

*The
Northwestern
Lutheran*

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

The Northwestern Lutheran

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Siftings

The Northwestern Lutheran

BY THE EDITOR

"AFRICA STILL CALLS" is a sound film which tells the story of the Mission Tour made by Pastors Wacker and Hoenecke last year. The film runs about 94 minutes. "The narration is interspersed with sound picked up on the tour and worked into a sound film by General Motor's Photo Studio." There is no charge for its showing or rental. However, an offering will be taken at each showing which is to be forwarded to the Treasurer of our Synod, Mr. Niedfeldt, "to defray the cost of producing the film and the tour.

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According to *News Bureau* a full-length motion picture is to be produced on the life and work of Martin Luther. The executive committee of the NLC has authorized the production of the film. The picture is to be filmed in Germany during the late summer and early fall of this year. It is to be produced in the English, German and Swedish language. The sponsors hope to have the film ready for showing in this country by September, 1952.

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THE MIRACLE, a film produced in Roman Catholic Italy is being viciously attacked by the Roman Catholic Hierarchy. Cardinal Spellman has called it "sacrilegious" and is one of the foremost protestants. On one evening in mid-January, says the "Lutheran," 200 Roman Catholic pickets in a double line protested the showing of the film. The managing director of the Paris Theater, New York City, where the film was being shown, protested that that is "ten times as many pickets as are permitted in labor disputes." Several Protestant groups, however, do not agree with Cardinal Spellman's verdict that the picture is "sacrilegious" and are counter-attacking Spellman's efforts to close the "Miracle."

Religion is being taught in the public schools of Canada for some time. Now the Royal Commission on Education has come in with its report urging that religious instruction be increased in the public school of Ontario. This same report, if adopted, would hamper parish school education since it would limit their sphere to elementary education. The old claim of non-sectarian education is made as always. It consists of nothing more than the reading of Bible passages. The commission now proposes a teachers' religious training course, to extend the religious training to colleges, and a course of ethics to those who object to religious instruction. No child, however, is forced to take the religious instruction. It may not be amiss to sound a note of warning lest we in America fall asleep and let such a thing happen to us.

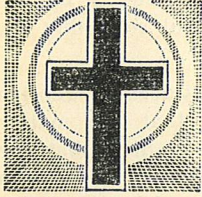
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A WOMAN minister. That's what they have in Norway. According to the *Lutheran* "Miss Agnes Vold has been given permission by the Church of Norway to administer the holy communion in her work at a hospital in Oslo. It is not stated that she has been ordained to the ministry. A service in which Miss Vold was given the right to administer the Sacraments was conducted in the Vestre Aker Church in Oslo by Bishop Eivind Berggraw. This is the first time this privilege has been conferred on a woman by the Lutheran Church of Norway. Commissioning of Miss Vold was among the last official acts of Dr. Berggraw as primate bishop of the Church of Norway. The question of ordaining women to the ministry has not been debated very strenuously in Norway. Several women have been ordained in Denmark, and efforts to establish the practice are being made in Sweden." And out of the window goes God's injunction 1 Tim. 2:12: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (in the Church).

Mary's Thankful Testimony Of Her Savior's Death

Matthew 26, 6-13

ON the evening before Palm Sunday a feast was prepared for Jesus in the house of Simon the Leper at Bethany. Specially mentioned as present among the guests are not only His immediate disciples but also Lazarus whom Jesus had raised from the dead only a few weeks before. Martha, the sister of Lazarus, served at table. Yet our attention is focused upon Mary, the other sister, who used this occasion to thank Jesus for His impending Savior's death.



How Mary Made This Testimony

She Anointed Jesus As Jesus sat at meat "there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head." St. John supplies her name. It was Mary, who on a previous occasion sat at Jesus' feet and listened to His word. She had provided herself with a vial of alabaster filled with costly ointment. St. Mark tells us that she broke the container in using it. It was sealed in such a manner that it had to be broken to release the precious contents, and all of it had to be used at once. This ointment was a fine, pure spikenard, which evaporated rapidly like our finest perfumes. As he wrote his inspired Gospel St. John still vividly remembered how it had filled the whole room with a delightful fragrance. With this precious fluid Mary proceeded to anoint Jesus, pouring it upon His head so that it flowed down upon His shoulders. Then she also anointed His feet with it. She used it all and there was more than enough, so much, in fact, that she dried His feet with her hair, her womanly honor. Mary laid her honor at her Savior's feet, surely the proper place for every disciple's head and honor.

With Costly Ointment

All the evangelists stress the costliness of this spikenard. The greedy heart of Judas must serve to give us a very definite idea of its value: about three hundred pence, forty to fifty dollars. Yet money had ten times its present value. One pence was the daily wage of a common laborer. Surely Mary made a rich sacrifice to honor Jesus. Its true greatness lay, however, in the thought and motive with which she made it. She meant to glorify Jesus for His impending Savior's death. Yet we will let Jesus Himself point this out to us a little later.

How The Disciples Judged It

Judas Found Fault With It One would expect Christ's disciples to have understood and applauded Mary's deed and to have vied with her in doing something equally great for their Master's honor. We hear, however, that "when his disciples saw it they had indignation." St. John informs us that this indignation began with Judas, who said: "Why was not this ointment sold for three hundred pence, and given to the poor?" But John adds: "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bear what was put therein." Judas served as treasurer for the Lord and His band of disciples. Whatever grateful friends offered in the way of gifts went into this common purse. But Judas was a thief and had his own wicked interests in desiring to see the common treasury well filled by the sale of this costly ointment. It would have afforded a fine opportunity to take a bit for himself without being detected. Yet he covered up this sinful reasoning by appealing to the noble motive of charity. He made it appear as though he alone had a heart for the poor and invariably had to think of them when needless waste met his eye. Not only Mary who had poured out this precious ointment

but also Jesus who was permitting it with evident pleasure stood under accusation. He was implying that for His own glorification Jesus was robbing the poor. And Judas had the courage to speak up in rebuke. What a brave, high principled man, this Judas Iscariot!

He Misled The Thoughtless As the delightful fragrance of the ointment had filled the entire room, so the poison of Judas now began to spread. St. Matthew tells us that also the other disciples began to murmur against Mary, saying: "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." They evidently made the judgment of Judas their own without thinking the matter through for themselves. This frequently happens when people in their criticism appeal to a noble principle in order to hide their real motives. Yet the disciples were themselves at fault for they should have understood Mary's act, they should have seen in it the thankful testimony of the Savior's death which it was meant to be. They failed to understand because they had not taken the Lord's clear announcement of His impending death to heart, had not humbly listened like Mary to the Savior's word in order to grow in Christian faith and judgment.

How Jesus Received It

Perceiving the indignation of His disciples, Jesus immediately came to Mary's defense. "Why trouble ye this woman? For she hath wrought a good work upon me." Jesus acknowledged her resolute act of joyful, thankful faith, and any attack upon it had to reckon with His rebuke.

As A Good Work Jesus set forth her act of anointment as an excellent deed in spite of their objections. "For ye have the poor always with you; but me ye have not always." The Lord was the very last to forget and to neglect the poor. He had miraculously fed the thousands when they were faced with hunger and fatigue. In tender compassion He had ever extended divine help when physical affliction came before His eyes. He had not stopped

(Continued on page 38)

Editorials

The Emphasis of Lent The Lenten season, which we are observing again with special services, is, like all church festivals and church seasons, a human arrangement. God does not prescribe that we observe a special Lenten season, but God does expect us to proclaim the message of Jesus Christ and Him crucified, which, though not confined to that season, we associate with Lent. In our circles the story of Christ's suffering and death and its meaning for sinners is the keynote of the Lenten services.

The fact that we observe a Lenten season serves to emphasize the all-importance of this message. It serves to remind us that besides Jesus there is none other name under heaven given among men whereby we can be saved. It is no secret that many so-called Christian churches are wandering away from that message and feel it to be their job to make the world a better place to live in by working for the removal of social, political, and economic inequalities without first trying to lead those whom they seek to benefit to Jesus as their crucified Savior. Such things as racial discrimination, the question whether the A-bomb should be employed in the Korean conflict, the course which is to be pursued by the United Nations organization, the strife between capital and labor, etc., are engaging a large share of the interest and energies of Protestant churches. They feel that they must make their voice heard and their influence felt in the solution of such social, political, and economic problems. A commission appointed by the Federal Council of Churches recently reported on whether the A-bomb could properly be used by our government, the majority report being for it, and the minority report against it. We do not find in either a clear, "Thus saith the Lord," but only human philosophy parading under the banner of Christianity.

In our churches you will not hear anything of that during Lent or, for that matter, at the regular Sunday services. That is not a weakness in our church but its great strength. That Gospel of Jesus Christ and Him crucified, which sounds forth with special vigor during Lent, is the power of God unto salvation. The almighty God is behind it, not just "noble" human brains, as in the case of the social gospel. The preaching of Jesus Christ and Him crucified is the one great assignment which the Lord has given to His Church. It is the only thing that can solve man's greatest problem, the problem of getting rid of the guilt of sin and getting right with the just and holy God. What is a man profited if he gain the whole world and lose his own soul? The message of Lent with its emphasis on the blood atonement of Christ provides the one and only solution of that problem.

As we, then, during this present Lenten season stand in spirit under Calvary's cross, let us remember that we are standing where God wants us to stand, with heads bowed in humble repentance, but at the same time with the blessed assurance that there is now no condemnation

to them that are in Christ Jesus, who bled and died that we might live.

I. P. F.

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This, Too, Needs To Be Said We can, of course, read only a certain number of the many church papers and periodicals being published. In this number, no comments or statistics on the subject of pastors' salaries have come to our attention in recent months despite careful searching for such items.

It seems unfortunate that this subject does not receive better publicity. Are we to assume that the matter needs no attention? Is it taken for granted that the support to ministers of the Word has kept pace with rising costs and inflation? If true, it would be something new under the sun and would for that reason alone deserve a few lines here and elsewhere. But past experience leads us to fear that the average salary of our pastors and other church workers at present should receive attention for the opposite reason. In any case, it ought not be considered a hush-hush subject too delicate for public examination. The Scriptures do not so regard it, but are very forthright in discussing it. (Please read 1 Cor. 9, 7-11.)

Private inquiries and comparisons have led to the conclusion that there has perhaps never been a time when the incomes of the pastors of our Synod varied more widely. Salaries currently being paid range from an incredible low of \$1,200 to a high of \$4,300 per year in the unofficial and unsystematic samplings gathered here and there. Though it is impossible to say it with assurance without wider investigation, we hopefully suppose that the minimum mentioned above occurs only in very rare instances and may by now have been abolished altogether. Lacking authoritative and complete figures, we may only estimate, though liberally, that the average salary runs somewhere between \$2,400 and \$2,800 for pastors, around \$2,000 for married male teachers, and between \$2,400 and \$3,000 for Professors, plus free housing.

It is rather depressing to think that, at a time when dollars mean as little in purchasing power as they do today, when wages, incomes, prices and taxes are at their highest peak in our history, the support of the ministers of the Word in our midst remains, for the most part, on a level below the needs of subsistence.

No amount of argument can set aside the fact that a pastor having an average family of two, three or four children and burdened with the ordinary expenses of his office, transportation and living, cannot possibly balance his financial condition for any length of time on \$2,400 per year, not to speak of his having an opportunity to lay aside any unused portion for emergencies or as savings. It may well be regarded as doubtful whether he can do so on \$2,800. Although needs vary somewhat, depending upon the circumstances prevailing

in the individual case and in the parish, it may safely be said that the average pastor today is being tragically underpaid, and this at a time when our people have higher dollar incomes than they have ever had before or may ever have again. Exactly the same thing is true of those workers who are being supported by the Synodical treasury, our missionaries and professors. It is true of the teachers in our parochial schools.

If we compare the cost level, or the buying power of the dollar as it stands today, with the level, say, of 1938, we arrive at the following equation: A pastor who received \$1,800 in 1938 must, in order to have the same buying power today, receive \$3,600. Thus we can only conclude that the average pastor today is actually receiving less support than he did in 1938. And it is a pity that we should have to confess it. It must be an offense in the eyes of the Lord who said: "The laborer is worthy of his hire."

This we would wish to ask: If our Gospel servants cannot have a really good and sufficient income today, when will they ever receive one?

We have responsible Christians in our congregations, with the courage of faith, and loyalty to the Word. Will they not require that a serious study of local financial conditions be made, and insist that their servants of God be relieved of any financial injustices they may be suffering as a result of inadequate support; that they be spared the misery of wearing the thumb-screws of an impossible financial pressure in their hearts and minds year after year? And will they not by increased contributions make it possible for the Trustees of Synod to provide adequately for our missionaries and professors?

This thing can be done. Let us be at it.

E. S.

From A Wider Field

Cemeteries, Hats and George Washington

IT is a bit early to be writing about George Washington, since his birthday anniversary does not occur until next week; but he was brought to mind by a new painting of him dedicated recently at George Washington Memorial Park in an eastern State. The huge mural is entitled: Washington worshipping at White-marsh. Included in the scene is Peter Muhlenberg, a Lutheran pastor of the early days of the Republic, standing at the door of the chapel to welcome General Washington in. In the background are men of Washington's command, and behind them a somber valley deep in winter snows.

What we want to say actually has nothing to do with either Washington or Muhlenberg. The picture served to bring something else to mind. As we look at the two men, their casual stance and calm expression give the impression that both are physically quite comfortable, not in the least affected by the weather, though it is perfectly obvious that the day is miserably cold, and a blustery wind is blowing. The scene reminds one of paintings of the winter at Valley Forge. Yet the general stands unperturbed with bare head, hat in hand, gazing at the crosses on the little cemetery adjoining the chapel; and the parson has no hat at all.

This reminds us of similar cemetery ceremonies in mid-winter. A funeral is in progress. The assembly of mourners and friends gather at an open grave for the committal service. The wind is bitter and, as always, the cemetery seems to be the coldest spot in the county. Yet as the service begins, we see men drawing off their headgear to stand bare-headed in the open air. This is supposed to be a token of respect; respect in part to the dead, in part no doubt to the Word of God and the worship of prayer.

Under favorable conditions, this custom of doffing hats may be considered a proper and meaningful practice. But when we regard it as an act of sacred duty which is inseparably connected with proper manners or true devotion, it can become harmful. There is neither rhyme nor reason in having men expose themselves to unaccustomed chilling at a cemetery. Coming from a warm church and stepping out of modern, warm cars, mourners who are already affected in body and heart by the occasion are in no condition to resist the rigors of icy winds playing upon their heads. Inviting pneumonia and other illness shows respect neither to God nor to the dead whose mortal remains lie inattentive in the coffin.

There is no reason to believe that hats or caps cast an unfavorable re-

flection upon the dead unless they are held in the hand. When the weather demands it, let them remain where they belong, and let the officiating pastor in an appropriate and seemly manner invite those present to retain their head-covering, even as he himself ought.

We sometimes wonder whether artful pictures such as the new mural of Washington may not have helped to cement in the public mind the fixed idea that devout men always remove head-gears at cemeteries. Sometime we ought to be given a set of two pictures entitled: Before — and after. The second one would show the General with a bad case of sinus infection.

* * * *

The "Christian" Nation

In a recent issue, the *Lutheran Standard*, official paper of the American Lutheran Church, commented on two brief news items which bore an indirect relation to each other. The comments thereon cause the mind to stumble a little.

The first news item concerned a resolution adopted by the U. S. House of Representatives in December, which read:

"Resolved, That the House of Representatives call upon the people of the commonwealth, of all creeds and faiths, to observe Sunday, De-

ember 24, 1950, as a time of prayer and supplication to the God who hath made and preserved us a nation."

To this the *Standard* said: "This is further indication, if any further indication is needed, that the United States considers itself a Christian nation."

The second news item told of a protest submitted to the Department of Education of New York State by Mr. Arthur G. Cromwell, against the presentation of Christmas pageants in public school programs. Mr. Cromwell is said to have claimed that such Christmas observances amounted to a "bootlegging of religion into the schools under the guise of the Christmas spirit."

The *Standard* reminds us that Mr. Cromwell is the father of Mrs. McCollum of Champaign, Illinois, who successfully protested against the use of public schools for religious education. Of both these protestors, the *Standard* says: "They are determined America shall not be Christian."

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In neither case do the remarks of the *Standard* seem, to us, to make good sense.

One studies the wording of the congressional resolution. What is there about it that is distinctively Christian? Certainly Christ is not mentioned; that would indeed have helped to give the call to prayer a Christian slant. But perhaps that would be expecting too much. The only description given of the deity is the reference to "the God who hath made and preserved us a nation." We on our part know who made us a nation; but opinions differ on this, also in our country. Congress was very careful, therefore, not to name the Triune God. Instead, the Representatives solemnly called upon all creeds and faiths to pray, thus proving conclusively that Congress, at least, does NOT consider the United States a Christian nation. Are all creeds and faiths Christian? Or are we to suppose that the careful politicians of the legislature went out of their way to insult and offend a goodly number of their constituents by politely but firmly requiring that they shall all, no matter what they believe, spend December 24 praying to the Christian God? And how would it be possible for all creeds and faiths to pray to the God of

whom Christians know that He made and preserves us a nation?

We shall need a great deal of further indication to support even a reasonable supposition that the United States considers itself a Christian nation. Above all, we would like to see it turn, at long last, in true repentance to Christ, the Savior.

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Then there is that Cromwell-McCollum business. We have no sympathy for atheists or for agnostics. But we, too, want to see religion kept out of tax-supported schools. This does not prove that we are opposed to having America become a Christian nation; for we are Christians. But it is just possible that the Cromwells and the McCollums, like ourselves, are interested in preserving the liberty and the church-state separation provided for in the Constitution. Apart from that consideration, moreover, we object to religion in the public school program because the only Christianity that will be likely to come out of it will be as compromising, shallow, appeasement-conscious and false as that which some imagine finding in the prayer resolution of the House of Representatives.

E. S

Mary's Thankful Testimony Of Her Savior's Death

(Continued from page 35)

to help even when the disciples became impatient. More and more they needed to learn of Him to care for the poor. Their entire life was to be marked by faith-born acts of kindness toward the needy and distressed. Yet such tender regard for the poor could not properly keep them from appreciating what was unique on this evening: Jesus their Lord and Savior was still with them at a festive meal. They could not always have Him thus. Mary alone had grasped the situation in her richly nourished faith. She realized that her Lord and Savior was about to go into suffering and death to atone for her sins and the sins of the whole world. If she wished to honor and thank Him for this sacrifice before He made it in willing love, now was her opportunity. Jesus had an-

nounced that He would now be delivered into the hands of Gentiles and be crucified. Mary concluded that when His violent death would come to pass there would be no opportunity to anoint Him for His burial.

As A Testimony Of His Savior's Death

That Mary had these thoughts is not a mere conjecture. The Savior Himself assures us of it, saying: "For in that she hath poured this ointment on my body, she did it for my burial." It need not surprise us that Mary understood and believed what the twelve still failed to grasp. Even before His enemies Jesus had clearly testified: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6, 51.) He had told His own that it would now come to pass. Only their earthly-minded dreams of what they wanted Jesus to do and be kept the twelve from thinking of His impending death and its blessed meaning for them. Mary had carefully listened to the Savior's word; and this word, full of Spirit and life, had filled her heart with blessed faith. In such faith she made full use of her God-given opportunity and freely employed her earthly means to praise and glorify her Savior as He was about to go into death for her salvation. This act of faith the Savior acknowledged with deep joy.

As A Blessed Memorial For Mary

Jesus did more. In pure grace He rewarded her with a rich promise: "Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial for her." Jesus promised that her memory would be kept alive by what she had done and this in a most blessed manner. For as often as her deed would be told in the proclamation of the Gospel she would not merely be remembered, but others would at the same time be strengthened in their own faith in the Savior's death as the perfect atonement for sin and as the source of all comfort, hope, and life for sinful men.

In this manner the Lord would also have us remember Mary as we meditate upon her act of anointment. May it serve to strengthen us in our faith in His Savior's death and in the full salvation which it has won for us. Such joyful, thankful faith will then also constrain us to take full advantage of our God-given opportunity and to make free use of our earthly means in glorifying our Savior and His redeeming death be-

fore others. We, too, have the poor ever with us and for the Savior's sake we will want to show a tender regard for their bodily needs. Yet such care for the poor may not keep us from glorifying our Savior and His grace in the rich proclamation of His Gospel. It would also be a poor love for our fellowmen to attend to their earthly needs and to let their souls starve for want of the only food which nourishes unto life eternal.

C. J. L.

God announces the forgiveness of all our sins. At what price does He offer it? What are His terms? He offers it to us as a free gift. Whatever price there was to pay He paid Himself. Through His free offer He even creates the faith in our dead hearts which is necessary to receive the gift. Doomed to hell in one moment, heirs of heaven in the next. Can we be the same people, with the same ideas, the same strivings as before? If we are, then the favor of God's blessing was lost on us. That blessing makes new creatures out of men.

Examples Of Faith

IN THE CHRISTMAS STORY

(Concluded)

IT will be several weeks after Christmas, in fact it will be after the beginning of Lent, before this part of our Christmas study will reach our readers. There is, however, an important question left, that should receive some attention. So far we looked particularly at two believers, Mary and Zacharias, and asked first a question about the function which their faith performed in the promise which they received. We saw that their faith did not add anything, but was merely the empty hand into which God placed His blessing. We then asked a question about the source of their faith, how they acquired it. We saw that it was a gift of God, created in their hearts by the very promise which was announced to them. We now ask the question:

WHAT FRUIT DOES FAITH PRODUCE?

There Must Be Fruit

Is it reasonable to look for fruit of faith? Indeed it is. It would be the height of unreason if it were otherwise.

Think of Mary. She had been singled out by God to become the mother of His Son. What an honor! Was she worthy of it? There was by nature no difference between her and all other virgins that ever lived on earth. She realized her unworthiness and the boundlessness of God's grace. More than this. Her Son was to be the Savior. Through Him, through His life and suffering, God was going

to wipe out the guilt of the world. He was going to reunite the world to Himself, which had been separated from Him by their sin. Could Mary remain the same person she was before, after she had been endowed with this wonderful blessing? Then she must have been a person of stone, with a heart that is harder than flint, if this blessing failed to make a new person out of her.

Look at Zacharias. By comparison the promise which he received might seem smaller than the one given to Mary. He was to be the father of the Savior's forerunner. His son was to prepare the hearts of the children of Israel for the coming of their long expected Messiah. He, Zacharias, was to be instrumental, under God, in training the forerunner of the Messiah. Was he capable? more capable than all other men? The blessing was so great that at first he hesitated to accept. He was reprimanded for his belief. When he was brought to faith, then the overwhelming greatness of God's mercy never ceased to impress him. It filled his heart with humility and joy.

And now let us look at ourselves. It is true, we did not receive the special favors that were granted to Mary and Zacharias. Yet the blessing which alone gave value to their special favors, without which they would have been worthless, that blessing is ours also: In the person of Jesus God sent us a Savior from sin, from the power of the devil, from death and damnation. Think of what we were by nature: lost and condemned sinners, helplessly doomed to eternal damnation. To us

Desire for the Word

If we look for some manifestations of the change, a desire to ponder the announcement appears particularly in Mary. Several times we are told that she kept the sayings and meditated on them in her heart. The favor was so wonderful, she never grew tired of thinking about it and finding new facets in the jewel to admire. — Zacharias was forced by the very punishment which his unbelief brought down on him to remember the promise. Every time he opened his mouth to speak to Elizabeth or to some friend he was reminded of his unbelief and of God's unspeakable mercy, which faithfully kept the promise in spite of his unworthiness. — And if we appreciate the greatness of God's blessing in forgiving us our sins, shall we ever grow tired of having the message repeated to us? Shall we consider our attendance at church services as a drudgery? Shall we not rather, as Peter phrases it, like "newborn babes desire the sincere milk of the word, that we may grow thereby" (1 Pet. 2, 2)? If we do not, then our new life will languish and die; and the great blessing will slip away from us.

Praising God

We see in both Mary and Zacharias how they sang praises to God. After the angel had departed from Mary she went to visit her cousin Elizabeth. Hardly were the ordinary greetings over when she burst forth into song. What did she sing about? Did she sing about herself, about her wonderful experience, perhaps about a struggle that went on in her soul, and other similar things? She might have found occasion for this in the

words of Elizabeth, "Blessed is she that believed." No, Mary sings about the great things which the Lord has done, her Savior: things which He had done to her and to all the world; things which He was doing in His mercy, according to the promise which He had given to the fathers. (Read Mary's *Magnificat* in Luke 1, 46-55.)

When Zacharias regained his speech, at the circumcision of his son, then the first thing for which he used his tongue was to sing praises to the Lord. The people asked in astonishment, "What manner of child shall this be?" Then Zacharias answered. He did not speak about himself, trying to find mitigating circumstances for his unbelief, telling about his victorious struggle, talking about his burdensome cross, and the relief he felt now that he was rid of it: no, he spoke about the salvation which the Lord was preparing, and about the role which the child was to play in God's plan.

Let this be a lesson to us.

Bearing the Cross

Zacharias brought a cross upon himself, but he bore it in the right spirit. He did not murmur against God, nor did he boast about his martyrdom. He took the lesson to heart which God wanted to teach him.

Mary's cross was even heavier, but never do we hear one word about it out of her mouth. She was a virgin. How would tongues begin to wag when her pregnancy became known? What a feast for idle gossips! And what disgrace for Mary, who had no one to whom to confide her wonderful secret. She was ready to bear the shame patiently for the Lord's sake. She had a husband, but the formal wedding had not yet been celebrated. What would Joseph do when he found out? She stood in danger of losing her husband, at least; perhaps he would even "make her a public example" (Matth. 1, 19). She committed everything to the Lord. She did not know what the Lord would do about it, but she had declared herself to be His "handmaid" and was ready to leave everything to Him. A little later old Simeon announced to her that a sword would pierce through her soul. Again she was willing to bear her cross. Having entered now upon the

Passion season we see how the word of Simeon was fulfilled. Mary bore her cross in the strength of the blessing which God had bestowed on her and which she received in faith.

The promise of the Lord makes

new creatures out of us through faith. We considered only a few samples of the fruit which such faith produced in Zacharias and Mary. What about our own record?

J. P. M.

Guidance In Godliness

ONLY A FURROW

IT is surprising sometimes, how obstructing a little thing can be — a single furrow, half filled in; a block of wood under a wheel on a steep hill; a slender board between the spokes of a great drive wheel. None of these things matters when the load is in motion; but when it is stopped, or the power is off, and it must be overcome at the very start, then the first inch is more difficult to pull than the all-day haul.

So it is with spiritual matters. In the Bible are numerous instances of men who failed by the merest of margins. Judas Iscariot, the rich young ruler, Pilate, Felix, Agrippa — how near these came to sublime achievement! How utter and shameful was their end! How hopeless is their future!

In the Day of Judgment it will be surprising, and lamentable beyond expression, how many fall short of eternal life for what we mistakenly call little reasons. Says the Savior: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7, 21).

It is not necessary that we be reckoned great sinners. We need not live lives of deep wickedness. We may be so-called good people — reasonably honest, truthful in all essential matters, commendably kind and generous.

Yet somewhere in our experience we have a wheel down in a furrow. We are stopped. For one reason or another we are unable to start again. Perhaps it is a furrow of doubt, of selfishness, of pride, of idolatry, of covetousness, of willfulness, some minor portion of our hearts we have not surrendered to God, some single part of our old nature that does not die daily. Whatever it is, it is small and seemingly unimportant.

Because it is only a furrow, and neither wide nor deep, we are prone to overlook and excuse it. Nevertheless, it is a fact of vital consequence. Can any violation of conscience, however trivial, work for the final good? Can we trifle with conviction and profit in the end? Is it possible for us to postpone or evade heaven-sent light with any ultimate benefit to ourselves?

Such things are profoundly significant; they set the course of our lives. And as our course is set, so is our destination determined.

Is some little thing, some half-filled furrow of disobedience, keeping you back from the full hope of salvation? Is not the retention of so fleeting an indulgence too costly a price to pay? Are you willing to sell all you have, to possess the Pearl of Great Price? Or do you say with the men in Luke 9: "Let me first go"?

* * * *

THE SECRET OF CONTENTMENT

As one goes about the streets, or rides in buses, cars, or trains, how seldom he sees a contented countenance! What a fitful, fretful age it is, how seemingly void of contentment!

Paul said in Phil. 4, 11: I have learned, in whatsoever state I am, to be therewith content." He was not the type of man with whom we usually associate contentment. He was the opposite. He was a man of fire; he had dynamite in his soul. Only a short while before, he had been "breathing out threatenings and slaughter." And now he can say that he had learned contentment!

It was not as though he did not care what happened, for he was deeply sensitive regarding the events of his day. He simply had discovered the secret of courage to endure whatever might happen to him. He was

now braced with inner faith which gave him a relish for life with all its possibilities and perplexities. He had learned to live without freedom, without health, without a home, without friends — and yet to be content.

How can we find contentment today? Not by searching for it or striving for it. One who is in a hurry to find sleep cannot find it. So it is with contentment. It is found while we are seeking higher things.

It is a by-product of faith, love, devotion, goodness, mercy, charity.

Whoever we are, and wherever we are, we are restless and discontented without God. No matter how many fine prizes may come to us in life, we cannot know peace if we do not know Him. Like children, we are discontented if hungry. We must have the Bread of Life if we are to be truly happy.

K. F. K.

Fourth Annual Lutheran Student Convention

STUDENTS from schools of higher learning in Wisconsin and Upper Michigan assembled at Calvary Lutheran University Church, Madison, Wisconsin, on November 11 and 12, for the fourth annual Lutheran Student convention.

Saturday morning events included registration, an opening devotion, conducted by the Rev. Paul W. Lueders of Bethlehem Church, Oshkosh, and a welcome to all students representing the various schools by Elmer Marth, president of the Students' Council of Calvary.

The subject of the morning panel discussion, at which John Hilgendorf, the convention chairman, served as moderator, was "The Finality of the Scriptures." Some of the thoughts developed in the discussion were the following: by the finality of Scripture is meant the fact that the Bible, especially the New Testament, is God's last word to man. The differences between the Old and the New Testament are differences of degrees rather than differences of kind, the way to salvation being the same in the Old Testament as in the New Testament. While any further (not different) revelation of God to man is possible, it is not probable, since we have no promise on the basis of which to look for it. Thus we must reject man-made traditions as authoritative in faith and also "revelations" professed to have been granted individuals. Because the Bible is God's last word to man, our Church must uphold the sola Scriptura (the Bible only) at all costs.

After the luncheon, Dr. H. Kunkel, instructor in Biochemistry at the

University of Wisconsin, addressed the group on "Science Proclaims a Creator." In his address, Dr. Kunkel pointed out the difficulties of the evolutionist's arguments and showed how the findings of science actually corroborate God's Word.

After the address, workshop meetings were held on the problems of education, recreation, and administration in student church groups, led respectively by Kendall Birr, Rosemary Rusch, and Elmer Marth.

At the evening banquet, student members of Calvary Church provided the program. Main speaker for the banquet was Pastor William Schweppe, missionary in Nigeria, Africa, who told of the importance of work among young people here and in Africa and of the education efforts our church is making in Nigeria. The Rev. Edward Wessling, assistant pastor at Calvary, was toastmaster.

A vesper service, conducted by Pastor Frederick Naumann of St. Paul's Congregation, Plattville, Wisconsin, concluded the first day of activities.

Sunday morning began with a Bible discussion hour led by Vicar Bragdon Smith of Stevens Point. The Rev. R. W. Hahn, Executive Secretary of the Student Service Commission, preached the sermon at both morning services. Pastor Wm. C. Burhop of the host congregation conducted the liturgy.

The business meeting in the afternoon, led by Elmer Marth, discussed possible places for next year's meeting. Rev. Hahn gave a summary of the convention and encouraged all the attending students.

The convention closed with a devotion led by Pastor Burhop.

H. FRED LINSE.

Returning To The Nigeria Field

LUTHERAN Missionary William H. Schweppe, left New York January 4, via the Barber Line's S. S.



Hopeville, to return to his post as president of the Lutheran Seminary

at Obot Idim, Nigeria, West Africa. He was accompanied by his wife and three children, Dorothy (8), David (6), and Paul (3), after a seven-month furlough in the United States.

A graduate of St. Paul's Lutheran School, St. James, Minnesota, the preparatory department of Dr. Martin Luther College, New Ulm, Minnesota, Northwestern College, Watertown, Wisconsin, and the Lutheran Seminary of the Joint Lutheran Synod of Wisconsin at Thiensville, Wisconsin, Missionary Schweppe will also reassume his duties as superintendent of the Nigeria mission begun by the Lutheran Synodical Conference in 1936. Rev. Schweppe was commissioned to the Nigerian field in 1937 by President John Brenner at St. John's Lutheran Church, Milwaukee, Wisconsin.

During the fifteen years of its existence, the Nigerian Lutheran

Church has grown to a membership of 19,694, served by 21 missionaries and 350 evangelists and teachers. The educational system of the new church includes 110 full-time elementary schools and a normal school for the training of teachers, in addition to the seminary for the preparation of pastors, headed by Rev. Schweppe.

Mrs. Schweppe, who was a teacher in the public schools of Dale, Wisconsin, before her marriage, is the daughter of Mr. and Mrs. Edward Roesler, Dale, Wisconsin.

† PASTOR RICHARD O.
BUERGER †

Richard O. Buerger, the beloved and faithful pastor of Gethsemane Lutheran Church of Milwaukee, Wisconsin, was born at Sterling, Nebraska, on January 31, 1882. He was the son of the late Pastor Martin Buerger and his wife Bertha, nee Boettcher. Soon after his birth he was received into the Holy Christian Church as a child of God and heir of eternal life, through the blessed sacrament of Holy Baptism, being baptized by his father in Sterling, Nebraska. When he was a young boy his parents moved to the Town of Wausau, near Wausau, Wisconsin, where his father was pastor of the Lutheran church there.

He received his Christian training in his home, in the Christian day school, and later, after due instruction in the saving truths of the Gospel, he renewed his baptismal vow and was received as a communicant of our Lutheran Church in the Town of Wausau.

He entered Northwestern College at Watertown, Wisconsin, completing the course of studies there; he was graduated in 1903. He entered our Theological Seminary at Wauwatosa, Wisconsin, to prepare for the holy ministry. In 1906, after graduating from the Seminary, he received a call for the congregation in Bloomer, Wisconsin, and was ordained there 44 years ago on August 5, 1906, by his father. In May, 1908, he was called to serve the congregations at Waukegan and Libertyville, Illinois, and in 1923, after fifteen years of service there, he was called to his last charge, Gethsemane Lutheran Congregation of Milwaukee. Here he was installed on October 14,

1923, and for the last twenty-seven years he labored untiringly, faithfully and conscientiously in this congregation. The Lord blessed his work abundantly. Under his leadership the present church edifice was erected and dedicated to the service of the Triune God in 1927. Gethsemane Congregation was also active in building the Lord's kingdom, not only in its own midst, but also in the work of the Synod. As a member of our Wisconsin Synod Pastor Buerger with his congregation was a staunch supporter of the various undertakings of our Synod. He served on various committees of our Synod and of our Southeastern Wisconsin Dis-



trict, and as its president for four years, from 1942 to 1946. He was chairman of the Milwaukee City Conference and a Circuit Visitor for many years.

On June 25, 1908, Pastor Buerger was united in the bonds of holy wedlock with Elsa Huth, daughter of the now sainted Prof. Huth of Concordia College. She was a real helpmeet to her husband in his calling. This union was blessed by one son and two daughters.

For about a year he had been in failing health, and during the last six months he had been on leave of absence from his work in the congregation to regain his strength. His condition, however, did not improve, and he retired as pastor of Gethsemane Lutheran Church about three weeks ago.

On Wednesday, November 22, he peacefully fell asleep in Jesus, whom he loved and in whom he trusted and believed. "The Lord is taking me by

The Northwestern Lutheran

the hand and is leading me into heaven" were his last words.

Pastor Buerger reached the age of 68 years, 9 months and 21 days. He is survived by his wife, Elsa, one son, Eugene of Baltimore, Maryland; two daughters, Mrs. Ruth Guenther of Milwaukee, and Mrs. Karla Fahres of Boston, Massachusetts; two granddaughters, Ruthann Guenther and Kathleen Fahres; one daughter-in-law, two sons-in-law, three brothers and one sister, besides numerous relatives and friends.

Gethsemane Congregation mourns the loss of a faithful pastor, and we, his fellow-laborers, say with the Lord: "Lazarus our friend sleepeth!"

May God comfort us all in our grief and sorrow with the blessed assurance of His Holy Word and keep us all in the true faith, in holy living, and ever in the work of the Lord for a blessed departure from this world and a glorious reunion in heaven for Jesus' sake.

Funeral services were held at Gethsemane Lutheran Church November 25. The Rev. Paul Pieper preached the sermon on Is. 40, 6-8; the undersigned read the obituary and Pastor Herman Cares committed the mortal remains to the grave at Good Hope Cemetery, there to await the resurrection when the Lord will come in all His glory.

LOUIS F. KARRER.

DEDICATION OF WITHROW LUTHERAN CHURCH

Withrow, Washington

By the grace of God Withrow Lutheran Church was able to dedicate its new house of worship on December 3, 1950. This congregation, though founded in 1911, received its first resident pastor in 1939 and became self-supporting in 1947. The communicant membership to date numbers 48. Yet God so filled their hearts with faith and love that this little group was able to build, debt free, a new house where they might worship Him and praise His name.

Our new building is a frame structure, measuring 50 feet by 25 feet, plus two entrances. The outside is finished with white asbestos shakes. The bell tower is complete with bell. The full basement is arranged for Sunday school classes; it also has a

modern kitchen and toilet facilities. The building is heated by an automatic oil furnace. All furniture, including the altar, pulpit, lectern, hymn number boards and benches were made by the members. The altar hanging and cloths were sewn



by the ladies. A glassed room for mothers with children has also been provided. The total cost of the building amounts to \$9,000.00, eighty per cent of the labor being donated by the members.

A good attendance was enjoyed in both the morning and evening services despite unpleasant weather and road conditions. District President M. J. Witt was the morning speaker, basing his words on Ex. 20, 24b, defining true Lutheranism as a holding fast unto God's name, through which He has blessed us and ever continues to bless us. Pastor E. H. Zimmermann addressed the congregation in the evening service, basing his words upon Gen. 28, 17: "And this is the gate of heaven," showing that a church — the house of God — truly dedicated to God's Word in all its truth and purity is the gate of heaven.

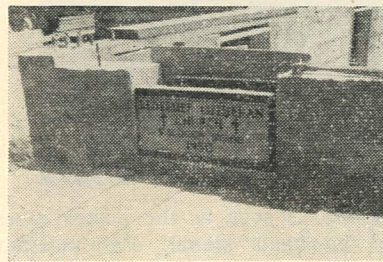
All praise and glory be to God who graciously extends and preserves His Church here on earth.

V. GREVE.

CHRISTMAS IN CHEYENNE, WYOMING

It could not have been a more blessed Christmas for us of the Wisconsin Synod Mission at Cheyenne. True, there were many backaches, bruised fingers, and nerves somewhat on edge after 10 days of furiously laying floors, erecting walls and ceilings late into the nights, arranging temporary heating, temporary wiring, securing chairs, makeshifting an altar and lectern, building a predella; but how could Advent be spent more profitably and pleasurably than in preparing a room for the Christchild,

where we might come and worship Him? For on Christmas Eve it was a reality — the building had been closed in that very week and, while carpenters were still nailing shingles and siding, the members had built and finished off the future classroom, so that we could begin to worship in our own building, made possible by the Church Extension Fund loan granted in May, 1950. The singing that evening, the Christmas tree, and the entire room became perfect in this atmosphere where we had such visible assurance that the Child Jesus had determined that also here in Cheyenne He would have His stable in which His manger might be placed. The many things still lacking only emphasized the fact that in so humble a place we must still find the Babe. We knew it to be true, "Unto us the Child was born," and He would ever be our own.



The work has not progressed at a rapid rate, since the small membership has undertaken to do almost \$4,000.00 worth of labor themselves. The ground was broken around the first of July and on July 23, 1950, the cornerstone was laid.

The guest speaker for this occasion was Prof. W. Schaller of Fond du Lac, Wisconsin, Secretary of Joint Synod, who strengthened us with the words of Acts 4, 11-13. He encouraged us in our boldness to erect a church dedicated to such *foolish* principles in this age. For though the world count us ignorant and unlearned men, we shall never fail since we have been with Jesus and are proclaiming Him to the world, whom God has made to become the Head of the corner.

There is still much "wild and western" about Cheyenne. As we were laying our cornerstone it was in sharp contrast to the hilarity and reveling of the town and its thousands of visitors at its annual Frontier Days celebration. The latter clearly depicted the culture of the

region and community, which, taken as a whole, is a godless culture. Unlike most communities of our Synod, its roots do not extend to families and groups of families who settled in various parts of our country to escape tyranny and persecution in Europe, establishing homes and churches, a permanent society. Rather, the region here had its culture established by adventurous and reckless men who left home and organized society seeking wealth, many thinking, even as Jonah, that as they went westward they had fled from the face of the Lord.

You, the Christians of the Wisconsin Synod are doing a great piece of mission work here, and we are anxious to report to you and to express our intense gratitude for your boldness and love in contributing monies that a spire can be erected here to the preaching of God's Truth. Already the number is not small which has rejoiced to find a haven of rest for their souls in Redeemer Lutheran, Wisconsin Synod. Your generosity towards them has called forth a reciprocal generosity on their part both in time and money for their church and ministry here, as well as in bountiful contributions to Synod's Treasury that this same work done for them, may through them be done for others. You have begun a golden chain, whose end we shall first see in eternity.

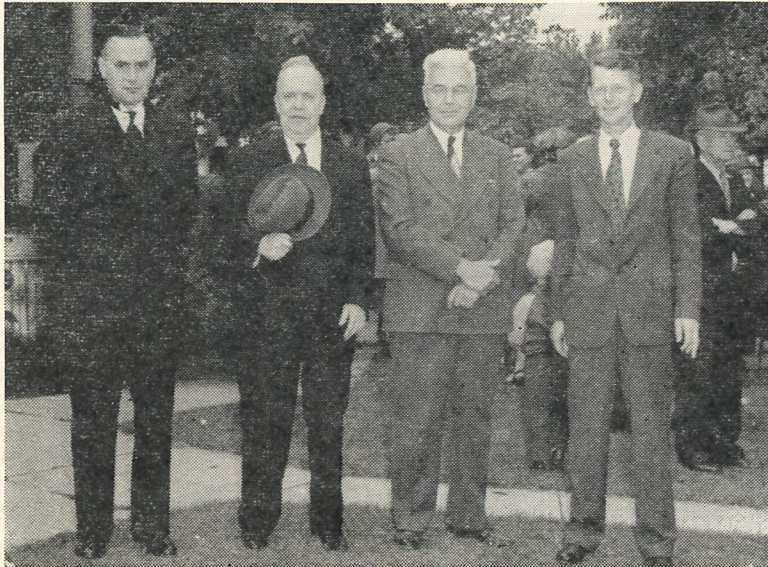
The building you are erecting here will serve as a chapel and parochial school on the main floor and as a parsonage in the basement. As soon as possible we shall complete the parsonage to avoid the extremely high rents in Cheyenne, and thereupon complete the church proper. Again, our thanks to the 300,000 Christians of the Wisconsin Synod, who have prepared another stable for the Christchild, in which the humblemangers of the Word and Sacraments are placed that many may find in them the Life from Heaven!

W. SCHALLER, JR.

GOLDEN JUBILEE Peace Ev. Lutheran Church Wautoma, Wisconsin

By the grace of God Peace Ev. Lutheran Congregation of Wautoma, Wisconsin, was privileged to com-

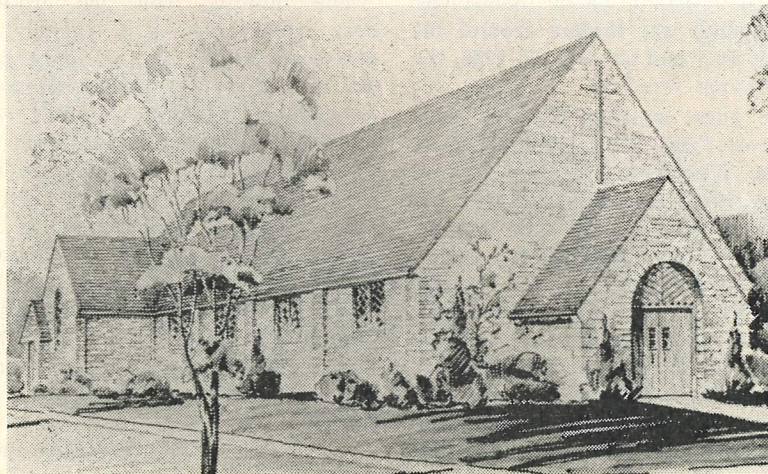
memorate the fiftieth anniversary of its founding. She, too, can join in the words of the Psalmist: "The Lord hath done great things unto us; whereof we are glad!" The implanted mustard seed of God's divine Word has not only taken root and sprouted, it has by the gracious will of God, grown in to a sizable tree, offering a spiritual bower to no less than 475 souls.



Mindful of God's gracious favours received, though without any merit on her part, early this year she began to make fitting preparations for the three jubilee services. The day set aside for the occasion was the

language basing his message on the parable of "the good seed." In the afternoon service Pastor W. Gieschen elaborated on the "pearls" mentioned in the seventh chapter of the Gospel of St. Matthew. All three pastors joined in exalting the unmerited grace of God and exhorted the congregation to continue steadfast in the Word and to put forth efforts toward the erection of a new house of

worship as soon as the pastor gives the "go-ahead" signal. Fair weather and a large congregation greeted us at every service. A total jubilee offering of \$1,650.00 willing hands brought.



third Sunday in September, September 17. Three former pastors were invited. In the German service at 8:45 A. M. Pastor H. Anger preached, basing his remarks on the first part of the eleventh verse of Psalm 32. In the 10:00 A. M. service Pastor E. Behm fittingly spoke in the English

During the noon hour pictures were taken and the unveiling of the proposed new church also took place. A picture of former pastors and the new church is herewith enclosed.

The new church has been designed by the Architect Mr. Edwin A. Wagner of Wauwatosa. He is a confirm-

The Northwestern Lutheran

and of Peace Church. The proposed church is 107 by 34, with a seating capacity of 344.

Peace Ev. Lutheran Church was organized on September 29, 1900, with 13 members. First it was a member of the Iowa Synod, but in the year 1910 it affiliated with the Wisconsin Synod.

During the fifty years the following ministerial acts have been performed within the congregation: 291 confirmations, 120 weddings, 122 burials. At this time the congregation numbers 477 souls, 378 communicants. As with other churches the work of this church has not merely been to increase its own membership, but it has served the church at large. It is numbered today with those who have completed the second phase of Synod's Building Program.

May the gracious God who has preserved Peace Congregation in the great blessing of harmony and peace continued to show upon us His continued blessings in all the days to come. May the gracious Lord permit us the jubilarians to continue to grow in His love and grace so that we may grow into a mighty tree, extending to many the blessing of a spiritual bower.

T. W. REDLIN.

GEGRAPTAI

Professor Herman Fleischer

On the evening of November 17, 1950, the students, faculty, and Board of Northwestern College, pastors of the Central Conference, relatives, and former parishioners gathered with Professor Herman Fleischer in the college gymnasium to thank God for having granted him the privilege of having served fifty years in the vineyard of the Lord.

The Rev. Gerhard Pieper of Fond du Lac, Wisconsin, preached the sermon, and the college male chorus beautified the service with two chorals. After the service representatives of various groups congratulated Prof. Fleischer and presented him with gifts. Professor Gehrke gave the main talk of this part of the program, speaking on the things he saw and experienced on his trip to Europe. Prof. Fleischer then addressed the assembly briefly, voicing his sentiments in the words, "Bless the Lord, O my soul; and all that is within me bless His holy name."

The evening closed with a light lunch, served by the wives of the faculty.

Prof. Fleischer was graduated from Northwestern College in 1897. In 1900 he was graduated from the Seminary and entered the ministry. For twenty-five years he served as a pastor, ending that part of his service in Lake Geneva, Wisconsin. For the past twenty-five years he has served as professor at Watertown.

President Nitz of the Western Wisconsin District set what he believed expressed the motto of these fifty years of labor in the Lord's vineyard in the word, "*Gegraptai, it is written.*" This word struck me as being not only a very appropriate motto, but also a very appropriate and noble seal upon these fifty years of service. Prof. Fleischer once told us in one of his classes how he had prepared the inscription on the painting of Luther which hangs in the Tower Room of the Seminary, so that one could rub and rub on that inscription and the words would become brighter and more shinningly visible. He had prepared it so that the inscription could not be erased.

This word for Prof. Fleischer was a summary of our Lutheran faith. It was the sword with which Christ warded off the temptations of the devil, and with which Luther met the "devil-filled" world. Through his ministry as pastor and teacher these past fifty years it was Prof. Fleischer's aim to arm his parishioners and students with this same mighty weapon, and to teach them how and why to use it.

K. W. B. in the *Black and Red*.

**GOLDEN WEDDING
ANNIVERSARIES**

**Mr. and Mrs. John Schumacher
Tp. Eldorado, Wisconsin**

Surrounded by their children, grandchildren, relatives and friends, Mr. and Mrs. John Schumacher, faithful and devoted members of St. Paul's Church, Tp. Eldorado, Wisconsin, were privileged to observe their golden wedding anniversary in the privacy of their home on Sunday, December 17, 1950.

Their pastor addressed them on 1 Sam. 7, 12: "Hitherto hath the Lord helped us." May the gracious Lord who has been their help in the years

past continue to be their staff and stay in their declining years.

W. A. WOJAHN.

* * * *

**Mr. and Mrs. Anton Lau
Cady, Wisconsin**

Mr. and Mrs. Anton Lau, members of St. Matthew's Ev. Lutheran Church at Cady, Wisconsin, were privileged to observe their fiftieth wedding anniversary on Sunday, March 5, 1950, at their home in the midst of their children, relatives, and friends. The undersigned briefly addressed them on Psalm 126, 3. May the good Lord continue to be with them with His grace, His Word, and His blessing in the evening of their life.

KARL A. NOLTING.

* * * *

**Mr. and Mrs. Otto Knegendorf
Hatchville, Wisconsin**

Mr. and Mrs. Otto Knegendorf, members of St. John's Ev. Lutheran Church at Hatchville, Wisconsin, were permitted to celebrate their fiftieth wedding anniversary Sunday, December 10, 1950, before the assembled congregation, surrounded by relatives and friends. The undersigned addressed to them fitting words, based on Psalm 9, 1-2. May the gracious Lord and Savior guide and protect them in their declining years as He has done in the past.

KARL A. NOLTING.

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**Mr. and Mrs. Ernest Kuesel
Hatchville, Wisconsin**

Mr. and Mrs. Ernest Kuesel, members of St. John's Ev. Lutheran Church at Hatchville, Wisconsin, were privileged to observe their fiftieth wedding anniversary on Sunday, November 12, 1950. A brief service of thanksgiving was held in the church. The jubilarians enjoyed the presence of their children, relatives, and friends. The undersigned preached on Psalm 126, 3. May the God of all grace continue to be with them and finally grant them an eternal jubilee in the heavenly home.

KARL A. NOLTING.

TWENTY-FIFTH ANNIVERSARY

Rev. Walter Voigt

On August 27, 1950, Immanuel Congregation of West Florence and

St. John's Congregation of Frontenac, Minnesota, in a joint service at West Florence celebrated the twenty-fifth anniversary of the ordination of their pastor, the Rev. Walter Voigt, to the holy ministry. The undersigned, a classmate, preached on Ps. 103, 1-4. On July 2, 1950, these congregations had celebrated the twenty-fifth anniversary of Pastor and Mrs. Voigt's wedding at Frontenac. At a social gathering in connection with both celebrations the congregations presented a generous purse to the jubilarians after which Pastor Voigt responded in fitting words and asking for the Lord's continued blessing.

CHR. ALBRECHT.

FORTIETH ANNIVERSARY

**Pastor Adolph von Rohr
Hartford, Wisconsin**

On August 28, 1910, the Rev. Adolph von Rohr was installed as pastor of Peace Lutheran Church at Hartford, Wisconsin. In grateful remembrance of his forty years of faithful service in their midst, the members of the congregation set aside Sunday, September 24, 1950, as a special day of thanksgiving and celebration. The undersigned preached the anniversary sermon. He based his words on 2 Corinthians 3, 1-4, and pointed to the fact that Pastor von Rohr was permitted to look back upon forty years of pastoral "letter writing" as the shepherd of Peace Lutheran Church.

At the close of the service, the president of the congregation addressed the pastor in the name of all members. He assured him that the congregation was truly happy over the fact that the Lord had granted them forty years of kindly and understanding leadership, sound instruction, and fervent preaching of the Word through their present shepherd. As a token of this appreciation he gave Pastor von Rohr an anniversary purse. Thereupon the pastor arose to thank his members for this token of their affection and to praise God for permitting him to preach His saving Gospel to them for so many years.

After the services, the women of the congregation served a dinner in the basement of the church, to which the congregation had also invited the members of the Dodge-

Washington County Pastoral Conference and their families. Pastor F. Zarlring of Iron Ridge served as toastmaster. The choir and a number of speakers provided delightful entertainment for the assembled guests.

No doubt, this well-planned and very enjoyable celebration will long be remembered, and rightly so, by Pastor von Rohr and his wife, and by all the members of Peace Congregation. May the Lord our God continue to establish and perfect unto salvation the members of the congregation at Hartford and bless the efforts of our dear brother von Rohr through a rich outpouring of His grace and mercy in Jesus Christ our Savior.

ADALBERT SCHALLER.

CALENDAR OF CONFERENCES

MINNESOTA LUTHERAN TEACHERS CONFERENCE — WISCONSIN SYNOD

The Minnesota Lutheran Teachers Conference, Wisconsin Synod, will meet on February 12, 1951, at Immanuel Lutheran Church, Mankato, Minnesota.

Opening Devotions, 9:30 A. M., Pastor G. Fischer; An Analysis of the State's Philosophy of Education, Prof. M. Galstad, Bethany College, Mankato, Minnesota; Determining the Objectives of Education, Armin Rauschke; Report of the Executive Secretary Emil Trettin; The Importance of Grammar in the Grades, Arnold Will; The Effective Use of Audio-Visual Aids, A. Bruesehof and A. Sprengeler.

ERWIN BARTSCH, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Roeckel, John, in Trinity Church, Elkton, Michigan, by Fred A. Schroeder, assisted by Carl Miller; Second Sunday after Epiphany, January 14, 1951.

Eibs, M. H., in First Lutheran Church, Faulkton, South Dakota, by A. W. Schuetze, W. A. Schuetze; Septuagesima Sunday, January 21, 1951.

Kettenacker, Ruben, in St. John's Church, Nodine, Dakota, Minnesota, by A. L. Mennicke, assisted by Harold Backer and Herbert Nommensen; Septuagesima Sunday, January 21, 1951.

CHANGE OF ADDRESS

Pastors

Hartwig, T. J., 1126 South Lawe Street, Appleton, Wisconsin.

Lehninger, Ernst F., 904 Nebraska Street, Oshkosh, Wisconsin.

Kettenacker, R. A., Nodine Route, Dakota, Minnesota.

Eibs, M. H., Faulkton, South Dakota.

MISSION FESTIVALS

Eighteenth Sunday after Trinity t

Immanuel Church, Tp. Greenville, Wis. Offering: \$476.42. W. A. Gieschen, pastor.
Immanuel Church, Tp. Clayton, Wis. Offering: \$115.75. W. A. Gieschen, pastor.

MINNESOTA DISTRICT
July, August, September, 1950
Crow River Valley Conference

Congregation — Pastor	SYNOD		OTHER CHARITIES	
	Budgetary	Special		
Buffalo, St. John, E. Berwald..\$	739.19	\$ 61.15	\$ 47.00	
Crawford Lk., Trinity, M. Hanke	254.59	104.87		
Delano, Mt. Olive, M. J. Lenz...				
Glenwood, Calvary, A. Hellmann				
Graceville, Mt. Olive, H. Mutterer				
Hancock, St. John, Duehlmeier				
Johnson, Trinity, P. R. Kuske..	1,007.09	56.60		
Litchfield, St. Paul, K. Plocher	938.86	402.11	9.50	
Loretto, Salem, W. P. Haar....				
Monticello, St. Peter, P. Hanke	29.31			
Montrose, St. Paul, M. H. Hanke	34.17			
Morris, St. Paul, H. Duehlmeier	475.09			
Rockford, Cross, T. E. Kock...	698.68	72.00	5.00	
T. Acoma, Immanuel, Otto Engel	999.47	41.00		
T. Buffalo, Immanuel, P. Nolting	650.00			
T. Ellsworth, St. Peter, M. Kunde	25.00			
T. Lynn, Zion, Martin Lemke..				
T. Malta, Bethany, H. Mutterer				
Centennial Service, Congregations of West Crow River.....		152.21		
Centennial Service, Congregations of East Crow River.....		244.65		
	\$ 5,851.45	\$ 1,134.57	\$ 61.50	

Mankato Conference

Alma City, St. John, E. Kolander\$	653.00	\$ 2.00	\$ 32.18
Belle Plaine, Trinity, G. Radtke	1,293.14	30.00	
Jordan, St. Paul, L. F. Brandes	500.00	1.00	
Le Sueur, Grace, M. Wehausen..			
Mankato, Immanuel, G. Fischer	870.76	688.50	6.00
Mankato, St. Paul, R. A. Haase	551.30	46.25	
Mankato, St. Mark, M. Birkholz	140.82	109.22	
N. Prague, Friedens, A. Martens	129.50	467.80	
St. Clair, St. John, A. Kell.....	144.68		
St. James, St. Paul, E. Peterson			
St. Peter, St. Peter, G. Albrecht	164.72	51.00	
Smith's Mill, Trinity, M. H. Eibs	217.30	7.35	
	\$ 4,465.22	\$ 1,403.12	\$ 38.18

New Ulm Conference

Balaton, St. Peter, H. Sprenger\$	203.95	\$	\$ 50.00
Butterfield, St. M., E. Schmelzer	23.40		
Courtland, Courtland, E. Hallauer	192.86	56.00	
Darfur, St. John, E. Schmelzer			
Lake Benton, St. John, A. Birner	157.09	14.89	10.25
Morgan, Zion, W. Frank.....	340.85		
New Ulm, St. John, R. Gurgel..	175.46	7.00	
New Ulm, St. Paul, Schmidt-Kempfert	852.06	12.00	25.50
Nicollet, Trinity, E. Schaller..	1,307.67		110.00
Sanborn, Zion, W. P. Scheitel..	265.57		
Sleepy Eye, St. John, Hoenecke	550.60	55.50	
T. Brighton, Zion, E. Hallauer..	246.55	174.33	
T. Eden, Immanuel, W. Frank..	250.00		
T. Island L., Zion, R. Schroeder			
T. Verdi, Immanuel, A. Birner	36.75	29.50	
Tyler, Immanuel, R. Schroeder			
	\$ 4,602.81	\$ 349.22	\$ 195.75

Red Wing Conference

Austin, St. Paul, L. Schierenbeck\$	162.72	\$ 3.00	\$
Brownsville, Emanuel, E. Hertler	54.50	3.00	
Caledonia, St. John, Karl Gurgel	795.85		9.00
Ch. City, Cross, R. Kettenacker		5.00	
Elgin, Trinity, G. Scheitel.....	241.46		
Frontenac, St. John, W. G. Voigt	25.00	17.50	19.50
Goodhue, St. Peter, C. Mischke	128.50	108.75	
Hammond, St. John, G. Scheitel			
Hokah, Zion, E. Hertler.....	300.00	13.00	10.00
LeCrescent, 1st Luth., E. Hertler	6.00	10.00	
Lake City, St. John, T. Albrecht	1,466.82	647.80	
Lincoln, Trinity, E. Scharlemann		48.00	
Mapleview, Calvary, R. Reim..	37.61		
Mason City, Bethlehem, C. Hinz	350.00		
Mazepa, St. John, T. Haar....	284.00	195.00	
Nodine, St. John, Otto Klett...	824.26	98.25	
Oronoco, Grace, N. Reinke.....	398.90	25.00	45.00
Potsdam, Immanuel, G. Scheitel			
Red Wing, St. John, G. Barthels	285.22	14.50	
So. Ridge, Immanuel, E. Hertler	638.00	4.25	25.00
T. Chester, St. John, T. Haar..	268.00	232.00	16.00
T. Dexter, Trinity, H. Muenkel		261.86	
T. Goodhue, Grace, C. Albrecht	261.19	135.55	
T. Goodhue, St. John, C. Albrecht	305.73	294.83	
T. Minneola, St. John, C. Mischke	362.27	94.90	
T. Pine Is., St. Peter, N. Reinke	138.00		2.00
T. W. Flor., Immanuel, W. Voigt	716.00	203.00	32.50
Union, St. Peter, F. Ehler....	117.21		
Wabasha, Redeemer, H. Scherf	75.45		
Zumbrota, Christ, P. Horn....	842.49	449.15	
N. N.			100.00
	\$ 9,085.18	\$ 2,864.34	\$ 259.00

Redwood Falls Conference

Arlington, St. Paul, J. Bradtke.\$	641.42	\$ 22.50	\$ 137.00
Danube, St. Matt., H. Schnitker	1,093.54	25.00	15.00
Echo, Peace, Theo. Bauer.....	268.10		
Essig, Zion, N. E. Sauer.....	163.65	29.75	
Fairfax, St. John, Im. Albrecht	62.60	72.50	
Gibbon, Immanuel, H. Boettcher			
Marshall, Christ, E. R. Gamm..	6.00		
Milroy, St. John, W. Geiger....			
Morton, Zion, S. Baer.....	161.55	10.50	
Olivia, Zion, I. Lenz.....	639.57		
Red. Falls, St. John, E. Birkholz	885.93		
Renville, St. John, W. Dorn....	588.00		
Seaforth, St. Paul, W. Geiger..			
T. Emmet, Bethany, O. Netzke	262.17		
T. Flora, St. Matth., O. Netzke	200.00	4.00	
T. Helen, St. John, K. Plocher	119.40	10.00	
T. Omro, St. John, W. Zickuhr	730.20		
T. Ridgely, St. John, N. Sauer	201.25	23.50	
T. Sheridan, St. John, G. Gerth	165.00		
T. Wellin, Em., G. Zimmermann	833.36	16.50	
T. Winfield, St. Luke, W. Dorn			
Vesta, St. John, H. Kesting....	256.65		
Winthrop, Zion, C. Kuehner....	299.16		22.00
Wood Lake, St. John, J. Stehr..	710.12	21.20	10.00
	\$ 8,287.67	\$ 235.45	\$ 184.00

St. Croix Valley Conference

Amery, Redeemer, O. Medenwald.\$		\$	\$
Centuria, St. John, F. Tabbert			
Clear Lake, Grace, O. Medenwald			
Ellsworth, Ellsworth E. Zehms	37.65	26.00	
Hastings, St. John, LeRoy Ristow	145.22		

Hersey, 1st Lutheran, F. Werner	73.50	25.00	
Minneapolis, Pilgrim, R. Palmer	511.20	29.35	10.00
Minneapolis, St. John, P. Dowdat			
Nye, Grace, A. H. Leersen...	73.35	68.50	
Osceola, Trinity, A. H. Leersen			
Prescott, St. Paul, E. J. Zehms	54.62	64.30	4.00
Rock Creek, Redeem., F. Tabbert			
St. Croix Falls, E. L., F. Tabbert			
St. Paul, Christ, R. Ave-Lallem	455.00	26.00	
St. Paul, Emanuel, Ernst-Thiele		726.67	
St. Paul, Mt. Olive, C. P. Kock	408.03	1,164.00	138.90
St. Paul, St. James, C. Bolle..	720.30	264.00	
St. Paul, St. John, Naum.-Ploch.	745.36		159.59
St. Paul, Trinity, A. C. Haase..			
St. Paul, Mt. Zion, G. J. Ehlert			
St. Paul, Grace, A. Eberhardt..	423.47	432.13	
St. P. Pk., St. Andrew, G. Ehlert		27.35	2.00
Stillwater, Salem, P. R. Kurth	134.70		
T. Baldwin, Imm., F. Werner	11.41	66.75	
T. Baytown, St. John, E. Penk.		415.40	
T. Cady, St. Matthew, K. Nolting		60.00	
T. E. Farm., Zion, L. Meyer..		500.00	
T. Grant, St. Matthew, E. Penk		70.00	
T. Weston, St. John, K. Nolting	512.00	10.00	
T. Woodbury, Salem, Dr. Spaude	52.00	61.00	
	\$ 4,165.16	\$ 4,011.10	\$ 292.29

Memorial Wreaths

In Memory of — Sent In By	SYNOD Budgetary	SPECIAL	OTHER CHARITIES
R. Dittmann, Otto Engel.....	\$ 8.00	\$	\$
R. O. Hoff, Otto Engel.....		6.00	
Mrs. W. Dackins, G. Fischer..	2.00		6.00
L. Freter, H. Sprenger.....			50.00
Mrs. M. Lang, L. Schierenbeck..	11.50	3.00	
R. Mann, Karl Gurgel	27.00		1.00
Paul Schroeder, Karl Gurgel...	25.00		1.00
Mrs. G. Rietmann, N. Reinke..			8.00
Edward Wittlief, N. Reinke....			19.00
Mrs. A. Baker, N. Reinke.....			18.00
Fred Damman, N. Reinke.....			2.00
Mrs. N. Cardes, W. Voigt.....	23.00		16.50
Howard Mehlhop, J. Bradtke..		22.50	63.50
Mrs. M. Schauer, J. Bradtke..	5.00		20.00
John Brasch, H. Schnitker.....			15.00
Edw. N. Linden, E. Gamm.....	6.00		
Wm. Herman, C. Kuehner.....	44.50		1.00
H. Kruggel, C. Kuehner.....			21.00
Mrs. A. Fillbrandt, J. Stehr....		5.25	10.00
Rieke Rieken, E. Zehms.....		14.00	4.00
R. A. Geseke, K. Nolting.....		60.00	

R. O. SCHWEIM, District Treasurer.

TREASURER'S STATEMENT

July 1, 1950 to December 30, 1950

Receipts

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections	\$506,611.94
Revenues	94,386.98
Total Collections and Revenues...	\$600,998.92
Non-Budgetary Receipts:	
U. S. Government Bonds Sold	50,000.00
Payments on Accounts Receivable	1,500.00
Reimbursement of Budget from Building Funds	24,624.90
Miscellaneous	1,489.35
Total Receipts	\$678,613.17
	\$740,818.71

Disbursements

Budgetary Disbursements:	
General Administration	\$ 58,882.78
Theological Seminary	22,683.46
Northwestern College	80,672.88
Dr. Martin Luther College.....	80,871.36
Michigan Lutheran Seminary....	41,908.09
Northwestern Luth. Academy....	17,370.76
Home for the Aged	10,642.56
Missions — Gen. Administration	168.67
Indian Missions	95,298.05
Negro Missions	16,544.71
Home Missions	197,215.37
Refugee Mission	17,404.62

Madison Student Mission.....	1,988.97
Spiritual Welfare Commission..	3,951.97
General Support	32,055.75
School Supervision	4,506.98

Total Budgetary Disbursements.... \$682,166.98

Cash Balance December 31, 1950 \$ 58,651.73

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE**

For December, 1950

For Missions

N. N., Detroit	\$ 6.00
Rosa Ertzner, Norfolk, Nebraska.....	30.00
Memorial Wreath in memory of Dr. Hattstaedt, given by Prof. and Mrs. W. Schaller, Sr.	2.00
N. N., Detroit	5.00
N. N., Milwaukee, Wisconsin	37.40
Emmanuel Lutheran Church, Sommerset, Wis...	11.38
	\$ 91.78

For Lutheran Spiritual Welfare Commission

Zion Ev. Lutheran Church Ladies' Aid, Clatonia, Nebraska	\$ 10.00
Lutheran Ladies' Aid, Randolph, Wis.	5.00
Ladies' Aid Society of St. Paul's Congregation, Green Bay, Wis.	5.00
St. Paul's Ladies' Aid of Millersville, Wis.....	20.00
George Hernig, Chicago, Ill.	5.00
Memorial Wreath in memory of Mrs. Robert Welke, sent in by Rev. W. J. Oelhafen.....	2.00
Rev. D. Pfeiffer, Cotton Wood, Minn.	1.00
	\$ 48.00

For Refugee Mission

Zion Lutheran Aid, Clatonia, Nebr.	\$ 10.00
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For Indian Mission

Mr. Heinrich N. Mueller.....	\$ 50.00
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For Indigent Student

Robbins Flooring Co.	\$ 50.00
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For Church Extension Fund

Memorial Wreath in memory of Mrs. August Neuendorf, given by A. Strege, R. Strege, Mrs. A. Kluck, and H. Wollan.....	\$ 5.00
Memorial Wreath in memory of W. R. Lebert, given by relatives and friends.....	16.00
Memorial Wreath in memory of Rudolph Weg- ner, given by A. A. L. branch of Montello.....	5.00
Memorial Wreath in memory of William Letz- gus, given by Mr. and Mrs. John Schmidt and family	5.00

For Refugee Mission

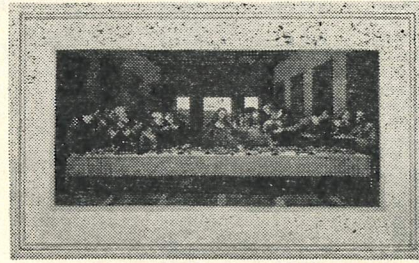
Peter Midolla, Home for the Aged, Wauwatosa, Wis.	\$ 10.00
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For Building Fund

Otto Hingst, Coloma, Mich.	\$ 10.00
Memorial Wreath in memory of B. B. Baer, given by Rev. S. Baer and Rev. Geo. Baer.....	5.00
	\$ 15.00

C. J. NIEDFELDT, Treasurer.

Religious Prints



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 No. 387. Size, 11×18. Framed in glass..... 6.95
 No. 388. Size, 9¾×20. With special protective coating (not framed in glass).... 9.75
 No. 389. Size, 16½×29½ With special protective coating (not framed in glass) 15.00

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 No. 216—Size, 19×25. The surface of this picture is protected with a clear plastic coating which adds brilliance to the colors. (Not framed in glass).....\$12.50



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500 VOICE CENTENNIAL CHOIR

A VICTOR RECORDING

Now you can enjoy the 500 voice choir conducted by Mr. Karl Jungkuntz on the occasion of the Wisconsin Synod Centennial celebration at Milwaukee, August, 1949.

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HEAD OF CHRIST

SALLMANN

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