

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

January 1, 1950

Volume 37 — Number 1



The Northwestern Lutheran

Official publication

The Ev. Luth. Joint Synod of
Wisconsin and Other States

Issued Bi-weekly

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

Michigan Lutheran Seminary, Saginaw, Michigan — Inspector's Residence, Dormitory and Recitation Hall.

DO YOU KNOW that in 1843 almost 60,000 immigrants (mostly German) moved into Wisconsin; more than 1,000 Germans settled in Milwaukee during a single week.

God's New Year Blessing

Luke 2. 21

NEW YEAR'S DAY is the eighth day after the joyous Christmas festival. Counting from the very first Christmas of the Savior's birth St. Luke states: "And when eight days were accomplished for the circumcision of the child his name was called JESUS, which was so named of the angel before he was conceived in the womb." Thus this text was placed on the church calendar for the eighth day after Christmas. This brief and simple gospel is, however, also most fitting inasmuch as we observe the first of January as New Year's Day. For we here have God's rich blessing for every new year in our life.



The Assurance That His Wrath Is Not to Rest Upon Us

To worldlings it may, of course, seem strange that in passing out of an old year we Christians should be conscious of many sins with which we have indeed merited God's wrath. They may have suspected quite a different spirit in our hearts as they saw us seek out our house of worship on New Year's Eve, while they were letting their flesh have a last fling in the old year. They may have concluded that we were merely seeking to store up just one more merit in the sight of God. Yet nothing is further from the truth. Just because we have been Christians the old year brings many sins and faults to our remembrance. To whom much has been given of him much is expected.

We Long For This Assurance Not the children of the world, but we have been called to the blessed position of God's children by faith in Christ Jesus. Yet who can say that his life in the past year has been fully in keeping with this glorious position? As God's children we have the gracious promise of His provident fatherly care and guidance. Not a hair is to fall from our head without His good and gracious will. This was also known to us in the past year. We heard of it in countless sermons; we

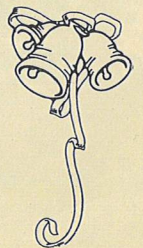
sang of it in our Christian hymns. Yet did we not still murmur and complain at times over things as we found them in our lives? Were we not often impatient and dissatisfied? Did we not often give way to needless cares and worries?

God's promise of provident care in earthly things was a lesser gift over against the Bread of Life which He extended to our soul. But can we say that we have always duly appreciated it, ever received it with joyful and thankful devotion? As we walked in the light of His saving grace our heavenly Father desired to have us grow daily in sanctification. But can we say that this was really a fact in the past year? Did we really succeed in guarding our heart and tongue more fully? Did we give evidence that our love has become more fervent toward our God, more selfless over against our fellowmen? Have we really become more heavenly minded, less prone to conform to the sinful ways and viewpoints of the world? Through the Gospel committed to us we are to help others to salvation, our children, our relatives, our friends, as many of our fellowmen as we can possibly reach. That is the great purpose for which the Lord lets His children sojourn for a time here on earth. Yet are we willing to say that this prime mission was always before us in all that we said and did during the past year which the Lord graciously added to our life? Ever and again we succumbed in our battle with our sinful flesh. Thus we long for reassurance that God's wrath is nevertheless not to rest upon us in the new year on account of our many failings in the past.

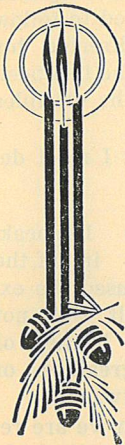
It Is Indicated In Christ's Circumcision Why was the Christ-Child circumcised? As the Son of God Jesus was above the

law, not subject to it, not in any way obligated for His own sake to keep it. That He submitted to the precept of circumcision, however, indicated that He had placed Himself under the whole law of

(Continued on page 5)



Editorials



The Old Greeting People seem to make much of the usual New Year's greeting. Sometimes it is genuine, sometimes it is not. Sometimes it has a meaning, sometimes it has not. Everything depends on the person saying, "Happy New Year" and the meaning he attaches to it. "Happy New Year" in the mouth of an unbeliever, a man of the world, may mean much to him but has little meaning to the Christian. To the man of the world it will mean a year filled with the joys of the flesh, as many as there are, and which we need not enumerate here. They are all born of the flesh "in which dwelleth no good thing" and are therefore sinful and godless. The Christian will want none of them. He has enough trouble

with his flesh and its lusts without having some one wish on him the fulfilling thereof as a way to happiness in the New Year. He knows that true happiness can never result from indulging the flesh and its lusts. He knows, rather, that it is the source of all unhappiness and misery in the world. We remember well the story told by Christ (Luke 12:16-21) of the rich man whose ground produced so much grain that he had to enlarge his graineries to store it. And when he had all his grain safely stored away he wished his soul, "A happy New Year," saying, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But his "Happy New Year" never materialized. God said to him, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou has provided?" He had not the "Happy New Year" he planned to have because he left God out of his reckoning. His flesh was his God. The Christian will not appreciate a "Happy New Year" greeting coming from people who have the same mind as that man had. And every one whose God is not the Father of our Lord Jesus Christ is so minded. Be sure of that.

It is a different thing when one Christian says to another, "Happy New Year." His wishes are entirely centered in God and His mercy. His greeting always includes God, yea, has its source in God. What good all else — a prosperous business year, good health, many friends, much pleasure — if we know not Him who by His life, death and resurrection bought us the genuine treasures and joys that neither moth nor rust doth corrupt, nor time destroy. Year after year may roll on, we may pass from spry youth to tottering old age, yea, from life to death, but the joy and happiness that Christ gave us remains unchanged and secure, reserved in heaven for us.

Let this mind be in us all for a "Happy New Year."
W. J. S.



Our Synodical Centennial As we cross into the year 1950 we enter the 100th year of our formal existence as the Wisconsin Synod. We

have long been talking about it. The proper observance of the anniversary has long been under discussion. A special centennial service was held in Milwaukee in connection with the synodical convention last summer. Special anniversary services will be held in connection with the various District conventions next summer, and all our individual congregations are to hold a special anniversary service next May.

God has been good to us. Some of the founders of our Synod came from unionistic circles and outwardly were not as sound and pure in doctrine as we are now. But God was with our fathers and gradually led them into the pure truth, unadulterated with false doctrine. Outwardly, at least, we as a Synod are today Scripturally sound in doctrine and practice. That we are so today is not our own achievement but the undeserved gift of our gracious Lord.

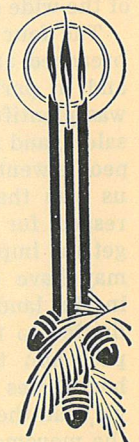
Should we, then, give way to a feeling of pride because of our soundness in doctrine and practice absent from most of the church bodies of our day? Our flesh would like to boast of that, yet not pride but deep humility ought to fill our hearts. It is an occasion for repentance. For one thing, we have appreciated the goodness of the Lord so little that we have not yet completed the building effort to supply the critical congestion in our synodical institutions, seemingly largely unconcerned whether or not the laborers which the Lord wants in His harvest are supplied. Is not that an indication that we do not appreciate as we should the blessings which God has showered on us?

We have lost the first love, and dead formalism is threatening to kill the living spirit in our hearts as with an icy hand. The mere outward possession of the truth is not enough. It is the spirit of the heart to which God looks. If we just go through the proper motions and let it go at that, we are only an empty shell or a tinkling cymbal, so that God must spue us out of His mouth. To be outwardly correct but inwardly dead does not satisfy the Lord.

The history of the Church has shown that a church body usually does not keep the pure doctrine very long or that it soon degenerates into a dead, lifeless formalism. It is God's will that we contend for the faith once delivered to the saints, that we do not compromise the doctrines of His holy Word in any way, but it is not enough to draw nigh unto the Lord with the mouth and honor Him with the lips if our hearts are from Him.

Let us, then, this anniversary year pray God with fervent and repentant hearts to preserve unto us the sound truth and to fill it with the content of a science and living faith of the heart, constrained by the love of Christ to live unto Him who died for us.

I. P. F.



The One Coming After John

JOHN throughout his ministry insisted that he was no more, and no less, than a way-preparer for the Messiah. He always referred the people to the One coming after him. Jesus, on the other hand, called John the greatest among all that were born of a woman.

Jesus also appealed to the testimony of John in refuting the Jews. When He had purified the temple and in the following days was teaching the people in the temple, they demanded to see His credentials, by what authority He was doing these things. Then He countered with the question "The baptism of John, was it from heaven, or of men?" (Luke 20, 4; Matth. 21, 23; Mark 11, 30). The meaning was: If they reject Jesus as the Messiah, then they must also reject John, who testified of Him; and if they accept John, they must also accept Jesus. For John very emphatically testified that Jesus is the promised Messiah, who would come immediately after him. After John's testimony no one could be in doubt by what authority Jesus was doing His work. Accept John's testimony, and the question which they were asking is answered decisively.

John's Greatness We are now not thinking of the excellency of John's office that, while all Old Testament prophets, even the greatest among them, could speak of the coming Messiah only as one to appear at some future time; that, while they greatly desired to see and hear Him, they were not granted this privilege: that John, however, could point with his finger to Him: "Behold the Lamb of God." — We are now not thinking of this, but rather of the wide extent of John's influence.

The four Gospels tell us that John preached and baptized along Jordan and in parts of Judea where water was plentiful; they tell us that Jerusalem, and all Judea, and many other people went out to hear him; they tell us also that King Herod had great respect for him: but from all this we get the impression that, though John may have exercised some influence in the land of Israel, his work was limited to that land. We hardly expect him to be known outside the boundaries of that land. Yet when we read the book of Acts we see that the movement begun by John had its

repercussions in remote parts of the Empire.

Just a few examples. On his first mission journey Paul came to Antioch of Pisidia. This city is located far from Jerusalem in Asia Minor. One might assume that John was unknown in this part of the world. Yet when Paul mentioned John's name in his address he did not find it necessary to explain who John was, he took it for granted that the people knew all about him (Acts 13, 24, 25). — A few years later Paul met some disciples in Ephesus, a city that was famous for its wonderful temple of Artemis, in which all its citizens were greatly interested and of which they were very jealous: "Great is Diana of the Ephesians" (Acts 19, 34). These disciples said that they had been baptized "unto John's baptism" (v. 3). — The Jew Apollos, who was "an eloquent man and mighty in the scriptures," was born in Alexandria of Egypt and received his training there. Yet he knew "only the baptism of John" (Acts 18, 24, 25). Thus in the most distant parts of the Roman Empire people were familiar with the work of John.

John's Humility If we bear in mind how far and wide the work of John became known, we can well understand how Jesus called him a "burning and a shining light" (John 5, 35), and how the Jews hoped to bask in that light. We can understand how they were fascinated by the idea that he might be the Messiah, and why they sent a delegation to him to ask him about it. We can understand how the disciples of John were jealous of Jesus when they saw that the people flocked to hear Him. We can understand why Herod hesitated to execute John although he had not minced words in rebuking the king's sins.

Yet John ever remained humble. We have that remarkable word from him: "He (Jesus) must increase, but I must decrease" (John 3, 30). John recognized in Jesus his own Savior. When Jesus came to him to be baptized, he at first refused: "I have need to be baptized of thee, and comest thou to me?" (Matth. 3, 14). But he at once submitted to the word of Jesus when he heard that it must be so. — In speaking about his own office John compared himself to the trusted friend who is sent to

bespeak a bride for his friend. John was sent to prepare the people for the coming of their Messiah. And as the friend rejoices in the success of his mission when he hears the voice of the groom, so John rejoiced the more the people turned to follow after Jesus. Yes, he directed his own disciples, even when he had been cast into prison, to join the disciples of Jesus.

"He must increase, but I must decrease."

Jesus' Outward Lowliness In speaking of the greatness of Jesus John used the expression that he himself was not worthy to unloose the latchet of Jesus' shoes. But the greatness of Jesus did not appear outwardly.

In the Christmas season we are reminded of His lowliness particularly by the circumstances connected with His birth. What was the condition of His people? They had lost their political independence to the Romans, and were absorbed by them into their vast empire. Who was His mother? She was indeed descended from the great king David; but all traces of the former greatness had disappeared. She did not live in the royal palace, she even held no property in Bethlehem, the birthplace of David. She had been driven to the despised province of Galilee, to the inconspicuous little town of Nazareth. And then by order from the Romans Mary was forced to travel to Bethlehem, there to give birth to Jesus in a stable and to lay Him in a manger. Greatness? Extreme poverty and lowliness.

More was to follow. When Herod through the wise men from the East heard about the new-born King of the Jews, he sought to kill the child, and only by fleeing into Egypt could Joseph save His life. And then for the sake of safety the child was taken to Nazareth, and grew up in this obscure town.

Even worse was to come. When Jesus began to perform His public ministry, when He addressed His comforting message to the people: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," when He confirmed His words with many wonderful, unmistakable signs, the people opposed Him and said that He had a devil; and even many of His disciples turned away from Him because they considered His message as hard and unbearable

words (John 6, 60). At last they crucified Him.

Greatness? Extreme lowliness outwardly.

Jesus' Great Work When John spoke about the work of the One coming after him he used these words to describe it: "He shall baptize you with the Holy Ghost and with fire" (Matth. 3, 11). It was sin that prevented the Holy Ghost from having His blessed work in the hearts of men. Sin, for which no atonement had been made, held men fast bound in hopeless chains. Jesus would remove these. "Behold the Lamb of God" John said, "which taketh away the sin of the world."

That great work will clear the way for the Holy Spirit. Now His era will be ushered in. The time will be ripe for the fulfillment of Joel's hopeful prophesy: "It shall come to pass afterward that I will pour out my Spirit upon all flesh. And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered" (chap. 2, 28-32).

John said about this: "He shall baptize you with the Holy Ghost and with fire." And on the first Pentecost day this aspect of Jesus' work became manifest.

Freedom "Where the spirit of the Lord is there is liberty" says St. Paul in 2 Cor. 3, 17. He is the "Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Is. 11, 2). He will use all His wisdom and understanding and might to teach us one thing, namely, to say to God: "Abba, Father," "Because ye are sons," namely through the redemption of Jesus Christ, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4, 6).

This is what the One coming after John has done for us: He has restored to us the fatherhood of God, and our

sonship of God, which God had granted us in the beginning when He created us in His own image.

Let us then celebrate Christmas in the spirit of this freedom of the sons of God, rejoicing that we are no longer driven by the Law, but zealously doing the things contained in the Law as free-born sons of God, and not abusing our liberty for a cloak of maliciousness. J. P. M.

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God's New Year Blessing

(Continued from page 2)

God as it had been given through Moses to Israel. And this law, while it embraced many special precepts for God's Old Testament people like circumcision, nevertheless, centered in God's holy will as it applies to all people, His holy will that we should love the Lord our God with all our heart, and with all our soul, and with all our mind, and that we should love our neighbor as ourself. Thus Christ's circumcision is to remind us of the blessed truth that "when the fulness of the time was come, God sent forth his Son, made of a woman, *made under the law*, to redeem them that were under the law, that we might receive the adoption of sons." As our substitute Jesus placed Himself under the law, fulfilled all its holy demands for us and bore all its curses upon sin in our stead. "Christ is the end of the law for righteousness to every one that believeth." In and through Christ God therefore gives us the assurance that His wrath shall not rest upon us in spite of our many sinful shortcomings of the past year. In Christ we have a perfect righteousness in the sight of God by which all these sins are covered up. In Christ all the wrath that our sins have merited has already been borne for us. This assurance God imparts to us by faith through the Gospel.

The Promise That We Are to Enjoy the Fulness of His Love

This Lies in the Name Jesus This is the positive statement of God's blessing for the new year. God has given us the name Jesus to indicate that He wants us to enjoy His rich love also during the coming year. The name of Jesus was publicly given to the Savior when He was circumcised on the eighth day. Yet why had God already named Him thus through an angel even before He was conceived

in the womb of His virgin mother, saying to her: "And shalt call his name Jesus"? God Himself explained it when through the same angel He told Joseph: "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus means Savior, Redeemer. This name God has presented to us that we might ever be reminded in faith that He who bears it is all that it says, a perfect Savior from sin, death, and hell, a Redeemer through whom we have become God's dear children, partakers of His love and heirs of His glory. Over against the darkness of all the hidden things in the new year lying before us the name of Jesus is to stand forth in shining letters, brighter than gold and silver and sparkling diamonds. To that name and thereby to the mighty and gracious Savior who bears it God would have us look during the coming year for peace, comfort, joy, for courage, strength, encouragement, and hope. As we do that in faith, wrought and nourished by His Word, God's New Year's promise that we are to enjoy the fulness of His love shall be fulfilled upon us.

A Pledge Of All That Is Really Good God could, of course, have promised us much gold and silver for the coming year, great honor in the sight of men, outstanding success in our earthly endeavors. God could have extended the promise that no wants should knock at our door, that no illness should visit our home, that no perplexing problems should confront us. Yet what would we be benefited, if at the same time we did not possess the gracious name of Jesus and all that it assures to us? What assurance would we have, being sinful by nature, that we could or would utilize these benefits in such a way that they would bring even real earthly joy to ourselves and others. And with death all these earthly things would come to an end, leaving us empty and hopeless. Only through Jesus are we rich in God for time and eternity. As we cling to Jesus our Savior in faith, however, we shall also have everything in an earthly way for the coming year that will really be for our own good and that of others. St. Paul writes: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all things*?" C. J. L.

From A Wider Field

Open Letter To A Great Author's Son

Mr. Charles Dickens, Jr.
Address Unknown.

My dear Charles:

I have just read the first chapter of your Father's "The Life of our Lord," and it made me want to write you, though I am not at all sure that your name was Charles and am very sure that the letter will not reach you.

This work by Mr. Dickens, Sr., to which I have reference was, I am given to understand, a private and personal document written just for you and his other children — a little family skeleton, so to speak. But now the modern press has gotten hold of it somehow and syndicated it, so that it is appearing serially in many newspapers during this holiday season for the benefit of many other children with whom I sympathize as much as I do with you. For this is a letter of condolence.

The Greatest Subject Matter in the World

Undoubtedly your Father's account of the birth and life of the Babe of Bethlehem made a deep and lasting impression upon your youthful mind in those days. He was a great writer, and you loved and trusted him. Today others like you, who know of Mr. Dickens' fame, will be impressed by his simple narrative. After all, he chose the greatest subject-matter the world has ever known. But I wonder what kind of Christmas you had as a child.

So far, as already stated, I have read only the first chapter — the one about Christ's birth. My poor Charles, if you only realized how tragic it is that you and countless others now should be subjected to a story that is like a room in which the lights have been extinguished at midnight. For in that first chapter, darkness returns, the gross darkness which once covered the earth. Your Father wrote with black ink indeed.

A Blasphemous Report

When he comes to tell of the ancestry of the Christ-child, as one will do in a biography, he remarks very simply: "His father's name was Joseph and His mother's name was

Mary." Such elegant simplicity is indeed commendable; but I keep wondering where Mr. Dickens got his information. Or was he making the story up as he went along? His announced purpose was to tell you children about Jesus Christ, and Jesus was a real historical person. Very historical. We have the facts about Him, but your Father here does not state them. It does not seem quite fair to him to brush aside the record and invent a parent for Jesus. Maybe *his* father told him that. But he did not get it from Jesus' friends. I remember reading that Christ's own townspeople in Nazareth said to Him: "Is not this the carpenter's son?" But then, they did not believe in Him, nor did they call Him "our Lord," as Mr. Dickens does. How could we expect your Father to repeat their blasphemous report?

Could it be that he never read the words of St. Matthew about the ancestry of Jesus? Matthew was quite a writer too, you know, and he knew Jesus personally. Concerning Jesus' birth, Matthew wrote: "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The Message of the Angel

Your Father, Charles, might have copied that. It would have been less simple in style, but true, and I would not have to pity you for your wrong childhood notions. Jesus was born of a virgin. His Father, His real Father, was God. Not Joseph at all.

I might have thought that Mr. Dickens put it the way he did because he was writing for you little folks and did not want to offer long explanations about the mystery of Emmanuel. But that construction could not stand because of what he says when he comes to the message of the Angel on the fields of Bethlehem. He does not repeat what the Angel said to the shepherds, and I suppose that as a child you never did get the straight of it. According to Mr.

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Dickens, the Angel said: "There is a child born today in the city of Bethlehem near here, who will grow up to be so good that God will love Him as His own Son . . ."

Jesus Is Emmanuel

There is more, but I'm too sick at heart to copy any more. You know all about it. Do you know why I feel bad? I know that from here on in, most of what Mr. Dickens says about Jesus will be essentially false. For he does not know Him whom he calls, for no apparent reason, "our Lord." With all his skill and genius, your Father will not be able to show you Jesus as the sacrifice for your sins, bearing the curse in our stead to the death of the Cross. And how Mr. Dickens is going to account for the resurrection of Jesus, I don't know.

I could have waited for the rest of the instalments and found out; but I wanted this letter to reach you for the New Year. O, why did your Father not simply say: Emmanuel means God with us; so this baby Jesus was our God, namely the eternal Son of God who assumed our flesh and became our brother in order to redeem us? Good? Of course He was good. "He was the brightness of God's glory, the express image of His Person."

That last sentence from Hebrews would have been too deep for you children at the time; but it would have been better than nothing, and particularly better than saying that God loved Him as His own Son because He grew up so good.

A Sort of Superman

I should wish you a Happy New Year, but it sticks in my throat. How can you, or anyone else, have a truly happy New Year unless you know and believe that you have a Savior from sin? Your Father did not give Him to you in his story; he gave you instead a sort of superman whom we should love and can't because He sails clean over our heads and leaves us behind in the grime and filth of this world, breathlessly trying to pull ourselves out of the muck of our sinful corruption by our bootstraps until we are swallowed up, either in hypocrisy or in despair.

The simple truth of the matter is, as the Apostle St. John puts it: "Herein is love, not that we loved

God, but that He loved us and sent His Son to be the propitiation for our sins." Do you think, Charles, that you can still escape from the deep childhood impressions gained from your Father's story and find the real

Child whom God gave to the shepherds and to us all? Be it so, by God's Grace. That is my New Year's wish for you.

Very sincerely Yours,

E. S.



In The Footsteps Of Saint Paul

Onward In Perils To Antioch In Pisidia

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WHEN Mark had deserted "the work," Paul and Barnabas hastened on to their next goal, Antioch in Pisidia. It is named thus to distinguish it from Antioch in Syria, the home of the mother church. In honor of Caesar Augustus, who had transformed it into a Roman colony, it was also called Caesarea. The distance to be covered from Perga to Antioch was about 100 miles.

Perils of the Journey

Almost directly north did the two companions have to travel. The first part of the journey was the more treacherous. Not only did the two travelers have to ascend some 3,900 feet to the peak of the mountain pass leading over the Taurus mountain range to the highlands of Pisidia, but they also had to pave their way through forbidding gorges and along side beds of rivers that could change into violent streams without notice. Besides that they were always in danger of life and limb. The hazards of the unprotected road and the roving bands of robbers were a constant source of danger. It is true, the Romans had done much to rid the seas of the pirates and the lands under their control of the bands of robbers, but they could not do away with all of them as little as we are able to get rid of all of the gangs of robbers and cutthroats in our larger cities and along our own highways of travel. All the more was this the situation in the days of Saint Paul.

Eyes Only for Heaven

Neither Paul nor Luke refer either to the grandeur of the scenery along the route and the glorious vistas reported by later travelers nor do they make mention of the hazards of life and limb encountered while plodding northward. Paul, whose soul was in

heaven and who longed to be with Christ (Phil. 1:21-25) and who labored here on earth for His heavenly Master's kingdom, seemingly



had no time and no eye for the things of this world. They were indifferent things to him.

Only occasionally does Paul refer to the dangers experienced on his missionary journeys. In his Second Letter to the Corinthians he compares his work with that of the other apostles. They tried to deny his apostleship and belittle his work. It is then that he gives us a little insight into the many hardships he had to endure for the cause of Christ (2 Cor. 11:26-27): "In journeys often, in perils of waters, in perils of robbers . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. To no other section of his varied missionary journeys do these words refer more vividly than to this journey from Perga to Antioch in Pisidia.

Antioch and Augustus

It must have taken Paul and Barnabas about three days to ascend to the peak of the mountain pass and another three days to journey on to Antioch. Pisidia belonged to the large Roman province of Galatia and Antioch was the metropolis and commercial center of the southern portion of Galatia. Till 189 B. C. Galatia, in fact the whole of western Asia known as Asia Minor, was under the Seleucids, who had carved out this portion of the vast realm of Alexander the Great for themselves. From then on the Romans took over. Mark Antony tried to establish law and order among the hordes of highlanders by placing a Galatian officer by the name of Amyntas over them and making him their king. Till the year 25 B. C. Amyntas ruled over this southern section of Galatia. After his death Caesar Augustus assumed personal rule trying out a new and novel way of pacifying the belligerent nations and tribes. Throughout his vast empire he established Roman colonies, which he placed under the supervision of Roman veterans. By granting them many liberties and investing them with authority he won their allegiance. The veterans considered it a fair and just reward for their past services in the army and in turn they wanted to be more Roman than the Romans themselves. Through the veterans Augustus also sought to promote Greek and Roman culture and civilization. Soon peace and order were established and Augustus was hailed as the great liberator and even as the "savior" of the people. The famous monument

in Ancyra in Galatia relating the deeds of Augustus proclaims the emperor as a "savior" of the people.

Paul the Tent Maker

The city of Antioch was such a Roman colony founded by Augustus himself. It enjoyed a favorable commercial location because of the Roman highways leading to and through the city. The main highway from the western ports to the Cilician Gates, the gateway to the East, as well as the thoroughfares to the north and the south led through this enterprising metropolis. Its markets were famous for its wares in wool, olive oil, hides and above all goats' hair. From the latter the famous blankets and tents were woven for the Roman soldiers and veterans. The province of Cilicia was another commercial center famous for its trade in goats' hair and its woven products. Paul was born in Tarsus in Cilicia. As a son of a Pharisee he learned the trade of a tentmaker. Where could he learn this trade better than in Cilicia and could he not now use it to the best of his advantage, when he came to Antioch, a commercial center for goats' hair. All he had to do was to go into the Jewish quarters and look for a loom to ply his trade. Here he had time to meditate, for the weaving of material for tents did not require too much thinking. It is to be assumed that many a mission prospect called on him while he was sitting at his loom and received further indoctrination.

Some Interesting Discoveries

An English chaplain, Arundell by name, and stationed at Smyrna located the site of Antioch in 1833. A little to the left of the present Antioch known by the Turkish name of Yalobatch he discovered ancient ruins, about twenty arches of an aqueduct leading water into the city from the heights of the mountain known today as Sultan Dag. This aqueduct furnished the water for the manifold comforts and conveniences sought by the Roman veterans and officials. Before the advent of the Romans the inhabitants had worshipped the Moon as their god, a masculine deity called Men or Lunus. The orgies in connection with this worship were so obscene and shameful that even the Roman authorities

of that time put an end to them. They must have been bad indeed, since we know that they indulged in similar orgies at Paphos and Corinth themselves.

It is among the marble ruins and slabs of ancient Antioch that Ramsay discovered the name of Quirinius as Roman governor of Syria in the days of Caesar Augustus thus corroborating the report of Luke in his famous Gospel for Christmas Day and refuting the claims of historians

of repute such as Mommsen that Luke did not report accurately and that the Bible can lay no claims on being accurate in historical details. Here we have a second proof that Luke is the most accurate historian, much more accurate than all of his would-be superiors in the realm of historical facts. When other voices are silent, the stones speak out the truth of Scriptures. We shall hear more of Antioch and of the apostles' entry into the city the next time.



Your Synod's European Relief Program

Beneficiaries

WHEN your Synod first resolved to enter in upon a war relief program, the number of people for whom it felt responsible was relatively small. Reports stated that approximately six thousand members of our mission in Poland had been expelled from that country and were displaced people in Germany. Today the number of souls which is being served by pastors of our Refugee Mission has risen above twenty thousand. These are our fellow-Christians in the same sense as those people are who hold membership with us in the same congregation. Our fellow-Christians in Germany are in need. This condition exists, we are told by members of the commission that visited our congregations in Germany, because expellees still find it very difficult to secure employment in Germany.

How Do We Help Them?

It is almost four years now that your Synod has been assisting members of our Synod in Germany through its Relief Committee. An effort has been made to alleviate the most urgent needs. Tons of clothing have been shipped; thousands of food packages have been directed to our churches in Germany; medicines, Bibles, hymnals, etc., have been supplied. Careful distribution of the clothing and food we ship assures us that it is given to people who are urgently in need of them. To reach our people we employ the following agencies:

1. C. A. R. E. Food and clothing packages at a cost of \$238,000 have been purchased through this

agency. It will be of interest to some members of the Synod to know that C. A. R. E. now guarantees delivery of a thrift package and a lard package in the Eastern (Russian) zone of Germany.

2. Lutheran World Relief, Inc. More than one hundred tons of clothing and shoes have been shipped to Europe by congregations of our Synod through this agency. The major part of this tonnage was used for general relief purposes. Now, however, up to 80% of the used clothing our congregations send to Lutheran World Relief is assigned to our congregations of the Refugee Mission. In order to secure for our Mission the clothing we contribute, congregations must indicate that their contribution is from the Wisconsin Synod.
3. Church World Service. This agency is used for the shipment of books and duplicating supplies. Our Northwestern Publishing House receives and packs all Bibles and hymnals that are to be sent to the Mission. Congregations which collect German Bibles and hymnals (large or small) should send them to the Publishing House.
4. C. R. O. P. More recently this agency offered its services to us. It collects food for shipment to Europe and approaches people who, for the most part, reside in rural areas. If the donor will designate his gift for "Refugee Mission — Wisconsin Synod," 90% of the contribution will be assigned for distribution among members of our Refugee Mission.

The Cost

Approximately \$275,000 has been received by the treasurer of the Relief Committee and distributed for relief purposes over a period of almost four years. At the present time the relief treasury stands at a very low figure. Will we continue to share with needy members of the household of faith the abundance we

have received from our Father in Christ Jesus? Contribution envelopes will be sent upon request addressed to the Relief Committee, 9831 Dundee, Detroit 4, Michigan. Remittances should be made to Mr. Gilbert Klug, 2988 S. Clement Ave., Milwaukee 7, Wisconsin.

S. E. WESTENDORF, *Secretary*,
Committee on Relief.



The Fear Of The Fathers

IT was a very positive conviction of the fathers that the glory of the Lutheran Church in this country must be preserved in the savoring salt of the German language. So they asked for German sermons, and insisted (and how!) that their children be confirmed in the tongue of Dr. Martin Luther. They wrote it into their church constitutions, lest some young preacher would forget, that as long as three members object, no English could be preached. They were heard arguing: "Did not God Himself speak German?" And they would show you on the second page of their German Bibles. "When God spoke the first time to man, what did he say? — He said: "Adam wo bist du?" And isn't that German?"

They Had Something

Nevertheless the fathers had something there! Of course, some of their opposition to the English rose from narrow views, because they were sentimental or national Germans; but in the majority of the better instances they feared, and subsequent history has borne out their fears, that Confessional Lutheranism itself — our life, our doctrine, our usages, so dear to the Lutheran heart, might be endangered by the change.

In our Wisconsin Synod Anniversary reviews it behooves us to do honor to their spiritual motives. Their objections were not all on cultural grounds. They saw that the language of our land had no Lutheran literature, no history just to the claims of our Church, no expressions of the spirit which could meet the uniqueness of our beloved Lutheran Church. They feared that under these circumstances Lutheranism would melt away, or become the mere creature of the influences with

which it was surrounded. And that is a real danger to which uninformed Lutherans so easily succumb.

Danger of Sectarian Hymns

The fathers heard their children sing the more emotional English hymns of the sectarians. Their melodies are so catchy and their words so subjective. To the unregenerate taste such popular refrains of the human ego were much more appealing than the biblical realities of the sound and sedate German chorals singing of what God has done and still does for our salvation. They feared that the children might love the mangled of some of the Gospel hymns more than the God-man of the German chorals. There was much purifying that had to be done before we really learned to sing in English what our fathers praised in German. And our best musicians tell us that the sublime heights of spirituality in the German chorale have not been reached, and that the church music of Bach and his contemporaries have never been surpassed by anything in English.

Our Rich Treasures

The same could be said of the rich treasures of our Lutheran Confessions and the large conservatory of unequalled expositions and doctrinal textbooks written by the Church's best dogmaticians and historians; teachers at whose feet our theological faculties and students still sit to be thoroughly indoctrinated. It is regrettable that some of our people are still unaware of the rich inheritance our fathers left us in the German language. But it is fitting, as we stand in recollections at their graves, that we rise up and call them blessed for loving the Church so much they ardently desired to bring it down to

us in its original, biblical truth and purity in the fitting medium of their German language.

Only in one sense we dare say, the fathers in their fears weren't Lutherans enough. Let it be said in all reverence and with a challenge to the children. With all their devotion to the Church the fathers did not have the inspiring confidence in the power and principles of our Lutheran Church by which she will triumph eventually over every obstacle. That was their mistake. Let us profit by it. It is for us, the children of these pious fearful Lutheran fathers to believe firmly, that after all the changes of national life, and of language, with all the pressure of sectarianism and unionism and communism, the Church of Jesus Christ will stand. "Even the gates of hell shall not prevail against her."

German Language No Limit

Let us not limit the glory of our Church to one language. A good share of her original literature, some of her symbols, part of her church service and so many of her hymns, were originally in the Latin language. Surely if the Lutheran Church lived at one time in a dead language, and she did, she certainly can live in any living language. The power of God unto salvation is not confined to any particular language, but is in the Word of God itself. Let that be our trust! God help us!

P. B.



CHURCH DEDICATION

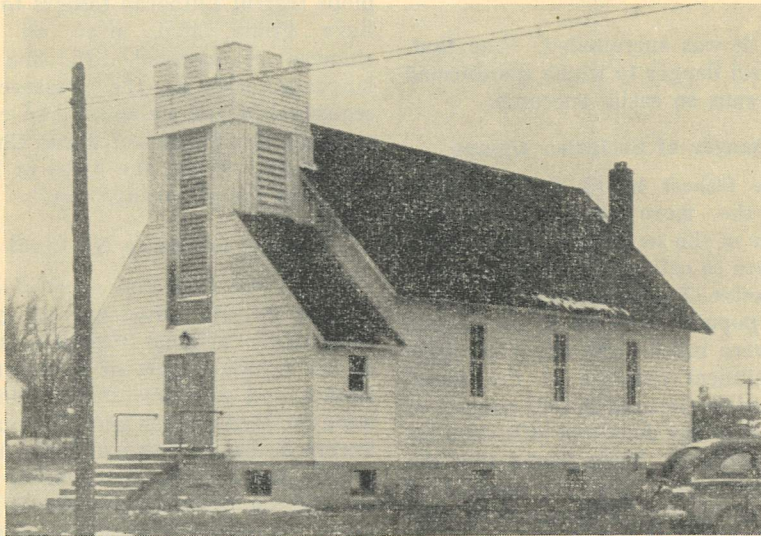
Lutheran Mission

North Branch, Michigan

On Reformation Sunday the Lutheran Mission at North Branch dedicated its first house of worship to the Lord. In view of the many difficulties which threatened the work at North Branch before they obtained their own property and church October 30 will always be an important date for the members of this struggling mission congregation. In the afternoon dedication service Pastor Reeb of Flint on the basis of 2 Chronicles 2, 4 stressed the appropriateness of the day for dedicating a church of the pure Gospel and Sacraments unto the Lord, at the same time he stressed its blessings to the members, who are likewise dedicat-

ing themselves and their lives to the Lord and His work. In his evening sermon based on Rev. 3, 7, 8 Pastor Vertz as a member of the Michigan District Mission Board emphasized what a true Lutheran is and what a Lutheran church must stand for in North Branch. About five hundred people attended the dedication services, which greatly encouraged the eighty souls forming this mission.

Lutheran services were first begun by the undersigned at North Branch on June 1, 1947, in an old church,



known as the St. John's Church, two and a half miles east and a half mile south of North Branch. These services were a direct result of the mission spirit of a member of Calvary Lutheran Church in Flint. Mrs. Ray Van Wagoner, daughter of James Bennett of North Branch, mentioned the fact to Pastor Reeb that there were members of a former Lutheran Church in and around North Branch. Since these people received no spiritual care Pastor Reeb in turn notified the undersigned at Mayville. In August of the same year many of the members of Zion Lutheran Congregation at Silverwood joined with many of the former members of St. Matthew's Lutheran Church of Kings Mills to form the small nucleus of a new congregation. St. James Ev. Lutheran Church of North Branch was the name chosen in January of 1948. The old St. Matthew's Church building, which soon became the property of the new congregation, was sold, being very small and in need of repairs. In turn the larger and much better church, known as the Bottom

Creek Church, was purchased from the Methodist Church in town for \$800.00.

After much anxious waiting the mover finally moved this building into North Branch during May of this year and placed it upon the present sight purchased by the congregation during the winter. This sight consists of two corner lots, 120x120 feet, on one of the main roads of the town near the village high school. By removing the old tower and constructing a new tower and entrance the

building has been enlarged so that it now comfortably seats about 115 people. A basement has also been built and much new equipment, of which the congregation had very little, was installed. Some of the equipment is of a temporary nature, pending future village improvements. Much of the work on the building was accomplished by personal sacrifice of time, strength, and donations on the part of members and friends of the congregation, although many of them were farmers in their busiest season.

May the blessing of the Lord rest upon this new congregation and give it a bright future.

R. E. SCHALLER.



CHURCH REDEDICATION

St. Peter's Church
Goodhue, Minnesota

On September 18, St. Peter's Evangelical Lutheran Congregation in the village of Goodhue, Minnesota, was privileged to rededicate its enlarged

The Northwestern Lutheran

and renovated house of worship to the service of the Triune God. Two festival services were conducted to observe this happy event. Pastor T. E. Kock, under whose pastorate this project had been planned and begun, addressed his former congregation in the morning service. Pastor T. H. Albrecht was the speaker in the afternoon service.

An addition of 14 feet was added to the original structure. The church now has a tower and a spacious vestibule, which were lacking before, as well as additional seating space in the main auditorium. The sacristy was also enlarged and the altar niche beautified and newly carpeted. Similar steps were taken to enlarge and modernize the basement. In connection with this project St. Peter's Congregation also made a number of improvements on its parsonage.

May the Lord continue to bless His flock with faithful continuance in His Word so that this house, newly dedicated to His service, may be used to His praise and glory.

C. MISCHKE.



DEDICATION OF PARSONAGE

Christ Congregation
Menominee, Michigan

On Sunday, August 14, 1949, Christ Congregation of Menominee, Michigan, was privileged to dedicate its newly erected parsonage. Both in the German morning service and in the English service in the afternoon



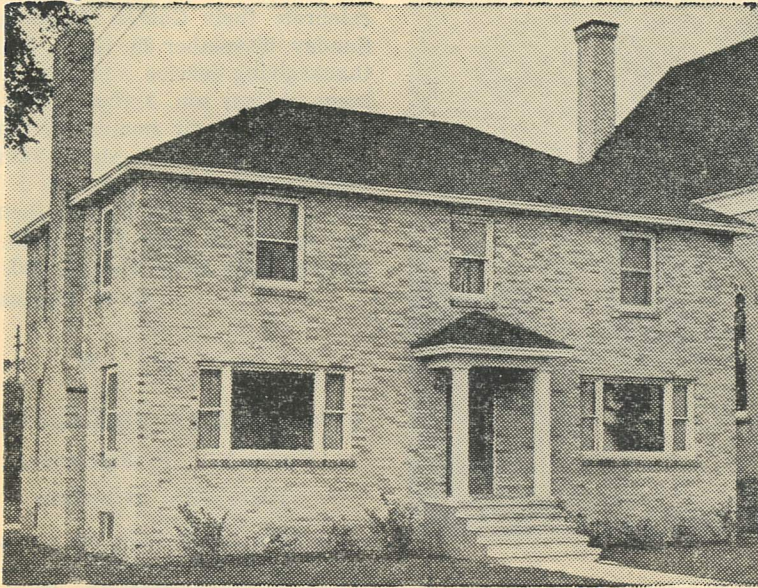
Pastor Carl A. Otto of Wauwatosa, Wisconsin, delivered the sermons, basing his dedicatory message on Luke 19, 5. The undersigned as pastor of the church officiated at the dedication rite.

After the service in the afternoon, which was attended by a large number of visitors from sister congregations in surrounding communities, an opportunity was given to all to visit and inspect the new parsonage, the rooms of which were banked with flowers from members and friends of

of the congregation, appears on the illustration of this residence together with friends and members of his family.

For the members of Christ Church this day of dedication was an occasion for joyful thanksgiving to God, who had made hearts and hands will-

tion. After the service the assembly repaired to the village park, where the congregation served a dinner and where during the course of the evening various brethren in the ministry gave short addresses. The congregation presented the jubilarian with a substantial purse in thankful appreciation for his many years of faithful service.



the congregation. Later the women of the church served a bountiful supper to hundreds of guests in the church basement.

The new house, construction of which was planned for the year 1941 but delayed because of wartime restrictions, was designed by a Menominee architect. It is a two-story, brick-veneer, Colonial type dwelling, with a reception hall, spacious study, large living room with fireplace, dining room, kitchen, and lavatory on the first floor, and with four bedrooms, a bath, and a sun deck on the second floor. The rear vestibule serves as back entrance and gives access to the basement and the attached garage. The building is heated with an oil-fired hot water plant. The cost of the new parsonage is approximately \$12,000. This sum, however, does not include the cost value of more than a thousand dollars worth of flooring and other lumber salvaged from the old parsonage and again used in the construction of the new one.

The former parsonage, the first one erected by Christ Congregation, was built in 1883 during the pastorate of the late Henry Hillemann, the second pastor of the church. The late Pastor C. F. Rutzen, the third pastor

ing to bring offerings for the construction of this parsonage to His glory and the service of His church.

THEODORE THUROW.



A TRIPLE ANNIVERSARY

**Immanuel Lutheran Church
Gibbon, Minnesota**

On the eighth Sunday after Trinity, August 7, 1949, Immanuel Lutheran Church of Gibbon, Minnesota, was permitted to observe a triple anniversary: the fiftieth anniversary of Pastor Henry Boettcher's ordination to the Holy Ministry, the forty-fifth anniversary of his installation as pastor in their midst, and the golden wedding anniversary of Pastor and Mrs. Boettcher.

In a divine service on the afternoon of the anniversary day a classmate of the jubilarian, the Rev. H. J. Bouman, D. D., of Minneapolis, delivered a message in commemoration of Pastor Boettcher's fifty years of service in the public ministry. In a further sermon Pastor A. Ackermann of Mankato took note of Pastor and Mrs. Boettcher's fifty years of married life and of their forty-five years in the midst of Immanuel Congrega-

tion. May the Lord of the Church grant to His proven servant still further years of service and in due time a peaceful eventide of life.

C. W. KUEHNER.



**GOLDEN WEDDING
ANNIVERSARY**

**Mr. and Mrs. August Hagen
Redwood Falls, Minnesota**

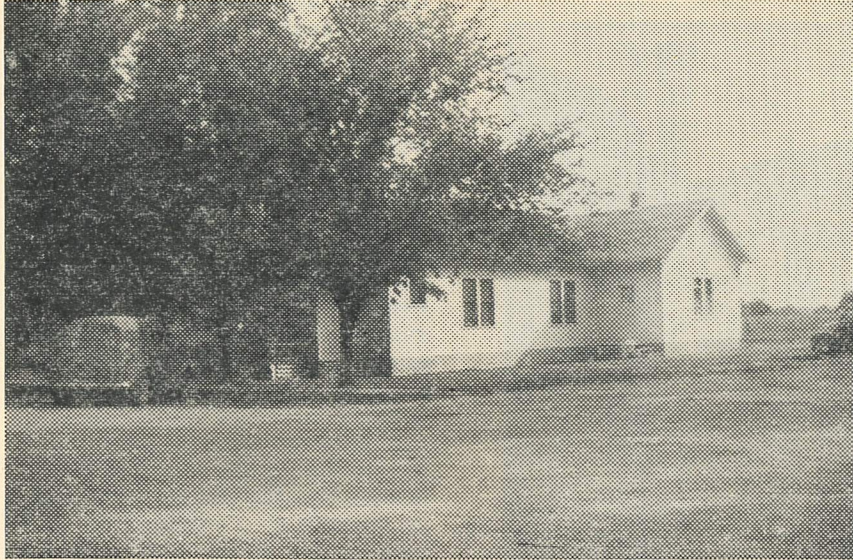
On May 19, 1949, Mr. and Mrs. August Hagen, loyal and faithful members of St. John's Ev. Lutheran Church of Town Sheridan, Minnesota, observed their fiftieth wedding day with divine services in their newly redecorated church and a subsequent social hour in the basement of the church. Their whole family and many friends were present to thank God with them for His guidance through the fifty years and to ask God's blessing for their future. The words of praise chosen by the pastor were Psalm 106, 48: Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the Lord.

G. GERTH.

CHURCH REDEDICATION

Trinity Lutheran Church
Hillrose, Colorado

Trinity Lutheran Church of Hillrose, Colorado, was organized in 1936 with eight families. Since that time



there has been a continuous growth, so that the congregation now numbers about forty families and 105 communicant members. Since the seating capacity of the church had become too small, a 20×30 ft. structure was added. Of this a 20×20 ft. portion is an addition to the church proper; a 10×20 ft. room to the side of the church serves as the pastor's study and as additional room for the Sunday School. New oak flooring was laid throughout the whole building. Frosted windows were donated by the Ladies' Aid. Two oil floor furnaces have replaced a stove, thus

making still more room for pews. With exception of the masonry all work was done by donated labor of the members. The total cost was about \$2,500. Since May of this year the congregation is no longer receiving aid from Synod.

With grateful joy in the Lord, who had blessed them in their undertaking, Trinity Lutheran Congregation rededicated their enlarged house of worship to His service on Sunday, October 16. Pastor R. Vollmers addressed the congregation in the morning service, Pastor W. Schaller, Jr., in another service in the afternoon.

As we consider the blessings of God to our congregation we join the Psalmist in saying: "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

G. B. FRANK.

**TWENTY-FIFTH ANNIVERSARY OF CHURCH DEDICATION**

St. Mark's Ev. Lutheran Church
Carbondale, Michigan

A well filled church gave evidence of grateful hearts on October 16 as members and friends of St. Mark's Congregation were gathered together for a morning festival service. A former pastor, Rev. Paul Bergmann of Menasha, Wisconsin, spoke on the subject of God's house and the spiritual blessings that it offers to sinners. The choir of the sister congregation,

Holy Cross Church of Daggett, supplied appropriate festive singing. At noon the women of the congregation served a meal to members and guests. The anniversary collection was designated for Synod's Building Fund, and St. Mark's Congregation rejoices in having come to within a few dollars of reaching its goal in this endeavor. May God also in the future protect this house of God and bless its altar, pulpit, and lecturn for further comfort, instruction and exhortation through the rod and staff of His Word.

G. SCHALLER.

The Northwestern Lutheran**GOLDEN WEDDING ANNIVERSARY**

Mr. and Mrs. Louis Tessmann
Friesland, Wisconsin

By the grace of God Mr. and Mrs. Louis Tessmann, charter members of Trinity Lutheran Church of Friesland, Wisconsin, were permitted to celebrate their Golden Wedding on Sunday, November 20, 1949. A short thanksgiving service was held in the home of their son, Arthur, which was attended by their immediate family. Their pastor had a short address, basing his remarks on Ps. 46, 1. May the Lord, who hath blessed them in life so far, be with them with His blessing unto their blessed end.

W. R. KRUEGER.

**TWENTY-FIFTH ANNIVERSARY**

Pastor Wm. P. Holzhausen
Stetsonville, Wisconsin

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Psalm 107, 1). That was the spirit that pervaded the occasion when on September 25, 1949, Pastor Holzhausen of Stetsonville, Wisconsin, was honored by his congregation and by the brethren of the Wisconsin River Valley Conference in commemoration of his twenty-fifth anniversary in the holy ministry.

Pastor A. Schumann of Globe, Wisconsin, was the festival speaker. After the service a social hour was spent in the school house, where a luncheon was given.

May God fulfill in the jubilarian the promise given to Abraham: "I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12, 2).

A. J. ENGEL.

**FIFTIETH ANNIVERSARY**

St. Paul's Ev. Lutheran Church
Stevensville, Michigan

St. Paul's Ev. Lutheran Church in Stevensville, Michigan, celebrated its golden jubilee on September 28, 1949. Special jubilee services were held on the morning and evening of that day. In the morning service, the Rev. Wm. Essig, a former pastor who had

served the congregation for nearly twenty-five years, delivered the sermon in the German language. The Rev. Ernst Essig of Sebewaing, Michigan, son of the former pastor, delivered the sermon in the English language. In the evening service,

this newly established congregation until it was able to procure its own resident pastor in the fall of that year.

Soon after the congregation had been organized an acre of land was purchased in the heart of Stevens-

in the course of years, and today the congregation has a school of which it can be justly proud.

At the present time the ninety children who are enrolled in the school are taught by Mr. Ervin Humann, who teaches grades 4-8, and Mrs.



the Rev. Karl Krauss, president of the Michigan District, was the guest speaker. A special service was also conducted on Tuesday evening, commemorating the fiftieth anniversary of the Christian Day School. At this service the Rev. B. Westendorf of Flint, Michigan, chairman of the Board of Education of the Michigan District, as the speaker.

St. Paul's Congregation was organized on February 24, 1899, by a group of Christians most of whom had been members of Trinity Lutheran Church in St. Joseph, six miles to the north. According to the records of the congregation this step was taken because the members living in and around Stevensville felt the need of a church and school nearer to their homes. Pastor August Behrendt, then pastor of the St. Matthew's Lutheran Church in Benton Harbor, served

ville. On this the church was built. It is still in use today, although in the course of years many improvements have been made.

Rev. Theodore Seifert, the first resident pastor, was installed in September of 1899 and served the congregation until 1907. He was succeeded by the following pastors. Rev. H. C. Westphal, 1907-1911; Rev. H. H. Heidel, 1911-1919; Rev. William Essig, 1920-1943; Rev. Harold Zink, the present pastor, since 1943.

The history of the St. Paul Congregation is closely connected with its Christian Day School, which also has been in existence fifty years. The first unit of the school, which is still in use today, was erected in the fall of 1899. Another unit was added in the year 1910. On this building, too, many improvements have been made

Ervin Humann, who teaches the kindergarten and grades 1-3.

Since 1946 the congregation has also been transporting the children to and from school in its own school bus. Last year a new 48-capacity bus was purchased which covers about twenty-five miles twice a day.

At the present time the St. Paul's Congregation numbers 650 souls, 450 communicants, and 154 voting members. Of the original charter members but three are with the congregation today. They are Gustav Jasper, Julius Rochau and Albert Schulz.

St. Paul's is very thankful to the Lord for the many blessings He has bestowed upon it during the last fifty years, and the prayer of all the members is that the Lord may also in the future continue to shower His blessings upon it.

H. ZINK.



† PASTOR OTTO F. KUHLOW †

Otto Fred Kuhlow, the son of Fred Kuhlow and his wife Lenore, nee Marquardt, was born October 9, 1879, at Bay City, Michigan, where he was soon baptized in the name of the Triune God. In April of 1893 he re-

affirmed his Christian faith and in September of the same year entered Northwestern College at Watertown, Wisconsin, to prepare himself for public service in the Church of Christ on earth, and was graduated from our college in June of 1899.

Three years later he completed his theological training at our Seminary in Wauwatosa. On July 13, 1902, he was ordained and installed in his first pastoral charge: the Evangelical Lutheran Church at St. Louis, Michigan. From 1904-1924 he served the

following congregations, all located in Wisconsin: St. Paul's, North Freedom (1904-1908); St. Paul's, Wonewoc (1908-1912); St. John's, Waterloo (1916-1924). From 1912-1916 he held a professorship in English at Northwestern College.

On the 17th of August, 1924, the departed was installed as pastor of St. John's at Jefferson, Wisconsin, faithfully serving his flock for a period of twenty-four years until failing health, caused by a heart condition, forced him reluctantly to resign from the active ministry in August of 1948. Even in his retirement the Lord graciously granted him strength to carry on supply work for various congregations, especially in St. Peter's at Helenville, Wisconsin, from New Year's Day until Easter, and in St. Peter's at Plymouth, Michigan, from April to August of the current year. In a wider field he for many years served the Western Wisconsin District as one of its vice-presidents and our Synod as a member of its Board of Support.

Otto Fred Kuhlow was united in holy wedlock with Amanda Krueger on May 31, 1904, in St. Mark's at Watertown. Since the past September his condition became aggravated, which finally necessitated his removal to St. Mary's Hospital at Watertown where, toward the evening of November 5, the Lord suddenly closed the book of our brother's earthly life at the age of 70 years and 27 days and called his soul out of this vale of tears to Himself in heaven.

Funeral services were conducted by the undersigned, his successor, in the afternoon of November 9, in the midst of Pastor Kuhlow's former and sorrowing congregation and a large concourse of friends, including many fellow-pastors, professors, and teachers in the ministry of the Lord. Christian burial was made in Christ-berg Cemetery, Jefferson.

The departed's wife, three children: Eleanore, Mrs. Robert Webber, Maywood, New Jersey; Esther, Mrs. Mark Bienfang, of Elmhurst, and Herbert of Park Ridge, Illinois, as well as four grand-children remain to mourn his death. With a host of friends, near and far, they await the glorious resurrection of all flesh when He who is our life shall appear and give unto all believers in Christ eternal life.

The text of his funeral sermon is written in Paul's Letter to the Romans, chapter 14, verse 8: "Whether we live, we live unto the Lord; whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

R. W. MUELLER.



CALL FOR CANDIDATES

In calling a man as dean of boys and also as professor of music at Michigan Lutheran Seminary the Board felt his fitness to fill the position of dean should receive first consideration. With this in mind the call was extended to Prof. M. Toepel, one of our professors at this institution. He has accepted the call. He will not teach music, however, but, instead, will continue to teach some of his former branches and remain coach for the boys. Another man must, therefore, be called to fill the vacancy made by his accepting the deanship; and, as he will not teach music, the Board is requesting that, in proposing candidates for the vacancy, such men be proposed who will be especially qualified to teach music.

All nominations must be in the hands of the undersigned secretary of the Board by January 31, 1950.

OSCAR FREY, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

CALENDAR OF CONFERENCES

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference of the Michigan District meets Monday and Tuesday, January 30 and 31, 1950, at Lola Park Lutheran Church, 15534 Beech Road, Detroit, Michigan.

The agenda includes: 1 Cor. 14, by F. Zimmermann; Doctrines of the Church, by C. Frey; Wine or Grape Juice, by J. De Ruiter; Pastor-Teacher Relationships, by G. Press; and a Study of our Synod's Letter to Missouri Synod, A. Hueschen.

The pastors are requested to bring along the 6 mimeographed pages on the Doctrine of the Church. Preacher: W. Valleskey. Confessional: C. Kipfmiller.

Announce to Rev. Ed. Zell, 15903 Kinloch Avenue, Detroit, Michigan.

WINFRED KOELPIN, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

Time: January 9, 1950, at 10 A. M.

Place: Peace Church, Hartford, Wisconsin (Pastor Ad. von Rohr).

Preacher: F. Gilbert (F. Senger).

W. F. SCHINK, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will be held on January 24 and 25, 1950, at Mount Olive Lutheran Church, Appleton, Wisconsin. R. E. Ziesemer will be the host pastor. The conference will open at 10 A. M. on Tuesday, January 24.

Conference Papers: Old Assignments: The Advantages and Disadvantages of Consolidated Christian Day Schools, W. Zink; Isagogical Treatise on Micah, E. C. Hinzenhal; The Condition of the Seven Churches of Asia Minor as They Apply to Churches of Today, Revelation 2, 1-7, Im. Boettcher; May Pastors and Parishioners Profess Their Faith Through Prayer and Preaching in Public?, O. Henning—E. Thierfelder; Catechesis on Gausewitz, Questions 130-141, P. Knickelbein. New Assignments:

The Northwestern Lutheran

Exegetical-Homiletical Treatise on Synodical Conference Old Testament Text for the Fourth Sunday after Epiphany, 1 Kings 19, 9b-18, G. Franzmann; Exegesis on II Corinthians 11, 19-12, 9, D. Brick; Biography of Muehlhauser, F. Brandt; Why Do We Not Observe the Old Testament Sabbath?, O. Henning; Does the Catholic Church Still Require Membership in It and Submission to the Pope as Necessary for Salvation?, W. Gieschen.

Preacher: P. Knickelbein (E. Krueger, substitute).

Kindly announce to the host pastor so that lodging can be provided.

DELMAR C. BRICK, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Immanuel Lutheran Church, La Crosse, Wisconsin, W. Gutzke, host pastor.

Time: Wednesday, January 18, 1950, at 9:30 with communion service.

Speaker: J. Carl Bast.

Program: 11:00-11:45 A. M., Woman Suffrage, H. Henke; 1:15-2:15 P. M., Exegesis on 2 Kings 5, 15-19, F. Miller; 2:15-3:15 P. M., Faith Healing, W. Koepsel; 3:15-4:30 P. M., Conference business, questions, reports.

GERHARDT P. KIONKA, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastor

Rische, Eugene, in Redeemer Church, White Butte, South Dakota, by E. H. Semenske; assisted by Martin Rische; 21st Sunday after Trinity, November 6, 1949.

Installed

Pastor

Strohschein, Walter L., in St. John's Lutheran Church, Princeton, Wisconsin, by W. J. Oelhafen; assisted by E. Benj. Schlueter, Paul Eggert and Clayton Krug; 2nd Sunday in Advent, December 4, 1949.

Teacher

Fuhrmann, Wm., as teacher of St. John's School, Wayne, Michigan, by G. L. Press; assisted by A. Schaller; 14th Sunday after Trinity, September 18, 1949.

CHANGE OF ADDRESS

Pastor

Stroschein, Walter L., Princeton, Wis.

ACKNOWLEDGMENT AND THANKS

From a very generous person, far from our school, who, however, wishes to remain anonymous, we received a donation of \$150, to be applied on the purchase of a potato peeler for the kitchen of Michigan Lutheran Seminary.

With sincerest thanks, and may God bless the donor.

OTTO J. R. HOENECKE.

MISSION FESTIVALS

Fourth Sunday after Trinity

St. John's Church, Tp. Sheridan, Minn. Offering: \$140.00. G. Gerth, pastor.

Tenth Sunday after Trinity

Christ Church, Denmark, Wis. Offering: \$280.74. A. Wadzinski, pastor. St. Andrew's Church, Goodrich, Taylor Co., Wis. Offering: \$126.10. J. D. Krubsack, pastor.

Eleventh Sunday after Trinity
 Emanuel Church, Tp. Eaton, Wisconsin.
 Offering: \$171.62. A. Wadzinski, pastor.

Fourteenth Sunday after Trinity
 St. Matthew's Church, Winona, Minnesota.
 Offering: \$1,095.16. A. Mennicke, pastor.

Sixteenth Sunday after Trinity
 St. Luke's Church, Oakfield, Wisconsin.
 Offering: \$517.31. C. Koepsell, pastor.
 Immanuel Church, Tp. Greenville, Wis.
 Offering: \$558.76. W. A. Gieschen, pastor.

Seventeenth Sunday after Trinity
 Immanuel Church, Tp. Clayton, Wisconsin.
 Offering: \$119.15. W. A. Gieschen, pastor.

Christ Church, Milwaukee, Wisconsin.
 Offering: \$1,039.37. H. W. Cares, pastor.

St. John's Church, Wayne, Michigan.
 Offering: \$454.23. G. L. Press, pastor.

Eighteenth Sunday after Trinity
 Mount Olive Church, Lincoln, Nebr.
 Offering: \$170.50. L. Gruendeman, pastor.

Twentieth Sunday after Trinity
 St. Paul's Church, Crandon, Wisconsin.
 Offering: \$68.75. R. Waldschmidt, pastor.

Peace Church, Argonne, Wisconsin.
 Offering: \$25.95. R. Waldschmidt, pastor.

Christ Church, Hiles, Wisconsin.
 Offering: \$6.05. R. Waldschmidt, pastor.

Twenty-first Sunday after Trinity
 St. John's Church, Saginaw, Michigan.
 Offering: \$520.10. Oscar Frey, pastor.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths (November, 1949)

In memory of — Sent in by	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Aug. Erdmann—H. Heckendorf..\$		\$ 5.00	\$
Maria Schuland—H. J. Lemke..			5.00
Rosa R. Budahn—W. Reinemann		8.00	8.00
Leo Billing—F. H. Senger.....		6.00	
Mrs. P. Sulchow—G. Hillmer...		6.00	
August Knaser—G. Hillmer.....		8.00	
H. C. Barg—W. C. Mahne.....			9.00
Mrs. B. Schmelting—C. K. Otto		10.00	
Christian Becker—H. J. Vogel..	2.00		6.00
Mrs. A. Scheafler—J. G. Jeske		3.00	
Christian Becker—H. Koehler..			5.00
John Schroeder—Paul Pieper....			20.00
Henry Barg—Paul Pieper.....		10.00	10.00
Alma Neuhaus—Wm. F. Sauer..			4.00
W. Stapel—W. and J. Schaefer			13.00
Mrs. A. Naegeli—A. C. Buenger			30.00
Martin Holly—Edwin Jaster....			
	\$ 2.00	\$ 56.00	\$ 111.00

G. W. SAMPE, District Cashier.

W. Valleskey, Detroit, including \$23.16 from Sunday School....	198.03	344.56	
N. Engel, Detroit.....	80.38		
E. Fredrich, Detroit.....	525.40		
C. Frey, Detroit.....		123.35	
H. Hackbarth, Dexter.....	18.00		
F. Schroeder, Findlay.....	57.82	19.00	
K. Krauss, Lansing.....	676.48		
F. Zimmerman, Lansing.....	99.05		
T. Sauer, Livonia.....	211.24		
S. Westendorf, Monroe.....	597.52	1,657.25	
A. Schultz, Monroe.....	128.90		
A. Maas, Northfield.....	86.13	100.00	
E. Hoenecke, Plymouth.....	189.89		
C. Schmelzer, Riga.....	5.00		
H. Engel, Saline.....	2,064.81	578.00	29.00
A. Wacker, Scio.....	1,112.48		25.00
J. De Ruiter, Tecumseh.....	245.67		
R. Timmel, Toledo.....	162.50	5.00	
W. Koelpin, Toledo.....	151.00		
J. Martin, Toledo.....		206.50	
P. Heyn, Van Dyke.....	84.76		
A. Bloom, Waterloo, including \$10.00 from Ladies' Aid and \$40.00 from 40th wedding anniversary, Mr. and Mrs. Aaron Hannewald.....	240.65	40.00	
G. Press, Wayne.....	346.34		
Southeastern Conference Collection.....		64.75	

PACIFIC NORTHWEST DISTRICT

First Quarter, Fiscal Year 1949-1950

Reverend	Budgetary	Special
L. Bernthal, St. John, Clarkston.....\$	80.30	\$ 59.50
L. Bernthal, Orofino Mission.....		40.90
Wm. Lueckel, Grace, Portland.....	145.95	296.46
E. O. Schulz, Zion, Rainier.....	220.06	
F. Stern, Grace, Seattle.....	51.50	
L. Grams, Lincoln, Spokane.....		10.00
F. Tiefel, Shadle Park, Spokane.....		18.75
Wm. Zell, Faith, Tacoma.....	24.53	12.00
W. Amacher, St. Paul, Tacoma.....	155.20	
T. Adascheck, Grace, Yakima.....	447.00	3.00
G. Frey, Redeemer, Yakima.....	52.35	
A. Sydow, Grace, Zillah.....	125.00	
District Total.....	\$ 1,281.89	\$ 440.61

Memorial Wreaths

In memory of — Sent in by	Budgetary	Special
Mrs. A. Demers—Wm. Zell, Faith, Tacoma		\$ 5.00
Mrs. P. Haase—F. E. Stern, Grace, Seattle	2.00	
Mrs. E. Knappe—W. Amacher, St. Paul, Tacoma.....	21.00	
Mrs. L. C. Krug—A. Sydow, Grace, Zillah	3.00	
Mrs. M. Stern, Sr.—F. Stern, Grace, Seattle	2.00	
	\$ 28.00	\$ 5.00

Northern Conference

A. Westendorf, Bay City.....		5.00
M. Schroeder, Bay City.....	408.51	48.18
V. Vogt, Bay City.....	20.04	
H. Schultz, Brady.....	68.20	49.00
H. Schultz, Chesaning.....	82.50	25.10
N. Maas, Durand.....	12.10	
E. Rupp, Elkton.....	154.70	
A. Kehrberg, Frankenmuth.....	115.15	2.00
R. Frey, Hemlock.....	104.80	
G. Schmelzer, Lincoln.....	20.00	
R. Scheele, including \$25.00 from Golden wedding anniversary of Mr. and Mrs. Ed. Zurofsky..	45.80	157.38
K. Vertz, Owosso.....		582.97
D. Metzger, Remus.....	284.60	
O. Frey, Saginaw.....	189.90	200.50
H. Eckert, Saginaw.....	151.66	356.50
O. and O. J. Eckert, Saginaw..	705.84	1,014.25
E. Renz, Scottville.....	6.00	
C. Miller, Sebawaing.....	425.00	
E. Renz, Sheridan.....	103.84	
J. Zink, Sterling.....		56.00
C. Leyrer, St. Louis.....	67.30	
W. Kehrberg, Vassar.....	68.04	
R. Koch, Zilwaukee.....	372.95	37.50
A. Schwerin, Freeland.....		10.00
Totals.....	\$ 12,942.62	\$ 6,397.13

NOTE: The Non-Budgetary money was all for Church Extension Fund.

MICHIGAN DISTRICT

July 1 to September 30, 1949

Southwestern Conference

Reverend	Budgetary	Bldg. Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 19.68	\$ 87.94	\$
J. Brenner, Battle Creek.....	40.35		
E. Wendland, Benton Harbor....	240.85		
R. Gensmer, Coloma.....	541.71	5.00	
E. Lochner, Dorr.....	186.51		
C. Klonka, Dowagiac.....	85.70	91.25	
W. Krueger, Eau Claire.....	8.00	185.75	
E. Lochner, Hopkins.....	700.00		
A. Hoenecke, Muskegon Heights	33.00	100.00	
H. Zink, Stevensville.....		21.00	
H. Hoenecke, Sturgis.....	224.45	106.00	
Pastors of Southwestern Conference.....			5.00

Southeastern Conference

H. Buch, Ann Arbor.....	33.20	
C. Kipfmiller, Belleville.....	85.74	
E. Frey, Detroit.....	54.45	136.40

Memorial Wreaths

(Included in above monies)

In memory of — Sent in by	Amount
Mrs. Anna Beiser, Bay City, St. John.....\$	5.00
John Walter, Frankenmuth.....	3.00
Ralph Strobel, Frankenmuth.....	5.00
Wm. F. Hill, Frankenmuth.....	3.00
Michael Trinklein, Frankenmuth.....	5.00
Ottomar Roth, Frankenmuth.....	1.00
John Biermann, Frankenmuth.....	17.00
Erhardt Block, Frankenmuth.....	3.50
John Bronner, Frankenmuth.....	13.00
Roland Kuch, Freeland.....	10.00
Charles Raddatz, Northfield.....	8.00
Mrs. Bertha Sieler, Riga.....	5.00
Carl Graf, Saline.....	12.00
Mrs. Charles Graf, Saline.....	17.00
No Name, Scio.....	25.00
John B. Gehm, Toledo, Apostles.....	167.50
Peter Henry Krueger, Pastors of Southwestern Conference.....	5.00

ALWIN R. BURKHARDT, Treasurer.

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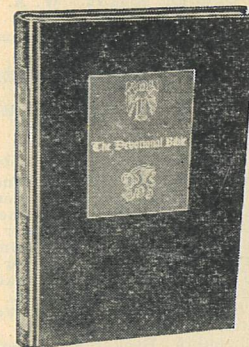
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SPECIMEN OF TYPE

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make

man trouble me: for I bear in my body the marks of the Lord Jēsus.

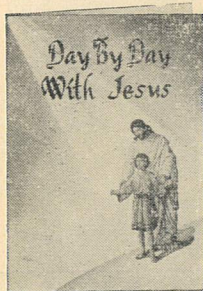
13 Brethren, the grace of our Lord Jēsus Christ be with your spirit. Amen.

¶ Unto the Gā-lā'tjang written from Rōme.



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44 For all they did cast in of their abundance; but she of her want did cast in all that she had, ⁱeven all her



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