.

#### Apply the Principles

As soon as we begin to apply the above principles to the individual union movements of which we are speaking, it becomes clear that no sweeping statements dare be made.



They cannot all be judged alike. The discussions between the Missouri Synod and the American Lutheran Church recognized the need for doctrinal agreement. Whether the agreement that was proposed was sound, whether the degree of agreement that was considered necessary was adequate, those are questions which must be studied by themselves. It is worth noting, however, that both synods have now officially declared that no doctrinal agreement has been reached. But this very admission throws a significant light on many of the other movements, for as a rule these do not concern themselves greatly with efforts to remove the differences which according to the above statement still exist. They press for union in spite of the fact that it is not by way of previous unity that must first be worked out. Their leaders are frequently quite outspoken in their determination to achieve the desired goal by quicker means than

those which aim at a patient removing of the basic cause of difference. Where this is true, and it is the case almost all along the line, we need not hesitate to arrive at a judgment. God's Word has already spoken. If we follow its simple directive, the great majority of these movements stand self-condemned. We shall have occasion later to make closer observations in at least a few cases.

**Blinded Eyes**

We have judged the right or wrong of this trend according to Scripture. It may be worth a few moments' thought to gauge the power of the trend, even as a swimmer will do well to observe the swiftness of the current and the strength of a stream into which he is about to enter. Here a mistake in judgment may be fatal.

There are many who take this lightly. They see the trend. They hear

the warnings. But at the same time they are attracted by the bright promise of union. They tell themselves that they have the true doctrine, that they will not be influenced by the errors with which they may come in contact, that they will be able to steer the movement into proper channels. They walk with their heads in the clouds, which is not a recommended practice when the going is rough and the footing insecure. Scripture has a word for this also. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 20:2.)

We judge the trend. And our judgment, our sober, careful judgment, is that in the main this trend is unsound, misleading, dangerous. It is unscriptural. Yet we also recognize that this judgment must be exercised with greatest care, directing it at such cases only where the Biblical principles apply, but where that is the case, doing so without fail.

**Minnesota-North Dakota Lutheran Teachers' Conference**

**T**WO hundred and ten members of the Minnesota-North Dakota Lutheran Teachers' Conference met in sixty-second annual session at Trinity Lutheran Church in Janesville, Minnesota, October 28-29.

Other devotions during the convention were conducted by the Rev. E. J. A. Marxhausen, Immanuel Lutheran Church, Courtland, Minnesota; the Rev. P. J. Seltz, St. John's Lutheran Church, Good Thunder; the

conference, opened the first session with the president's message encouraging all teachers to faithfully carry on their noble and high calling.

Essayist on Thursday morning was Dr. Ad. Haentzschel, Valparaiso



Pastor A. T. Koehler, pastor of the church, conducted the opening devotion and welcomed the visitors in the name of his congregation.

Rev. G. Hoenecke, St. John's Lutheran Church, Sleepy Eye, Minnesota.

Mr. W. E. Melchert, Hankinson, North Dakota, chairman of the con-

University, Valparaiso, Indiana, who presented a discussion on the topic, "The Lutheran Philosophy of Education."



Prof. Martin Albrecht, Dr. Martin Luther College, New Ulm, led a discussion on, "Problems in Choir Conducting." The entire assembly formed a volunteer choir to assist the speaker in illustrating the technique and methods to be discussed.

Other speakers on the agenda were Dr. O. A. Keinath of Concordia Teachers' College, River Rorest, who spoke on "The Lutheran Church of the Colonial Period," and Mr. H. Sitz, principal of St. Paul's Lutheran School, New Ulm, who presented "What Should a Teacher Read?" To aid teachers in problems of a practical nature in the reading program, Prof. A. Schmiedling, also of Concordia Teachers' College, described "The Place and Teaching of Phonics

in the reading program of our schools."

Sectional meetings were conducted by Supt. H. J. Boettcher of the Missouri Synod and Principal A. J. Sprengler, Central Lutheran School, St. Paul, of the Wisconsin Synod.

L. Schulenberg served as chairman of the registration and membership committee; assisting him were Harold Kreuz, Clarence Schultz of Glencoe, and Misses Lenore Schuetze and Naomi Treiber.

Officers elected for the next term are: President, Arthur Ahlschwede, Minneapolis; Harold Otte, Fairmont, vice-president; Edwin Sorgatz, St. Paul, secretary-treasurer; Edward Krause, secretary.

H. KLATT.

## Wisconsin State Teachers' Conference

THE Wisconsin State Teachers' Conference convened at St. Mark's Ev. Lutheran Church at Watertown, Wisconsin, on November 4 and 5. It is interesting to note that the South Wisconsin District Teachers' Convention of the Missouri Synod also met during these days in Watertown at St. John's School. Greetings were exchanged by the two bodies.

The Wisconsin State Teachers' Conference was opened with divine services conducted by Rev. W. A. Eggert, pastor of St. Mark's Church. Prof. A. P. Sitz of Northwestern College, Watertown, preached the sermon on John 12, 35ff. He pointed out that the "little while" is precious and full of serious responsibility because it is the time allotted us to gain salvation and to carry on the work which God has given us.

After President Manthey had officially opened the convention, Prof. E. Reim of the Theological Seminary, Thiensville, Wisconsin, read the first installment of his essay, *The Historical Background of the Ecumenical Creeds*. This portion dealt with the development of the Apostles' Creed. A full summary of this work will appear in the *Northwestern Lutheran* from other sources.

Prof. C. Lawrenz, also of the Theological Seminary, Thiensville, read the second essay, *Practical Application of the Fifth Commandment*. He narrowed his topic to answer the ques-

tion: What does God desire of our pupils when they are wronged by their schoolmates? Basing the entire work on the premise that "love is the fulfilling of the Law," he gave excellent advice on this too often troublesome question.

A review of the book entitled *Badger Saints and Sinners* by Fred Holmes was read by Miss Doris Sauer. She reported the book as interesting and informative.

Mr. A. Koester brought forth a lively discussion through his essay *Good Housekeeping in the School*.

The conference was treated to some fine music. Mr. W. Denninger played Mendelssohn's Organ Sonata based on the "Vater Unser." The children of St. Mark's School rendered several songs under the direction of Mr. K. Oswald and accompanied by Miss Ada Sievert. Under the direction of Mr. L. Stellwagen, the conference choir rehearsed the Chorale Motet *On God, Not on Myself* by Matthew Lundquist. The choir rendered this selection during the conference church service Thursday evening.

Rev. G. Fischer delivered the sermon on Thursday evening. He spoke on 1 Tim. 1, 15. He answered the question: Why may we not at this time relax our efforts in regard to the Christian Day School? In the Christian Day School our children are taught God's unchanging Word, the means of grace.

## The Northwestern Lutheran

On Friday morning Prof. H. Palm-bach of Dr. Martin Luther College, New Ulm, Minnesota, delivered his work on *Science Requirements for High School Entrance*. The pupils should become familiar with the direct appeal to nature which is the heart of science. Among the objectives in the teaching of science in the Christian Day School were listed: A growing knowledge and appreciation of God's majesty, power, wisdom, providence, and love, and the willingness and habit to subject human reason to the revealed Word of God. The essayist warned teachers that in his estimation many textbooks present material which is too advanced and too difficult. A suggested course in *Nature Study or Environment in Relation to Human Welfare* was distributed to the conference.

During the business meeting, Mr. A. Fehlauer and Mr. E. Wiechmann were elected to the program committee. The conference expressed its thanks to Mr. W. Kirschke and Mr. H. Ihlenfeld for their faithful services on this committee in past years.

Communications from the Michigan State Teachers' Conference and from the executive school secretary, Mr. F. W. Meyer, who was absent because of illness, were read.

In absence of Mr. F. W. Meyer, Mr. E. Trettin reported on our schools in general. All vacancies in our schools are filled, at least on a temporary basis. Seven new schools opened, bringing the total to 197 with 416 classes. Enrollment has increased to 14,144.

President Manthey introduced Mr. E. Seefeld, who then spoke on *Physical Education in Partially Graded Schools*. Mr. Seefeld urged that a complete program of physical education be taught in our schools and colleges to afford opportunity to train the pupils physically, mentally, and morally.

Rev. H. Vogel of Cudahy, Wisconsin, delivered the closing address, basing his words on Jesus' instruction to Peter: "Feed my lambs." Then the seventy-seventh annual convention of the Wisconsin Teachers' Conference was brought to an end with a closing service.

ARNOLD C. MEYER.



# Michigan State Teachers' Conference

Stevensville, Michigan — October 27-28, 1948

## Fruit . . . and Fruits of Faith

In the heart of Michigan's fruit belt we find flourishing Lutheran congregations. Even as we are impressed with the fruit of the soil, so we must rejoice at the fruits of faith, that are so apparent in this area.

## Property Well Preserved

Join us in spirit in one of the churches at Stevensville. We first behold a church that is kept up well. As we enter its portals we note the love its membership has toward the house of worship both as to equipment and care that it receives.

The school, too, has been completely renovated and illuminated so that both teaching and learning can be carried on to advantage.

We find a spacious parsonage near by where a modest but active shepherd resides. A few blocks distant a modern teacherage greets our view. Truly, fruits of faith that cause the observer to rejoice.

## Lambs of Christ Well Cared For

Pastor Zink and Teacher Human inform us that five years ago the Christian parish school numbered 19 pupils. Today there are two classes with 82 pupils taught by the teacher and his spouse. A new bus with a 48 pupil capacity was purchased and travels a distance of approximately 25 miles.

## Practical Lessons Taught

Here, then, we find officers of the district, pastors, missionaries, and teachers assembled for their annual conference. The fraternal relationship among all augurs well for this assembly. We report first on the practical lessons taught: "The Seventh Commandment," J. Wantoch; "Profit and Loss," A. Schleef; "Bird Life," Miss L. Vertz; "Telling Time," Miss I. Aaberg.

As we observe these lessons we are impressed with factors that should cause reflection on the part of our Synodical membership. "Lovest thou Me?" functioned in the lives of the instructors.

Some psychological observations did not escape the group. The language was on a level to suit the learner; discretion was used because of learning ability; the curve of learning and forgetting was not overlooked.

More important than even these was the fact that each lesson was taught from a Christian viewpoint making for Christian appreciation and a Christian way of life. Here, then, we saw thorough preparation, teaching suited to the learner, and learning as God would have it.

## Chairman of Conference Reports

Chairman W. Stindt indicated to us that there are many temptations facing us today. High prices and low salaries exert an influence; teacher loads and a teacher shortage focus attention on self. Fertile soil for the tempter to multiply temptations.

Forcefully he then reminded us to remember the "temptations for what they are." He pointed out that church workers in Biblical times also met with them and by the grace of God conquered. He urged diligent use of the Word supported by fervent prayer. We are to remember our high calling and consider the aim and purpose of our work. Thus with God we are to quit ourselves like men.

A few figures should be of interest to the readers of our *Northwestern Lutheran*:

|               | 1946  | 1948  |
|---------------|-------|-------|
| Schools ..... | 22    | 26    |
| Classes ..... | 39    | 54    |
| Pupils .....  | 1,261 | 1,768 |

## Duties and Position of School Board

Rev. K. Vertz maintained on the basis of experience that every congregation should have a board of Christian Education. The board should be made up of men of high caliber. They are to be guided by a constitution as to their functions. Their scope of duties should not only include the Christian day school, but rather all the teaching agencies within the church. Young people's work should also engage their interest. Working toward the creation and

maintenance of a Christian day school should be a prime objective.

## Tuition in the Schools

Rev. P. Heyn asserted that there are schools which are wholly maintained by tuition; others are supported partly by tuition and partly by the congregation. Having the entire congregation bear the whole load under normal conditions is set forth as the ideal. Even under ideal conditions children from non-members are to be reminded of obligations.

## The Origin and Background of the Apostles' Creed

Readers will agree that it is a healthy condition for us and for our instructors at colleges to maintain a close contact. Prof. Reim graciously consented to lecture on the above topic. By his own quotations we can best indicate the development of the Creed:

### II. Century Text

1. I believe in (one) God the Father Almighty.

### VIII. Century Text

1. I believe in God the Father Almighty, maker of heaven and earth.

Thus the essayist outlined the entire Creed. From available sources he quoted freely. Our church should be grateful to number Prof. Reim as an expert in church history.

Dr. Luther accepted the Apostles' Creed as being based upon the Word of God. The speaker encouraged us to continue in the confession of our faith according to the words of the Apostles' Creed.

The essayist advised us not to use the Nicene Creed in the place of the Apostles' Creed. Using the Nicene Creed when Communion is celebrated or on festival days has merit.

## The Choral in the Life of a Child

The choral has many purposes: By means of it we are indoctrinated, comforted, warned, guided. We confess our faith also by means of the choral. The choral fits into all of life's patterns.

At Holy Baptism, Confirmation, the opening and closing of school, at divine services the choral plays a prominent part. The choral is sung



in the home and recited on the death bed.

Teaching children to sing them with understanding, recite them, apply them is a privilege in the life of a Christian educator.

Let us value our chorals highly, teach them thoroughly, and use them freely was the conclusion of this paper by the reporter.

#### Creative Art by I. Raddatz

indicated how the Lord bestows various gifts on different people. The speaker showed how such talents may be put to use to the glory of God and the edification of pupils.

#### Divine Worship Service

A conference would be incomplete without a divine service. The Rev. T. Sauer pointed out that we are to exercise care as to the aims and objectives in our work. Like the apostles we are not to seek *theirs*

of the church membership, but rather *them*. The salvation of members must ever be the prime objective of our work.

This purpose presupposes diligent and discreet use of the means that God Himself appointed.

The conference choir sang: "A Mighty Fortress" under the direction of Mr. W. Arras. Mr. E. Backer served as organist.

Officers of the conference: W. Stindt, chairman; M. Roehler, vice-chairman; W. Mueller, secretary.

#### Conclusion

God again showered His blessing upon this conference. Through the speakers He encouraged and enlightened us, strengthened and inspired us to carry on with zeal and zest for the promotion of His kingdom and to magnify His glorious name.

V. J. SCHULZ, *Reporter.*

WALDEMAR STINDT, *Chairman.*

## News From Our Nigeria Mission

SUNDAY, December 5, Mr. Herbert Hedman of Trinity Lutheran Congregation, Memphis, Tennessee, was commissioned as a lay-missionary to our mission field in Nigeria, Africa.

The Rev. Karl Kurth, Executive Secretary of the Missionary Board of the Synodical Conference, delivered a sermon on Isaiah 40, 9. Later in the service Rev. Kurth commissioned Mr. Herbert Hedman as lay-missionary and was assisted by Rev. Victor Brugge, pastor of Trinity Lutheran Church, Rev. Paul H. Schmidt of Redeemer Lutheran Church, Rev. W. C. Krueger, Institutional Chaplain in Memphis, and Rev. Vernon Koeper (who with Pastor Schweppe were the first two white resident missionaries to Nigeria, Africa).

Herbert Hedman was orphaned rather early in life and spent part of his childhood at the Lutheran Orphanage at Des Peres, Missouri, where he was confirmed. After confirmation he lived with an aunt in Memphis and graduated from Technical High School in Memphis. World War II found him in the service of his country for three and one-half years. After being discharged from

the army the urge to be a foreign missionary was still with him and so it was that he entered Concordia Seminary, Springfield, Illinois, where

## The Northwestern Lutheran

he spent one year. Because of difficulty with the German language and still anxious to serve the Church, especially in the foreign field, his pastor happened to read the resolution sent to the Missionary Board by missionaries in Nigeria, asking for a layman to relieve them of some duties in order to enable them to devote more time to their real work of preaching and teaching.

It was during one of Rev. Kurth's visits to the Colored Mission in Memphis that he and Mr. Hedman were introduced to each other and after the Synodical Conference in Milwaukee, August 3-6, 1948, decided to comply with the request of the African missionaries, Mr. Hedman was employed.

At a reception held in the church parlors for Mr. Hedman after the service, Rev. Vernon Koeper who pioneered in Nigeria expressed it properly when he said that the many tasks which a layman such as Mr. Hedman could perform would relieve the missionaries of mimeographing, office work, reports, repairs, etc., which in turn would amount to the equivalent of one or more missionaries being sent to Nigeria.

It is expected that Mr. Hedman will be active in his field in Nigeria before Christmas in 1948.

## Institutional Missions

### REV. ROY B. GOSE, MISSIONARY

AGAIN the Message of Christmas was brought to many hundreds who cannot gather in their homes or churches to hear it. These are such as are in State and County Mental hospitals, Homes for the Aged and Orphanages. They are wholly dependent on others to come to them with "the glad tidings of great joy, which shall be to all people." In anticipation of Christmas the Institutions are beautifully decorated with evergreens and trees in the wards and halls and the place of worship, much of this work being done by the patients.

#### A Welcome Visitor

Nor do these afflicted persons wait in vain. At the appointed time the

institutional missionary, sent by Synod, and assisted by others, is present to bring them the glorious Christmas message in word and song. Thus, last Christmas a group of children from Grace school in Oshkosh and the mixed and children's choirs from Trinity Lutheran Church of Menasha sang at various institutions. "Silent Night," Luther's "From Heav'n above to Earth I come," and a number of other Christmas hymns were sung by the patients. The doors to the wards were flung wide open, so that the bedridden and "chair" patients might listen in and hear also.

Many of our fellow-Lutherans, especially from congregations and societies nearby, add to the Christmas joy



of those most unfortunate inmates by sending gifts or money for gifts for the patients through the missionary. Last Christmas about 700 parcels were distributed, practically all of them to persons who have no known relatives or whose relatives do not concern themselves about them; such as women deserted in their great need by their husbands; or mothers and fathers whose children ignore the Scriptural injunction, Prov. 23, 22: "Hearken to thy father that begat thee, and despise not thy mother when she is old." The hearts of such patients are gladdened upon receipt of a gift from an unknown donor, because they feel that someone on the outside is still thinking of them. — During the Christmas season and long afterward the women wear the costume jewelry, show the handkerchiefs and combs, use the stationary and pencils, display the fancywork, and work out the Jig Saw puzzles they received. And the men are happy about their neckties, shirts, and combs.

#### Heartwarming Gratitude

Christmas with its great Gift from God and its lesser gifts from warm-hearted fellow believers, is an important event in the otherwise barren life of the patients, and is remembered for months and even years. Thus, to mention only one example: This summer one of the men came in from the institutional garden with a cucumber. He went directly to the missionary and handed it to him with the words, "Please take this as my thanks for the necktie and the comb you gave me last Christmas. No one else but you and the people that sent those things have remembered me with a gift for the thirty years I've been here."

Your missionary is hoping again to bring to his people a Christmas replete with joy and happiness. Not only that they may behold the glory as of the only-begotten Son of the Father shining forth from the manger at Bethlehem, but also that the living love of fellow-Lutherans may bring cheer to these homeless, lonely folk. Even though the missionary has placed over 50 English Bibles, many New Testaments and parts of the Bible in the wards and sick rooms, yet the need for more is still great. And at Christmastime the missionary must more than double the number of Devotional Booklets and other good

reading material, to bring comfort to all his patients. For this he solicits the willing help of other Christians,

so that those needy patients may say of all on Judgment Day, "Ye visited me!"

#### DEDICATION

##### Grace Lutheran Church Sioux City, Iowa

The structure of Grace Lutheran Church in Sioux City, Iowa, erected on its eighteen-year-old basement, was dedicated to the glory and service of the Triune God on Sunday, June 6, 1948. Pastors Rueben Marti of Mayville, Wisconsin, and W. J. Schaefer of Milwaukee, Wisconsin, in morning and afternoon services preached the Living Word which stirred the large assembly of worshipers to thoughts of humble gratitude for this beautiful sanctuary in which the great God comes to dwell with men and to bless

lots and a house were purchased with loans from the Synod's Church Extension Department and from individual persons. After Pastor Marti accepted a call in 1928, the congregation was served by Pastor G. L. Press, 1928-1936, Pastor W. P. Holzhausen, 1936-1939, and the undersigned since 1939.

As time went on it became increasingly evident that some way must be found to erect a superstructure on the aging foundation. The basement walls were beginning to deteriorate, and the mission could not hope to grow unless a more inviting place of worship could be provided. A sympathetic Mission Board obtained a



them. The church choir and the mass chorus of the Synodical Conference in the Sioux City area beautified the services with anthems of praise.

The history of Grace Lutheran Church is much like the story of many another Lutheran city mission. The work was begun in January, 1925, by Rev. W. J. Schaefer, then pastor at Colome, South Dakota. Services were first held in a downtown Norwegian Lutheran Church on Sunday afternoons and later in the auditorium of a public school in the populous Morningside suburb. In August of that year Pastor Rueben Marti was installed as the first resident missionary. In 1927 the congregation completed a brick basement church on a good corner location where two

building loan of \$10,000 from the Church Extension Fund of the Synod. An experienced contractor joined the church and assisted the Building Committee in planning a structure of simple but pleasing and churchly design at a minimum of cost. The congregation began to pour offerings into the building fund and to register pledges for the purchase of various furnishings and articles of necessity and ornamentation for the new church. Construction began late in 1945, but progress was slow because materials were in short supply and much of the labor was furnished by members of the church working in their spare time. The building was completed and ready for use in March of 1947, but dedication ceremonies



were delayed until the new furniture was delivered and installed.

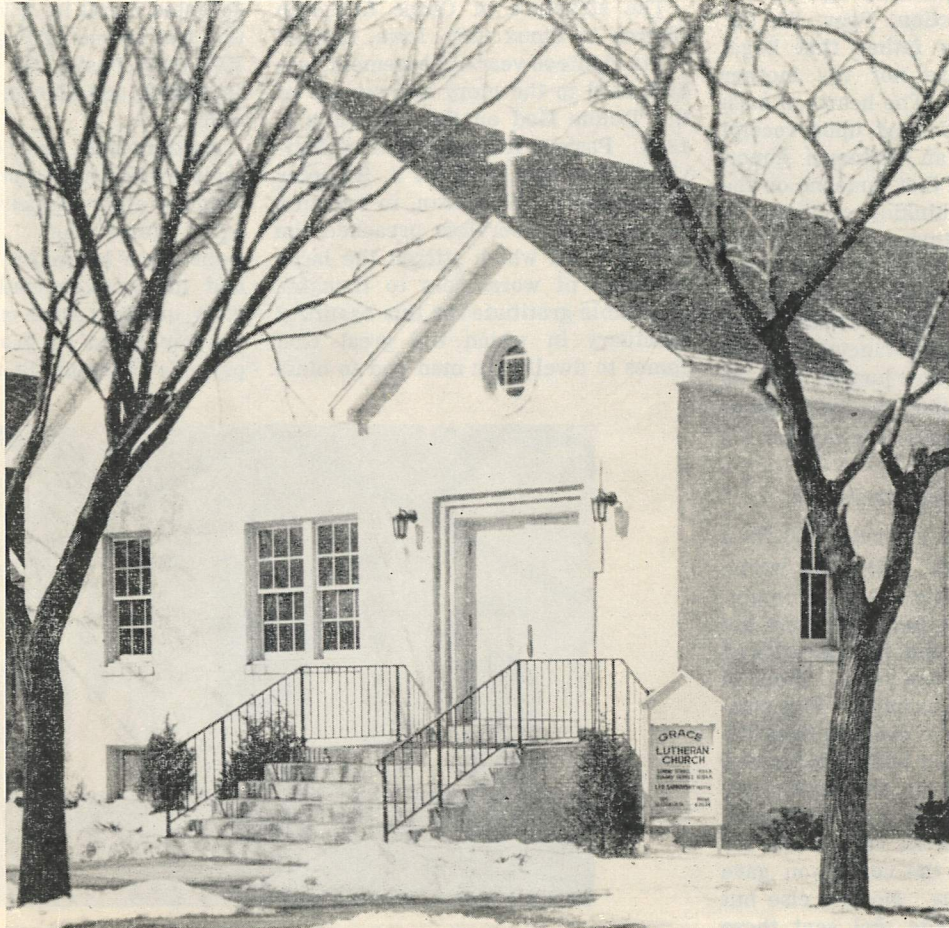
The architecture of the church was determined largely by the dimensions of the existing foundation, the type of building materials available, and the amount of money at the disposal of the congregation. As to design, it is an adaptation of the "Old Mission" style. The exterior is cov-

The chancel pieces and pews are of light and medium finished oak, respectively. The basement houses auditorium and stage, club room, kitchen, furnace room, and rest rooms.

The finished product is another church plant in which a growing congregation delights to worship, completely furnished and equipped at

dom hear them until a mission has been granted a Church Extension loan and has acquired a presentable place of worship. Too often, because of the lack of money in this fund, the granting of a loan is delayed until a mission is faced with the alternative, "build or quit."

Almost breath-taking is the picture before us when we visualize the



ered with rough cast white cement. The interior walls are of plaster, the ceiling of fibre board with cedar cased trusses, and the floor of birch wood. The first floor plan includes vestibule, narthex, lounge, nave, sanctuary, baptistry, sacristy and organ room. The nave is flanked by arched side aisles. The lofty rear wall of the sanctuary is decorated with a heavy plush maroon dossal surmounted by an illuminated cross.

little greater cost than it takes to build a family dwelling. It may be true that the history of Grace Lutheran in Sioux City is not much different from the history of any other mission of our Synod, but we should remember that these mission stories are, for the most part, stories written on the same theme — the Church Extension Fund of the Synod. We want to hear "success stories" about our missions, but we sel-

construction of mission chapels, parsonages, schools, and institutional buildings when and where they are needed, and not just as a last resort after an almost hopeless emergency arises. And this picture leads us to the prayer: "O God, show this vision to every Christian of our Synod and move them to bring their offerings for the Wisconsin Synod Building Fund — NOW — in Jesus' name and for His cause." L. SABROWSKY.

**DEDICATION**  
**Grace Lutheran School**  
**Geneva, Nebraska**

On the fourteenth Sunday after Trinity, August 29, 1948, Grace Lu-

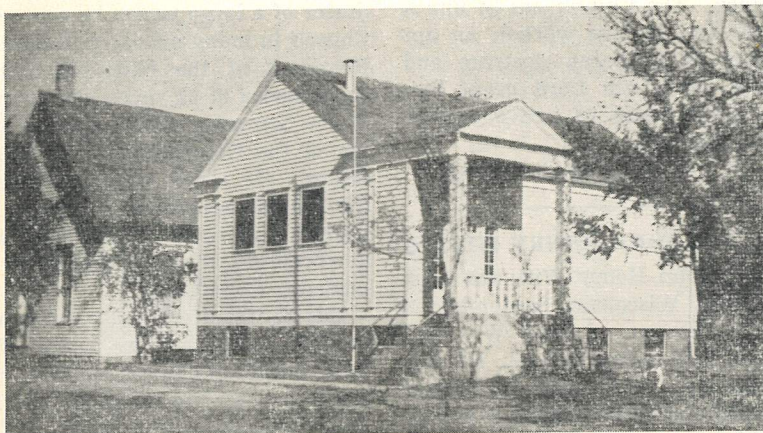
theran Church of Geneva, Nebraska, was privileged to dedicate a school building to the glory of the Triune God. This was done with two divine services. In the morning service Pas-

tor A. B. Habben of Hastings, Nebraska, encouraged the members and friends of Grace Congregation, basing his words on Isaiah 54, 2. In the afternoon service Pastor Leo Gruende-



man of Lincoln, Nebraska, was the speaker and based his words on John 21, 15.

The building was purchased from the Harvard, Nebraska, Public School District and moved thirty miles to the



present location on the church property. It was then renovated. The frame building contains the main class room measuring 24 by 30 feet. There is also an adjoining instruction room, 14 by 8 feet, besides another small room suitable for book storage. A full basement houses the toilet facilities, play space, and

kitchen. The school is heated with a new automatic forced-air gas furnace. The main class room is lighted with fluorescent lights. The complete cost was \$4,500.00, borne completely by the local congregation.

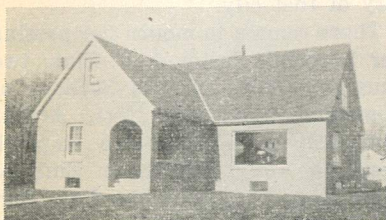
The doors were opened for school a week later with an enrollment of 21 pupils. This has since increased to 26. The teacher is Miss Laverna Everts, a member of Grace Congregation.

May the Lord continue to bless our humble efforts as He has in the past.  
D. GRUMMERT.

**ANNIVERSARY OF CHURCH BUILDING AND DEDICATION OF PARSONAGE**

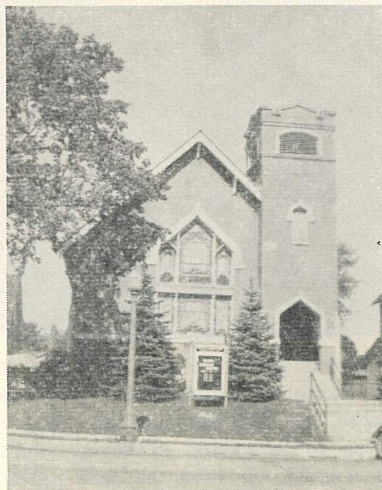
**Trinity Lutheran Church  
Kiel, Wisconsin**

On October 3, in a double celebration consisting of three worship services, Trinity Congregation in Kiel, Wisconsin, observed the thirtieth anniversary of the building of its church and formally dedicated its newly erected parsonage to its in-



tended use. The three living former pastors, all of whom served the congregation as a subcharge of Louis Corners, preached in the three services: Pastor Louis Witte of Kendall, Pastor Wm. Kuether of Kewaunee, and Pastor Harold Grunwald of Winneconne. The history of Trinity

Congregation tells a story of unusually great obstacles; but also of unusual perseverance and sacrifice on the part of pastors and the faithful members. The congregation was or-



ganized in 1905 but it was not until 1918 that the few members decided to erect their own house of worship. Prior to that time they had worshiped in a public hall. Those were

the days of World War I. Before the church could be completed most of the members had moved away from Kiel, others had dropped out because of the building expenses. When the church finally was dedicated the membership had dwindled to four families, of whom only one man and one widow were really active. Many more trials were to come; but the Lord preserved this His church of the pure Gospel. Today the congregation has a membership of 228 communicants and buildings of which it is justly proud.

The new parsonage is an eight room house with a double garage connected by a breezeway, the roof of the latter being an airing porch. It is of brick veneer construction, modern in style and equipped with every desirable modern convenience. The best materials were selected throughout and all equipment and fixtures are of the best quality. The cost of the building is approximately \$17,000.00, which does not include the value of donated labor worth more than a thousand dollars.

**CHURCH DEDICATION**

**Christ Ev. Lutheran Church  
Bison, South Dakota**

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Psalm 115, 1.

In three special services on Sunday, October 3, 1948, Christ Evangelical Lutheran Congregation dedicated its new church building to the worship of the Triune God, Father, Son, and Holy Ghost.

In the morning service at 10:30 A. M., the Rev. Roy Reede of White, South Dakota, a former pastor of the church, addressed a congregation of well over a hundred people on the "Christian Church in the Future." Basing his sermon on 1 Pet. 1, 23-25, he reminded his hearers that as long as the church continues in the pure Word of God, it shall abide and stand fast throughout all attacks by its enemies and trials of the world.

After a splendid dinner, prepared and served by the Ladies' Aid of the congregation in the basement of the new church, the present pastor again addressed a large assembly at 2:30 P. M., on the basis of the text Mark 12, 1-11, showing how since the creation of the world God has provided a way of salvation for lost and fallen



mankind, has preserved that only way until the present day, and will continue to preserve it, closing with the thought that the members of the church ought also to dedicate themselves anew to the Lord's service.

In the evening service at 7:30 P.M., the Rev. Gerhard Ehlert of Hazelton, North Dakota, also a former pastor of the congregation, addressed over sixty people on the basis of the text 1 Cor. 3, 11, his theme being "This is God's House." In his sermon he stressed that unless a church builds on the foundation which God has laid, namely, Jesus Christ, and Him Crucified, all its labors and efforts are in vain.

The church building, which measures 25x40 feet, is not a new one. Through a loan secured from the Church Extension Fund, it was purchased from an American Lutheran congregation in Reeder, North Dakota, and moved to Bison. However, after twenty-five years of worshipping in homes, school houses, rented churches of other denominations, and even the Court House, this congregation is overjoyed that at last they have a house of God which they can call their own.

May the Lord of the Church continue to hold His protecting hand over this small assembly of God's saints, and preserve His saving Word among them in all its truth and purity!

MAX HERRMANN.

#### TWENTY-FIFTH ANNIVERSARY

Rev. Otto J. Eckert  
Saginaw, Michigan

On October 10, 1948, St. Paul's Congregation, Saginaw, Michigan, celebrated the twenty-fifth anniversary of Rev. Otto J. Eckert's entry into the work of the Church. An impressive service was arranged by the members of St. Paul's. The principal speaker of the evening was a classmate of the jubilarian, the Rev. Gerhardt Press, Wayne, Michigan. He stressed the great hardships and the great blessings of the work in the Lord's vineyard. The several choirs of St. Paul's and the choir of the Michigan Lutheran Seminary helped singularly to beautify the service.

Rev. Eckert served as tutor at Michigan Lutheran Seminary for two years after his graduation in 1923 from the Theological Seminary, Wauwatosa. He served congregations as

Hemlock, Swan Creek, and Tawas City until 1930. Since that time he has been co-pastor with his father, Rev. O. Eckert.

He has been a visitor in the Northern Conference of Michigan for many years and at present is visiting elder. The Church has in him a fearless and zealous worker, an apt guardian of Lutheran doctrine and practice. May the Lord grant him many more years of active service in His vineyard.

G. R. MARTIN.

#### † PASTOR JOHN HENRY WITT †

Pastor John Henry Witt was born in Clayton, Wisconsin, September 1, 1872, as the son of Fred Witt and his wife Sophia, née Scheel. He was baptized by Pastor Richard Siegler in Trinity Lutheran Church at Ellington, Wisconsin. After confirmation he entered Northwestern College, Watertown, Wisconsin, and was graduated from this institution June 19, 1894. In June, 1897, he completed his theological studies at the seminary in Wauwatosa, Wisconsin.



He was ordained and installed in the Lutheran Church at Firth, Nebraska, in 1897, serving this congregation for a period of seven years. On August 19, 1900, he was united in holy matrimony with Bertha E. Riehl. To this union eleven children were born. In the year 1904 he followed a call to St. Paul Lutheran Church at Norfolk, Nebraska, and was installed there July 3 by Pastor

#### The Northwestern Lutheran

Gruber. With untiring faithfulness he served this congregation for nearly forty years. He was a staunch advocate of the Christian Day School and an ardent missionary. The Lord visibly blessed his labors in the kingdom. In addition to the manifold duties of a large parish he served the Church in many official capacities: as President of the Nebraska District for a period of 22 years, as a member of the Seminary Board, and as member of the Nebraska District Mission Board. He stood uncompromisingly for sound, scriptural teaching and practice and was conscientious in the performance of his duties as an ambassador for Christ.

Due to impaired health, he submitted his resignation as pastor of St. Paul Lutheran Church in 1944, retiring to private life in the city of Norfolk, Nebraska. The last few years were spent with some of his children in western Nebraska and in the State of Colorado. His faithful wife was taken from his side July 27, 1947. He passed away quietly from earthly life to the endless life of eternal bliss in heaven January 17, 1949, at the age of 76 years.

#### † MRS. JOHN F. ZINK †

Emilie Zink, wife of the Rev. J. F. Zink of St. John's Lutheran Church, Sterling, Michigan, died at her home, December 18, 1948, at the age of 68 years. Funeral services were conducted in St. John's Church by the Rev. A. Westendorf of Bay City, Michigan, on the December 21. Services were also held at Schmalzreich's Funeral Home in Detroit on December 23, at which service the Rev. C. Frey of Our Savior's Church officiated. The burial was conducted in Glen Eden Lutheran Memorial Cemetery of that city.

There remain to mourn her passing her husband, Pastor J. F. Zink; two daughters, Mrs. Charles Zachary of Commerce Lake and Mrs. Arthur Weitschat of Detroit; five stepchildren, the Rev. Waldemar Zink of Kewaunee, Wisconsin, the Rev. Harold Zink of Stevensville, Michigan, Adelbert Zink, Mrs. Wm. Schutt, Mrs. Frank Ulrich, all of Bay City, Michigan. Other members of the family who mourn her departure are two sisters and three brothers: Mrs. Anna Deeg and Mrs. Henry C. Foess of Detroit, the Rev. G. A. Schmelzer of Hale, the Rev. Carl Schmelzer of



Riga, and Emil Schmelzer of Detroit. Also mourning her departure are four grandchildren and many other relatives and friends.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14, 13.

H. J. ZINK.

† PASTOR CARL BINHAMMER †  
1869-1948

Sometime during the early morning hours of October 14 the Lord very unexpectedly summoned Pastor Carl Binhammer to his eternal rest. In spite of his advanced age he had been enjoying good health. He retired for the night and the next morning it was discovered that death had overtaken him. Funeral services were conducted at Salem Lutheran Church, Coloma, Michigan, on October 16 by the undersigned. The sermon for this occasion was based on the words of Simeon as they are recorded in Luke 2, 29-32. Interment took place in Forest Hill Cemetery, Ann Arbor, Michigan. Pastor A. Wacker conducted the service at the grave.

Pastor Carl Binhammer was born in Schwoelbron, Wuerttemberg, Germany, on April 9, 1869. There he was received into the Kingdom of God by the sacrament of Holy Baptism and later on was confirmed in the faith. At the age of 18 years he came to this country to prepare himself of the Holy Ministry. He took up his studies at Michigan Lutheran Seminary, Saginaw, and was ordained into the ministry on April 26, 1891. During the course of his more than 49 years in the ministry it was his privilege to serve the following congregations in Michigan: Hopkins, Sebewaing, Allegan, Coloma, and Claire. He retired from active ministry on June 1, 1940. Upon his retirement he made his home at Coloma, Michigan, where he was a faithful member of our Salem Congregations.

On May 3, 1892, he entered into the state of matrimony with Emma Mast. Five daughters and two sons were born to this union. There survive him his ageing wife and six children, one daughter having departed this life at the age of 16 years.

"Lord, now lettest Thou Thy servant depart in peace." May the peace of God comfort those who mourn his departure.

R. A. GENSMER.

† MRS. ELSA SAUER †

Elsa Henrietta Sauer, née Krienitz, was born April 18, 1874, in Milwaukee, Wisconsin. Here she was baptized in Immanuel Ev. Lutheran Church and, after attending the parish school, also confirmed. On August 25, 1896, she entered holy wedlock with Pastor Martin Sauer at her parental home in Town Greefield, Milwaukee County. During the forty-seven years of her husband's active pastorate she lived with him in the parsonages of Waukegan, Illinois, and Brillion, Wisconsin, for forty-two years in the latter.

In April, 1943, after her husband had resigned from the active ministry, she came to Milwaukee with him and affiliated with our St. Lucas Congregation. For the past full year she was ailing and confined to her home. Shortly after noon on September 27 the Lord granted her a peaceful and blessed departure out of this life. She attained the age of 74 years, five months, and nine days. Surviving to mourn her death are her husband, Pastor em. Martin Sauer, two sons, two daughters, six grandchildren, three sisters, and other relatives. Two of her children, Pastor Waldemar Sauer of West Bend, Wisconsin, and SeVera Sauer, a teacher in the St. Lucas School, are engaged in the public service of the Church.

The deceased received a Christian burial on September 30 in Woodlawn Cemetery, with Pastor Herbert Koehler officiating at the grave. In the preceding service at St. Lucas Church Pastor Oscar Kaiser preached the sermon on John 14, 1-6, and the undersigned conducted the liturgy at the altar.

E. W. TACKE.

ANNOUNCEMENT

The General Synodical Committee will meet at the Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin, in the week of May 15. The General Mission Board will begin its sessions on the preceding Thursday.

JOHN BRENNER.

CALENDAR OF CONFERENCES  
ASSOCIATION FOR LUTHERAN  
HIGH SCHOOLS

The sixth annual convention of the Association for Lutheran High Schools will be held in St. Louis on April 22 and 23. Special attention will be given at this convention to the problems of "Financing Lutheran High Schools," "Public Relations," "A Functional Program in English," "The Ministerial Curriculum," and "Sex Education in Lutheran High Schools." The officers of the Association for the current year are Paul W. Lange, President; Carl S. Meyer, Vice-President; E. F. Sagehorn, Secretary; Martin Duensing, Treasurer. PAUL W. LANGE, President.

ORDINATIONS AND  
INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

Pastors

Schoeneck, Reinhard, in Woodlawn Church, West Allis, Wisconsin, by Jonathan Mahnke; assisted by A. Halboth, P. Behn, H. Pussehl, and M. Schwenzen; First Sunday after Epiphany, January 9, 1949.

Schewe, Alfred C., in St. John's Church, Neillsville, Wisconsin, by Wm. A. Lauterbach, assisted by Ad. Schumann; Fourth Sunday after Epiphany, January 30, 1949.

Werner, F. A., in Immanuel Church, Tp. Baldwin, Wisconsin, by E. Becker, assisted by O. Medenwald, P. Kurth, and M. Fenner; in First Lutheran Church, Harsey, Wisconsin, by E. Becker; Fourth Sunday after Epiphany, January 30, 1949.

CHANGE OF ADDRESS

Pastors

Schewe, Alfred C., 188 Oak Street, Neillsville, Wisconsin.

Frey, G. W., R. R. 4, Box 336A, Yakima, Washington.

ACKNOWLEDGMENT  
AND THANKS

The Education Department of Dr. Martin Luther College gratefully acknowledges the receipt of the following memorial wreath gifts in memory of the late Mr. Fred Meyer: Western Wisconsin Teachers' Conference, \$26.00; Immanuel Lutheran School of Medford, Wisconsin, \$8.95; Christ Lutheran School of West Salem, Wisconsin, \$4.00. E. H. SIEVERT.

MISSION FESTIVAL

Nineteenth Sunday after Trinity

Pilgrim Church, Minneapolis, Minnesota. Offering: \$500.00. R. J. Palmer, pastor.

BOOK REVIEW

The Lutheran One-Teacher School. Edited by William A. Kramer. Concordia Publishing House, St. Louis, Missouri. \$1.00 net, pages 138, 11x8, paper.

This book is the outgrowth of a workshop conducted at Concordia, River Forest, which concerned itself with the problems of the one-teacher school. The heading of the five sections will indicate the scope of the book: Organizing the Instruction; Instructional Materials; Building and Equipment Standards; Organizing the Instruction in Religion; and Organizing the Instruction in Reading. Each chapter is filled with valuable suggestions for the one-teacher school — or for any school for that matter. Also included in the book are a number of building plans for the one-teacher school. We heartily recommend this book with these features.

W. J. S.

The Faith of the Christian Church. Gustaf Aulen. Translated from the Swedish by Eric Wahlstrom and Everett Arden. Muhlenberg Press, Philadelphia, Pennsylvania. \$5.00. 457 pages. 9x6.

This is a translation from the fourth Swedish edition of Aulen's Dogmatics. Because of its nature the book is not designed for the general reader but for the "specialists." Aulen represents the best in Swedish theology. Aulen speaks for "motif-complexes" concerning primarily revelation and sanctification (dualism by Aulen). In neither of these does he speak the language we are accustomed to hear. He has little good to say for the "orthodox scholastics" of the 17th century and that will indicate his trend. Apart from the numerous occasions when he is at odds with Scripture, the reader will find many gems, and the reading of the book will certainly profit the discerning reader.

W. J. S.





X

Synod  
C. A. Niedfeldt

3624 W. North Ave

Wauwatosa Wis.  
7096 2

# Take This Devotional Journey Through the Four Gospels

## VOLUME I

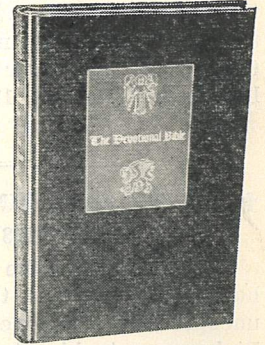
(Matthew and Mark)

By Alfred Doerfler and Martin Kretzmann

## VOLUME II

(Luke and John)

By Theo. Hoyer and H. Gockel

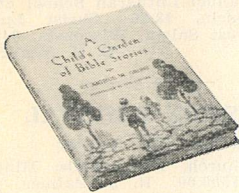


"The Devotional Bible" takes you on a rapid devotional journey through Matthew and Mark, Luke and John. Each devotional unit — and there are over 100 in each volume — consists of a simply worded introduction, a portion of Scripture, a devotional thought, and a concluding prayer.

For personal or family use, the two volumes of "The Devotional Bible" are unexcelled for leading you into the green pastures of God's Holy Word. Each volume is beautifully and durably bound, and given together as a set will make a most appropriate Christmas gift that will be treasured throughout the years.

This beautiful cloth-bound two-volume set of devotions

Price: \$6.00 (\$3.00 a single volume)



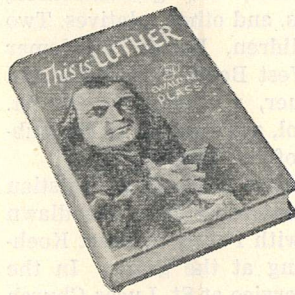
## A CHILD'S GARDEN OF BIBLE STORIES

BY ARTHUR W. GROSS

In simple language and with gorgeous illustrations in color this little book makes Bible characters come alive for boys and girls. Nothing of the kind has ever been more handsomely done.

The 156 full-color and black-and-white illustrations make the book exceptionally appealing. Children will not soon forget the beloved Bible stories which these colorful drawings portray so realistically.

146 pages — 5½×7¼  
Price: \$2.60



## THIS IS LUTHER

BY E. M. PLASS

Luther comes to life in these warmly human, intimate pages. He pictures himself to you. This is not the oft-told story of his life and times, but a study of Luther's character, ways, and habits — a series of interesting character studies of the great Reformer. 416 pages—22 halftones in sepia—6×9—cloth

Price: \$5.00

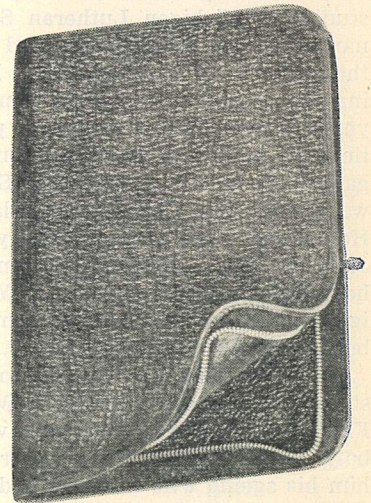
## SLIDE FASTENER BIBLE CASES

Attractive, sturdy cases giving your cherished Bible full protection, and which lie flat when opened so that the Bible may be used without removing from the case. They close easily, quickly and tightly with smooth running slide fasteners around three sides.

Genuine Leather, black

No. 32. Size 9½×6½ inches. Will take Bibles up to 8½×5½×1¾ inches. Boxed.  
Price .....\$3.75

No. 33. Size 11×7¼ inches. Will take Bibles up to 9½×6½×2¼ inches. Boxed.  
Price .....\$4.00



NORTHWESTERN PUBLISHING HOUSE

3612-32 WEST NORTH AVENUE

MILWAUKEE 8, WISCONSIN