

The Northwestern LUTHERAN

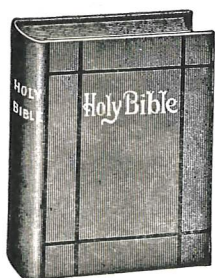
Jan 42
Rev C Buenger
5026 19th Ave

"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

Volume 28

Milwaukee, Wisconsin, November 16, 1941

Number 23



"**I**F we abide by the principles taught in the Bible our Country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

Daniel Webster



"THE LUTHER SERMON"

ON the eleventh day of November, 1883 — Luther was born November 10, 1483 — the renowned evangelist Charles Haddon Spurgeon, of London, preached "A Luther Sermon" based on the text Gal. 5, 6: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." We bring this sermon in part to the readers of the "Northwestern Lutheran" that they might appreciate Spurgeon's estimate of Martin Luther. — Spurgeon calls Luther "our great Reformer." It is evident that he studied Luther carefully, not only as the great Reformer, but also as a Christian whose faith worked by love. Throughout this sermon at least, Spurgeon makes Luther's doctrine pure his own. — But how could this man so completely captivated by Luther still cling to many errors of Calvinism! A. P. V.

"THE LUTHER SERMON"



In Luther's day superstitious confidence in external observances had overlaid faith in the Gospel; ceremonies had multiplied excessively under the authority of the Pope, masses were said for souls in purgatory, and men were actually selling indulgences for sin in the light of day. When God raised up Martin Luther, he bore emphatic testimony against salvation by outward forms and by the power of priestcraft, affirming that salvation is by faith alone, and that the whole church of God is a company of priests, every believer being a priest unto God. —

The chief testimony of our great Reformer was the justification of a sinner in the sight of God by faith in Jesus Christ, and by that alone. He could fitly have taken this for his motto, 'In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.' — The best commemoration which I can make of this man is to preach the doctrine which he held so dear. —

Luther's Life

What Kind of Faith did Luther Himself Exhibit?

First, in Luther's case, faith led him to an open avowal of what he believed. Luther did not mean to go up to heaven by the back stairs, as many young men hope to do. You wish to be Christians on the sly, so as to escape the offence of the cross. Luther did not refuse to confess Christ and take up his cross and follow Him. He knew that he who with his heart believeth, must also with his mouth make confession, and he did so right nobly.

"If Spurgeon had not affirmed it, it would have been just as true."

— He was not the man to conceal truth because it was dangerous to avow it. Tetzl came with his precious indulgences, and his releases for souls in purgatory. Thousands of good Catholics were indignant; but no one would bell the cat. Luther called Tetzl 'a servant of Pope and of the devil.' Without mincing words, or attempting to speak politely, Luther went at him fearless of consequences. He believed in the blessings of grace 'without money and without price,' and he did not conceal his convictions. He nailed his theses to the church door where all might read them. — O you who make no profession, let this man's outspoken faith rebuke you!

Luther's Dauntless Valor for Truth

caused him to be greatly hated in his own day with a ferocity which has not yet died out. Luther is still the best hated man in certain quarters. — Mention the name of Luther and the bond-slaves of Rome gnash their teeth. This intense ill-feeling proves Luther's power. — I know that if I have no intense haters, I can have no intense lovers; and I am prepared to have both. — When right-hearted men see honest love of truth in a man, they cry, 'He is our brother. Let him be our champion.' When the wrong-hearted reply, 'Down with him!' we thank them for the unconscious homage which they thus pay to decision of character. No child of God should court the world's approbation. Certainly Luther did not. He pleased God, and that was enough for him.

Scripture, the Last Court of Appeal

To Luther Scripture was the last court of appeal. If any had convinced Luther of error out of that Book, he would gladly have retracted; but that was not their plan, they simply said, 'He is a heretic: condemn him or make him retract.' To this he never yielded for an instant. Alas, in this age numbers of men are setting up their own inspired writers. I have been told that every man who is his own lawyer has a fool for his client; and I am inclined to think that, when any man sets up to be his own Savior and his own revelation, much the same thing occurs. That conceited idea is in the air at this present — every man is excogitating his own Bible. Not so Luther. He loved the sacred Book! He fought by its help. It was his battle-axe and his weapon of war. A text of Scripture fired his soul; but the words of tradition he rejected. He would not yield to Melancthon, or Zwingli, or Calvin, or whoever it might be, however learned or pious; he took his own personal faith to the Scripture.

How He Worked!



The next thing I note was the intense activity of Luther's faith. Luther did not believe in God doing his own work, so as to lie by in idleness himself. Not a bit of it. — 'Trust in God, but keep your powder dry.' Luther believed above most men in keeping his powder dry. How he worked! By pen, by mouth, by hand; he was energetic almost beyond belief. He seemed a many-handed man. He did works which would have taxed the strength of hundreds of smaller men. He worked as if everything depended upon his own activity, and then he fell back in holy trust upon God as though he had done nothing.

Luther's Faith Abounded in Prayer

What supplications they were! Those who heard them tell us of his tears, his wrestlings, his holy arguments. He would go into his closet heavy at heart, and remain there an hour or two, and then come forth singing, 'I have conquered, I have conquered.' — 'Ah,' said he one day, 'I have so much to do today that I cannot get through with it with less than three hours prayer.' I thought he was going to say, 'I cannot afford to give even a quarter of an hour to prayer,' but he increased his prayer as he increased his labor.

Luther Fearless

Popes, emperors, doctors, electors were all as nothing to Luther when they stood against the Lord. — His was a faith that made him risk all for the truth. There seemed no hope of his ever coming back from Worms alive. He was pretty sure to be burned like John Hus; and the wonder is that he escaped. — He expressed his regret that the crown of martyrdom would, in all probability, be missed by him; but the faith which is prepared to die for Jesus was within him. He who in such a case saves his life shall lose it, but he that loses his life for Christ's sake shall find it unto life eternal.

Now, Luther's religion was with him at home, at the table as well as in the pulpit. His religion was part and parcel of his common life, and that life was free, open, bold, and unrestrained. It is easy to find fault with him from the superfine standpoint, for he lived in an honest unguardedness. My admiration kindles as I think of the hearty openness of the man. — When he speaks he does not take his words out of his mouth to look at them, and to ask Melancthon whether they will do; but he hits hard, and he has spoken a dozen sentences before he has thought whether they are polished or not. Indeed, he is utterly indifferent to criticism, and speaks what he thinks and feels. He is at ease, for he feels at home: is he not everywhere in his great Father's house?

Luther with Wife and Children

I like Luther with a wife and children. I like to see him with his family and a Christmas-tree, making music

with little Johnny Luther on his knee. I love to hear him sing a little hymn with the children, and tell his boy about the horses in heaven with golden bridles and silver saddles. Faith had not taken away his manhood but sanctified it to noblest uses. Luther did not live and move as if he were a mere cleric, but as a brother to our common humanity. After all, you must know that the greatest divines have to eat bread and butter like other people. They shut their eyes before they sleep and they open them in the morning, just like other folks. This is a matter of fact, though some stilted gentlemen might like us to doubt it. — Is it not a good thing to eat and drink to the glory of God, and show people that common things can be sanctified by the Word of God and prayer?

Luther Abounded in Charity

They tell us that Luther ignored good works. It is true he would not allow good works to be spoken of as the means of salvation; but of those who professed faith in Jesus he demanded holy lives. — What an almsgiver Luther was! I fear he did not at all times duly regard the principles of the Charity Organization Society. As he goes along, if there are beggars he empties his pockets for them. Two hundred crowns have just come in, and, though he has a family about him, he cries, 'Two hundred crowns! God is giving me my portion in this life.' 'Here,' says he to a poor brother minister, 'take half. And where are the poor? Fetch them in. I must be rid of this!' I am afraid that his Catherine was forced at times to shake her head at him; for, in truth, he was not always the most economical husband that he might be. In almsgiving he was second to none. —

Like all other men he had his faults; but as his enemies harp on that string, and go far beyond the truth, I need not dwell upon his failings. I wish that the detractors of Luther were half as good as he.

All the glory of his grand career be unto the Lord alone."

DEFENSE

Defending freedom's heritage
Against the gaze of lust and power,
We toil with hopeful hearts and hands
While near we see a chaos lower.

Our mills pour forth a profuse stream
Of monstrous weapons of defense,
Our liberal blessings, kissed with peace,
We proffer to a giant immense.

The eye of youth will search in vain
While we to earthly gods give place,
And crimson altars dot our land
If the Almighty hide His face!

America, Resourceful Queen,
Step not with pride before thy fall!
While many shudder at thy might,
Christ can defend thee best of all!

Paul Katus.

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

Editorial Committee: W. J. Schaefer, Managing Editor
Arthur Voss, Church News

Associate Editors: Professor K. Schweppe
Im. P. Frey

ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.

CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 955-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

EDITORIALS

INTOLERANT ROME

THE HOPE OF THE WORLD?

ANOTHER "MOVEMENT"

Intolerant Rome The Protestant pastors of the Quebec Province of Canada have gained at least a temporary victory in the courts. In the Province of Quebec, which is overwhelmingly Catholic, Protestant clergymen were denied the right to perform marriages between Catholics and Protestants. If a Protestant minister dared to do it in the face of Rome's bitter opposition it was a little matter to have the marriage annulled by the courts if the Catholic party wished it. No later than July 25, 1941, Justice Forest of the Superior Court declared as reported by the *Montreal Daily Star*, "that the Lutheran Church minister who performed the ceremony committed a reprehensible act, for which he should be severely penalized. The judge advocated drastic penalties for ministers who perform marriages between Roman Catholics and members of another faith." So reports *The Lutheran*. This decision was handed down by the judge in the case of a Lutheran pastor who in 1939 united in marriage a Roman Catholic man and a Protestant woman. Nor is this a singular case. It is said that since 1908 more than 100 such marriages have been annulled. Says *The Lutheran*, "In 1764 Pope Clement XIII ruled that in Canada a Catholic could marry a "heretic" without observance of Catholic ritual. In 1908 Pius X revoked this ruling, and since that time Quebec judges have ruled in cases that have reached the courts that a Protestant minister is incompetent to perform a marriage ceremony involving a Catholic."

"In a test case which now provides protection of Protestant clergymen against religious intolerance it was again Mr. Justice Forest who decided to grant annulment of the marriage performed by an Anglican clergyman between Laurier Bergeron, a Roman Catholic, and Wilhelmina Kriklow, a Lutheran. These persons were married in 1930. The husband brought action for annulment in 1936. The case was appealed to the higher court by the clergyman who performed the ceremony. Decision was reversed by unanimous judgment of the Court of Appeal, four of whose five members are Roman Catholic."

So, for the time being, Rome will not be able to dominate and dictate to the courts or to influence their decisions. But let no one underestimate Rome's resourcefulness. If she cannot control the judges and the courts she can control her own people, or many of them at least. She knows man's susceptibility to *fear*, especially fear of punishment — the punishment of God in particular — and she uses this as a club to hold over the heads of her people. To gain the control over the yet unborn she demands of the Catholic party of a mixed marriage to induce the non-Catholic party to sign a document which gives Rome full control of the children springing from such a marriage. If the non-Catholic party is willing to sign such an agreement Rome will sanction the marriage if performed by the priest. Here is a transcription of the agreement:

"In and for the consideration of the mutual promises herein contained, this agreement is made by and between John Smith, not a member of the Roman Catholic Church, as party of the first part, and Mary Jones, a member of the Roman Catholic Church, as party of the second part.

1. The parties wishing to contract marriage, propose to do so with the understanding that the marriage thus contracted is indissoluble, except by death.

2. The parties severally and mutually promise, without any reservation, tacit or expressed, that all children of either sex, born of their marriage, shall be baptized only in the Roman Catholic Church, and shall be educated only in the Roman Catholic Church, in a Catholic School whenever possible.

3. The party of the first part further promises and agrees that he shall in no way interfere with the party of the second part in the free exercise of her religion; that he shall carry out the provisions of paragraph two of this agreement as made above, even in the event of the death of said Mary Jones, party of the second part.

4. The parties hereto expressly state that it is their intention to give to the Most Reverend Archbishop of, as the representative of the Roman Catholic Church, or his delegates or representatives the right to enforce each and every promise herein contained in the event of the violation of the same by either or both, and empower him to give full force and effect to the agreements herein contained.

5. These promises and covenants herein contained shall inure to and be binding on our respective heirs, next of kin, executors, administrators, and/or subsequent guardians and their successors.

Witness our hands and seals this day of 194..... at, State of

In the presence of (SEAL) Party of the first part

..... (SEAL) Party of the second part

Let those who are tempted to become involved in a mixed marriage with a Catholic study the above agreement very carefully. Let them ask themselves, "are we ready to perjure our souls and sell the souls of our unborn children into the slavery of the Church of Rome?" No sincere Bible Christian and this means, Lutheran, can subscribe to those terms. It would mean to put the stamp of approval on the base errors of Rome and to ratify and sanction her bloody history and intolerance. W. J. S.

* * * *

The Hope for the World? The answer we are going to give to this question which seems to be the main topic of conversation where men who think at all come together — is not an original one or a new one. The answer has been given times without number by people in all walks of life. The fact is that any little child could give the correct answer to this question if it has had some instruction in the Word of God. The answer is, of course, that the hope for the world is an honest, whole-hearted return to God in sincere repentance and faith in the atoning blood of the Lamb of God that taketh away the sins of the world. In this alone is hope for the world. But only an enthusiast would expect such a thing to happen. Nor is it necessary. When the Lord had decided the fate of Sodom and Gomorrah and revealed His purpose to Abraham to destroy those wicked cities with brimstone and fire the Lord promised Abraham that for the sake of ten righteous people in those two cities He would withhold His judgment and save those cities. We know from sacred history that the two cities were not spared.

Here, then, is the answer to our question: the hope of the world lies not in the repentance of the multitudes. God expected no such thing in the case of Sodom and Gomorrah. God alone knows, and He knows too well,

the utter futility of such a hope. He knows the wickedness of men and the hold the devil has on them; He knows their lust and love of sin and their rebellious heart — the world will not repent! The hope for the world lies rather in the righteous men and women; for them and for their sake the Lord would spare the world! In the case of Sodom and Gomorrah He would have held up His judgment for the sake of just ten righteous. Who will say that those were not generous terms? Just ten righteous people, imagine, out of the thousands that inhabited those two cities, would have been sufficient to stay the avenging arm of God. That ought to give us a graphic picture of the worth of one righteous person in the sight of God.

But at the same time, doesn't it also open our eyes as to the true conditions — spiritual conditions — of our days. Certainly we do not know the mind of the Lord in regard to the world today. We do not know to what extent He will let His righteous wrath burn against the nations. We do not know whether this or that nation will be totally destroyed; nor do we know which one of the many nations will never be known again. — God knows and He alone. But, this we know from the Scriptures that the real bulwark of any nation, the one element that can turn the tide in favor of one or the other nation — are the righteous, those who have been declared righteous by God because they believe in the forgiveness of sin through the blood of the Savior alone; whose hope of heaven is built entirely on His merits. The decadence of a nation, then, does not begin with the wicked and ungodly but with the Church — the righteous — those who know, or ought to know God. When the Church, the Christian, has lost his savour, becomes careless and indifferent and thankless toward God; when he becomes cold and unwilling in the service of his God then the whole nation of which he is a part has lost its salt and its light and is ripe for the judgment of God. Not the world — but the Church holds the fate of men and nations in its hand. And, that means the individual believer. The Lord knows He has nothing to expect of the world, no good thing; but He does expect a return from those into whose hearts He has poured the blessings of His Gospel. Thus the responsibility for the welfare of our or any nation lies with us. Let us remember this and let it mightily urge us to make a determined effort to give ourselves to God, to re-dedicate our lives to His work on earth of calling the sinners to repentance, and preaching the Gospel of salvation — and, then, without ceasing pray for the peace of our land. Here is the hope, the only hope for the world! W. J. S.

* * * *

Another "Movement" Of movements there seems to be no end. The latest movement had its inception in New York. The Laymen's National Committee of that great metropolis has designated the week of December 8-14 as Bible Week. During this period this committee hopes to see new interest aroused in the reading of the Bible throughout our nation. No

doubt, this idea of "Bible Week" will soon become popular elsewhere and spread beyond the borders of our land as such things usually do. The sponsors of this "movement" declare that it is their belief that "*such a movement, if nation-wide and participated in by laymen of all faiths, will go far to forge national unity and quench the fire of prejudice and dissension as well as lead us once more into the fields of thought trodden by those who founded our government.*" They propose that during Bible Week the reading of the Bible be fostered in "schools and public life as well as in churches and Sunday schools."

Many things could be said about this "movement" to create new interest in the reading of the Bible. All of it may be summed up in a few words. Here is an attempt to force the Bible down the throats of people; an attempt to make the Bible a popular book by way of a new slogan: "*The Bible is the way trodden by the founders of our government.*" Now certainly we would wish for nothing more passionately than that the Bible would become the most popular book to be actually read and studied by all men and in it find Him who is "the way, the truth, and the life," and by Him find the ONE way to eternal life. But this thought is far from the minds of the committee of laymen. Their idea of Bible Week and reading the Bible is another which has nothing to do with Christ and the way to life. Their aim is clearly stated. Be it they want to "*forge national unity and quench the fires of prejudice and dissension.*" It is well that they have such a high opinion of the Bible that they believe the Bible

is able to do this; but yet it is an abuse of the Bible. The Bible has as its ONE, GREAT purpose to "make men wise unto salvation through faith which is in Christ Jesus," 2 Timothy 3, 15. And John says, John 20, 31, "These are written that ye might believe that Jesus is the Christ, the Son of God; and believing ye might have life through his name." Any other use of the Bible than that stated in the Bible is an abuse of the sacred word no matter how high the value one places on it, no matter in what glowing terms one speaks of it. No good will result from such reading and studying the Word because the Lord will not permit His word to be subjected to abuse. The proposal may make an impression on some superficial Christians, no doubt, and will be lauded and hailed by many as a sign of spiritual revival in America. Be sure that it is anything but that. By it they superstitiously believe that they can stem the tide of disunity, prejudice and dissension among men. Yes, this the Bible *will achieve* but only in such who have first found Him who "loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father," Revelations 1, 5-6. These are "perfectly joined together in the same mind and in the same judgment," 1 Corinthians 1, 10.

So, let them have their "movements" whoever will have them but let the Christian prove all things by the light of the Word and act accordingly. Let no man "spoil you through philosophy and vain deceit, after the tradition of men," Col. 2, 8.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE V. OF THE MINISTRY

Part One

That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

III

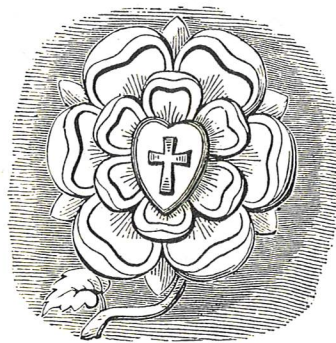
THE Holy Ghost works faith *where and when it pleases God.*

This little statement takes the matter of creating and preserving justifying faith entirely out of the hands of men and places it entirely into the hands of God the Holy Ghost.

The sinner who is to come to faith can himself do nothing about it. He cannot make up his mind to believe and then start to believe. We can make up our mind to many unpleasant things, and then do those unpleasant things: but we cannot make up our mind to believe. We cannot cooperate with the Holy Spirit when He is at work trying to create faith in us. We cannot prepare ourselves for His work, not even in so far that we decide to give the Holy

Ghost a chance, to hold still and see what He can do with us. We cannot desire faith and pray for it; for the things of the Spirit are by nature foolishness to us, and we detest them.

After the Holy Spirit has kindled a spark of faith in us, then we can begin to wish for an increase of faith and to pray for it; then we can begin to cooperate with the



Holy Spirit in battering down the opposition of our Old Adam, and in nourishing our faith. But up to the moment that faith is actually produced by the Holy Spirit in our heart we can do nothing but resist. It is the Holy Ghost alone who *works faith where and when it pleases God*.

It is not of him that willeth nor of him that runneth, but of God that showeth mercy (Rom. 9, 16).

The Holy Ghost finds no co-operation, He finds only opposition in His endeavors to create faith. Some may fume and rage and storm against Him; some may outwardly be more polite, some may even apparently welcome Him into their heart, they may acclaim Jesus as a wise teacher and as a model man, they may take delight in the literary beauty and sublimity of thought of the Bible, they may endeavor to lead an honorable, un reproachable life: yet in spite of these great external differences they are all alike in stubbornly obstructing the way of the Holy Ghost. They may be ready to do anything, but they simply refuse faith.

This is the reception the Holy Spirit meets everywhere; and yet, *where and when it pleases God* He works faith.

John the Baptist once warned the Jews that if they refused to repent and to believe in the Gospel, God could raise up children to Abraham out of the stones in the wilderness (Matth. 3, 9). And so He can without any greater difficulty than when He creates faith in our stony hearts.

Where it pleases God He works faith. "One is hardened, blinded, given over to a reprobate mind, while another, who is indeed in the same guilt, is converted" (Form. Conc., S. D. XI, 57). Saul is rejected, while David is accepted.

When it pleases God He works faith. Some laborers were hired in the morning, some at the third hour, others at the sixth and ninth hours, some even as late as the eleventh hour (Matth. 20, 1ff.).

Think of this, and thank God on your knees that He has given you the precious gift of faith.

The thought should fill your heart with overwhelming joy, and at the same time fill you with deep humiliation.

But, some one might say, will not the fact that God, and God alone, grants faith, and that He does so just when and where He pleases — will not this fact tend to make us careless? There is nothing we can contribute toward our own faith, or toward that of others, why then make any effort?

The very opposite. It will drive us to work out our own salvation with fear and trembling. So St. Paul says. He encouraged the Philippians to work out their own salvation with fear and trembling (chap. 2, 12), and then added as his reason: For it is God which worketh in you both to will and to do of his good pleasure (v. 13).

This reason may seem odd: You work out your own salvation, because God is doing it for you from A to Z. Yet this is the very nature of the faith which the

Holy Spirit works in our hearts that on the one hand it rejoices in the great gift of God, and at the same time begins to work as if the whole matter rested in our own hands.

What shall we do, if God works faith where and when it pleases Him? We know that He will work faith only through the means of grace, the Gospel. Without the Gospel faith languishes and dies. Faith, then, will make all of us eager, diligent hearers of the Gospel.

Parents will not be satisfied to give their children a good secular education, they will want them to hear, above all, the Word of God. Our parochial schools are a fruit of our faith.

Congregations often demand that their pastors and teachers be good entertainers, fluent speakers, popular with their fellowmen, because they imagine that their success will depend to a great extent on such qualities. Pastors themselves are frequently tempted to resort to some high pressure methods, as though by their oratory they could add to the power of the Word, or by their personality could force the issue. No, the Holy Spirit works faith through the Word alone, and He does so, not where and when we think is the right place or time, but where and when it pleases God.

Therefore, pastors, teachers, congregations will continue to proclaim the Word, no more, no less. They will not tire of this work, they will not grow impatient if they do not see immediate returns. They know that preaching the Word is like sowing the seed. God has appointed His own time for the harvest, where and when it pleases Him.

We may occasionally think, the time for testifying is not opportune. Paul in his farewell letter to Timothy has this to say: Preach the word; be instant *in season, out of season* (2 Tim. 4, 2).

And what will our Synod do? Will it try to become strong numerically? financially? in organization? It will testify the Word, all of the Word, nothing but the Word, patiently, hopefully, over against the world, over against erring church bodies, in our own midst. Particularly will our Synod continue to train preachers and teachers to testify the Word wherever God may call us, and then leave it to the Holy Spirit to work faith *where and when it pleases God*.

Chief Justice Hughes now retired as a member of the Supreme Court is an ardent Christian. When he was appointed to the supreme bench he brought with him to Washington his letter of transfer from the Albany Baptist Church to Calvary Baptist Church in Washington. It is said on the day he was received into fellowship in Washington with Calvary Church he stood with his mother, a Chinese laundryman, and a small boy. At this occasion the pastor remarked, "*Before the cross the ground is level*."

ANNIVERSARIES

SEVENTIETH ANNIVERSARY

St. Paul's Church, Wonewoc, Wis.



"Praise to the Lord! O let all that is in me adore Him!" This was the theme in all our services on Jubilee Sunday, October 19. For on this day the congregation of St. Paul's Ev. Luth. Church of Wonewoc, Wis., observed the seventieth anniversary of the foundation of the congregation, the sixtieth anniversary of the erection of the first church building, and the thirtieth anniversary of the present church building.

In the German and English services in the morning Prof. E. Sauer of New Ulm, Minnesota, delivered the sermons on the text, Deut. 6, 10-12. Prof. Sauer is a



St. Paul's Ev. Luth. Church, Wonewoc, Wis.

son of our first resident pastor. In the English service in the afternoon Rev. Hy. Gieschen, a son of a former pastor, preached on the text, Ps. 27, 4-6. Rev. J. Mittelstaedt, a former pastor, chose for his text in the evening service, 1 Cor. 1, 18.

The offerings raised in these services were assigned to reduce the debt of the congregation. Dinner was served to over six hundred guests.

The following notes are taken from the history of the congregation. In the early sixties of the last century, when Wonewoc was in its infancy, there arrived here a group of Lutheran pioneers from Germany, mostly from the province of Hannover. They missed their Sunday sermons and services to which they were accustomed. So it was only natural that they should turn to the Lutheran pastor at Reedsburg, Rev. Aug. Rohrlack, for at least occasional regular services.

On January 8, 1871, the first permanent congregation was organized with Rev. Aug. Rohrlack as its pastor. In the spring of 1880 the calling of a resident pastor was decided upon and candidate Chr. Sauer was called. He accepted the call and served until the fall of 1884.

Since then the following pastors have served St. Paul's Congregation at Wonewoc. Pastor Aug. Schlei, 1884-1891; Pastor Ernst Mayerhoff, 1891-1900; Pastor Hy. Gieschen, Sr., 1900-1907; Pastor O. Kuhlow, 1907-1913; Pastor John Mittelstaedt, 1913-1930; and Pastor Martin Glaeser 1930 until the present time.

From the very beginning the congregation and its pastors insisted upon the Christian training of their children. At first the pastors undertook the additional work of training the young. In 1904 it was decided to build a two-story brick schoolhouse. On January 14, 1906, the congregation decided to call a full-time teacher. Since that time the following men have served the congregation: Herman Kroll, 1906-1908; E. Schulz, 1908-1913; Paul Hippauf, 1913-1918; and Herman Gurgel, 1918 to the present time.

The congregation now numbers 217 voting members, 50 women members, about 287 families are served; it has 637 communicant members, and about 935 souls.

Pastoral acts performed through these seventy years, as recorded in the records of this congregation, include: 1497 baptisms, children and adults; 1210 confirmed, children and adults; 389 couples married, and 505 persons buried.

The property of the church includes a beautiful church, a new parsonage, a school, a new teacher's dwelling, and a cemetery located on the outskirts of the village.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.

For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." Ps. 27, 4-6. H. G. Gurgel.

FIFTIETH ANNIVERSARY

Pastor W. Bodamer

On June 24 the Pastoral Conference of the Michigan District, in convention at Trinity Church, Genera, Ohio, met for a special service together with the members of Trinity Church to observe the fiftieth anniversary of Pastor William Bodamer's ordination to the holy ministry. (Pastor Bodamer is the superintendent of our Mission in Poland and is well known throughout our Joint Synod.) He was ordained on the second Sunday after Easter, Misericordias Domini, in St. Paul's Church, in Saginaw, Michigan, by the sainted Pastor L. C. Eberhardt.

For the occasion Trinity Church had been beautifully decorated by the young people of the congregation. At the time of the service the jubilarian was ushered to his seat by the local pastor. The jubilarian was seated between two of his classmates, Pastor G. Ehnis and Pastor Karl Binhammer. Another classmate, Pastor E. Wenk, preached the sermon based on John 3, 29. 30. "He that has the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly, because of the bridegroom's voice; this my joy

therefore is fulfilled." The altar service was read by the local pastor. The church choir sang several appropriate selections. For the close of the service Pastor G. Ehnis, senior member of the conference, addressed the jubilarian in the name of the conference and presented him with a gift from the conference, from former congregations and from some private persons. The local pastor congratulated the jubilarian in behalf of his congregation.

In well chosen words Pastor Bodamer responded, expressing his thanks to the Lord, to the conference and to Trinity Congregation. His brief address was expressed in the thoughts contained in 1 Cor. 15, 10. "By the grace of God I am what I am," and in the words of Jacob, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shown unto Thy servant." Gen. 32, 10.

After the service the conference members met in the basement of the church where a luncheon was served by the ladies. Here, too, further addresses were made. The meeting closed with praise and thanks to God.

May the Lord our God bless our brother in the future as He has blessed him in the past, and may the Lord protect him on all his ways.
J. Gauss.

GARDEN HOMES EVANG. LUTHERAN CHURCH, MILWAUKEE, WIS.

A Brief Historical Sketch

THE history of Garden Homes Evangelical Lutheran Church dates back to the year 1925 when the subdivision known as "Garden Homes" was commonly referred to as a small "country village" lying several miles north of the city limits. A Sunday school with an enrollment of twenty-five children was organized by a group of local Lutheran families. Sunday services were soon added, conducted by a student of the Theological Seminary in Springfield, Ohio, Mr. Carl Henning, now pastor of a flourishing congregation near Peshtigo, Wisconsin.



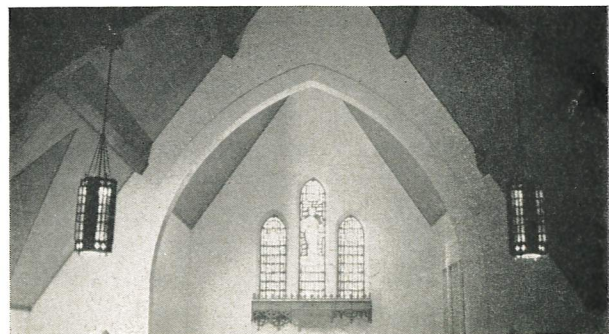
The Church

Within a year the first resident pastor was called, the Rev. Erich Schroeder, and under his leadership the congregation was officially organized with a membership of seventeen communicants, March 13, 1927.

On March 21, 1927, negotiations were completed for the purchase of land on which our present buildings now

stand. A loan of \$7,600.00 was obtained from Synod for this purpose.

With the arrival of Pastor Schroeder a Christian Day School was organized and on June 15, 1928, the resolution was adopted to erect a permanent school building at a cost of \$9,000.00. The building was dedicated to the service of the Lord on October 21, 1928. For the past eleven years the congregation has been worshipping in the basement auditorium of the school.



The Chancel Window

Application for membership in the Wisconsin Synod was made in March, 1932.

The arduous task of teaching school every day, coupled with the work imposed on him by his pastoral duties, proved too much for Pastor Schroeder's health. In May, 1932, it became necessary for him to request a leave of absence for one year. Pastor Erhard Pankow, at that

time a student of the Seminary in Thiensville, was engaged to conduct the services.

His health having not sufficiently improved to enable him to resume his work, Pastor Schroeder tendered his



The Parsonage

resignation on May 15, 1933. A call was then extended to Pastor Pankow, who has been serving the congregation up to the present time.

Already as early as 1933 it became apparent that the basement chapel would soon become inadequate to house the ever increasing number of worshippers. Accordingly a vigorous program was launched to wipe out the debt of \$14,966.00 which hindered the erection of a new and permanent House of Worship. God granted His blessing.

On August 19, 1938, a parsonage was acquired at the cost of \$6,000.00.

In June, 1940, it was felt that the time had come to build. Investigations were made, and in October the unanimous resolution was passed "to proceed with the erection of a new chapel at once, the total cost of which shall not exceed \$25,000.00." The cornerstone was laid on February 16, 1941, and the new house of worship was dedicated on November 2.

The congregation at present has a membership of 110 voters, 372 communicants, and 570 souls. Its total indebtedness is slightly over \$26,000.00 and its valuation, \$50,000.00.

The progress made in the short fourteen years of its existence is visible evidence of the favor and blessings of the Triune God, to whom we give thanks and honor.

E. Pankow.

ALABAMA LUTHER CONFERENCE

IN Mobile, one of the most interesting and colorful cities in the Deep South, where ships from all over the world come to load or discharge their cargoes, our colored Lutherans of the Alabama Field met in annual convention from August 14 to 18 as the guests of Faith Lutheran Congregation.

All who were privileged to attend agree it was one of the most inspiring conventions ever to be held by our colored Lutherans of Alabama.

Many of our Christians in the North often wonder if it is really possible to make real Lutherans of the colored people of the South. They associate the Negroes with extreme emotionalism and wonder how they take to the quiet and sober way of the Lutheran Church. If only all those who wonder about that could attend one of these conventions! They would become convinced that our colored Christians in the South appreciate the Word of God and are truly Lutheran in every respect.

Every year in August the Alabama Luther Conference meets. The Conference is made up of all the Lutheran congregations of the Alabama Field belonging to our Colored Mission. That includes all the congregations in Alabama, one in Atlanta, Georgia, and one in Pensacola, Florida.

The convention is attended by all the pastors and teachers of the Alabama Field as well as by a delegate from every congregation and by a delegate from every Sunday school.

The program for the convention is always planned well in advance and calls for services every day with

special sermons. The program also calls for papers on assigned topics by pastors and teachers and, of course, business peculiar to these churches.

Seven papers were read by pastors and teachers, all of them very timely and well worked out. We mention especially the paper "Lay By — Lay Up." In a very simple and striking way the principle God laid down to govern Christian giving was brought out. If only all of our Christians were clear on this point and would follow God's way! It was made plain that money cannot get us into heaven but that it most assuredly can keep us out.

The Lutheran Church, wherever she is established, believes strongly in Christian education. Therefore it was but a natural thing that our colored Lutherans, too, should devote due time and give due consideration to the work and the welfare of their Christian day schools and of their academy at Selma, Alabama. There was never a question raised on the floor as to whether it pays to have Lutheran schools for their children. That was taken for granted. Their concern was the question as to how their schools can be made more efficient and more effective.

One of the highlights of the convention came on Saturday, which was Sunday-school Convention Day. On that day the Sunday-school delegates turned in the mission offerings of their respective Sunday schools for our mission in Africa.

Every year the Sunday schools set themselves a goal which they propose to raise for African Missions by the time of the next convention. The goal this year was \$350.00. When the money which the delegates had

brought forward had been counted, it was found that the goal had not been reached. A voice was heard from the floor, "Let's make it up right here!" Then one after the other came forward placing his special offering on the table. The goal was thus not only reached but surpassed. Then came the setting of the goal for the coming year. The flesh told them to lower it a little, but they refused to listen to the flesh. In faith they raised the goal to \$375.00. Thus far our Negro Christians of the Alabama Field have contributed a total of more than five thousand dollars for our Nigerian Mission.

In the evening moving pictures taken in Nigeria were shown. We can readily understand that these pictures were especially interesting and of special significance to these colored Lutherans.

On Sunday all delegates, pastors, and teachers were placed into chartered busses and taken across Mobile Bay to be the guests of a sister congregation at Montrose. After an old-fashioned Southern fried-chicken dinner the crowd of about three hundred people gathered under the oak trees for a divine service. Coming back late in the afternoon the guests were given the thrill of passing under Mobile river forty-seven feet below the water through the newly-constructed Bankhead Tunnel.

On Sunday evening at a service which saw the church and the school packed to the walls the convention came to a climatic close. Superintendent Westcott in a stirring

and heart-searching sermon pleaded with pastors, teachers, and all Christians to redeem the time because the days are evil.

Our Lutheran mission in Alabama is this year celebrating its twenty-fifth anniversary. It was in 1916 that the sainted Pastor Nils J. Bakke organized the Lutheran mission among the Negroes of the Dark Belt at Rosebud, Alabama. The quarter century of work since that small beginning has seen wonderful blessings from God. Today there are in the Alabama Field thirty-three stations with thirty day-schools. Over three-thousand souls belong to the Mission, of which more than fifteen hundred are communicants. There are over a thousand children in the schools.

Miss Rosa Young, whom the Lord used twenty-five years ago as His instrument to get the church of the pure Word to the Negroes of Alabama, is still active in one of our schools. She was at the convention as full of enthusiasm as ever. "Should I show you a soul who is really happy and thankful that the Lutheran church came to Alabama?" she asked. Then in answer she pointed her finger to herself.

There is still much work to be done in Alabama. The Negroes are open to the true teachings of the Word. May therefore the Christians of the North continue to support this work with their prayers and support!

Mobile, Alabama.

Wm. H. Schweppe.

Siftings

BY THE EDITORS

In Rochester, New York, the Reverend Paul D. Wright, pastor of Winton Congregational Church resigned his pastorate because he "did not propose to serve a bingo playing church." This decision the pastor announced in the midst of the morning service. He had informed the Church Council on September 23 that he would resign in three months but on hearing an announcement made by a deaconess that she would hold a bingo party in her home the pastor decided to resign immediately. He has character!

* * * *

"A Chance to Talk Back to the Pulpit" the Reverend Robert H. Bothwell calls a new innovation inaugurated by him. In a series of monthly programs the pastor is giving the church members a chance to submit written questions on Bible difficulties and religious perplexities. The parishioners dropped forty-one slips into the box which the pastor answered during the evening service.

Here is an example of some of the flippant questions he was asked to answer: "Inasmuch as the Bible says that cleanliness is next to godliness, is it not just as great an offense to God to have soup on one's tie as sin on one's soul?" Another wanted to know whether it is "all right

to kiss a girl on the first date?" Another asked, "will the Christians be judged after death on what they have done in life, or on what they should have done, or could have done?" The first two questions interest us only in so far as they reveal the levity of the questioners and which certainly must have brought a smile to the lips of the assembled congregation. The last one reveals the woeful ignorance of the person putting that question. The answer of the pastor, however, was no better. Here is his answer, "the man who makes the best use of his talents pleases God most. We shall be judged, of course, on whether *we have done our best in life*. What a pity that he had no better answer than that! We propose that he search the Scriptures.

* * * *

Refusal to Fill Out a Draft Questionnaire resulted in a sentence of two years in the federal penitentiary for the Reverend Lloyd Benner Schear, 34, of Hughesville, Pennsylvania. Although the members of his church pleaded with him for more than an hour to fill out the questionnaire he refused. The Reverend Schear, pastor of the Methodist Church at Hughesville, Pennsylvania, was convicted in the federal court of violating the Selective Service Law.

The judge of the court emphasized that the only thing required of the clergyman was that he fill out the paper, since the law exempts all clergymen but Mr. Schear refused to do this. This pastor evidently does not know what the Bible teaches concerning obedience to the government.

* * * *

Lutheran Mission Work In India was begun a century ago. In 1942 the event will be celebrated throughout the United Lutheran Church. The first missionary was sent to India in 1842.

* * * *

Released Time for religious instructions is no longer to be granted the children of Kansas City, Missouri. The attorney-general of Missouri has given his opinion in the matter. He claims that the law requires six actual hours of school work for five days a week. This would, if his interpretation stands, deny to the elementary school children the privilege of attending religious instructions during school hours at the church of their choice.

The Kansas City schools have permitted the children to leave one hour early each week for religious instructions. This right had been accorded them for twenty-one years according to *Religious News Service*.

* * * *

A Copy of Hitler's Book, "Mein Kampf," so the newspapers reported, was consigned to the flames in the Parkside Christian Temple of Toledo, Ohio, on Sunday evening by the pastor of that church, Reverend Lynn Young, while the congregation sang a hymn and the national anthem.

We have no argument with the pastor of Calvary Christian Temple whether or not Hitler's book ought not to be burned, but we wonder why that book or any other book ought to be burned *in a church*. If we would want to burn every book that we consider vicious and dangerous to society and to the church we would, we fear, have to construct an incinerator larger than the most spacious church in America.

NEWS ITEMS FROM MISSISSIPPI VALLEY CONFERENCE

SUNDAY, October 12, was a day of rejoicing and thanksgiving for the members of the congregation of St. Peter's Ev. Luth. Church, Town of Hamburg, Vernon Co., Wisconsin, H. Backer, pastor. On that day they observed the fiftieth anniversary of the dedication of their church edifice. The Rev. E. H. Palecheck, P. em., Wauwatosa, Wisconsin, who dedicated the structure fifty years ago and faithfully served the congregation for almost forty-nine years, was the guest speaker in the morning service. He encouraged his former parishioners to hold fast to the Bible as the only source of faith and life.

In the afternoon service the Rev. H. E. Bentrup, Wilson, Minnesota, stressed the fact that a church edifice is important only in so far as God uses it therein to disseminate the means of grace, Word and Sacraments, for the building of our lives into spiritual, living temples. Pastor Palecheck also gave a brief history of the church in the afternoon service. The Chaseburg choir under the direction of Pastor Backer rendered appropriate selections in both services. The ladies of the congregation served a dinner to the large number of guests.

Many former members and friends of St. Peter's from neighboring congregations congregated to join the Hamburg congregation in praising and thanking God for His kindness and mercy bestowed upon them during the past half century. Due to the overflow attendance the afternoon service was held outdoors beneath a beautiful clear October sky.

The members of the congregation are looking forward to the seventy-fifth anniversary of their organization which

they anticipate to celebrate next June. May the gracious Lord continue to shower His blessings upon this congregation.

* * * *

On Sunday, September 14, the congregation of the First Lutheran Church, La Crosse, Wisconsin, observed the twenty-fifth anniversary of the ordination of their pastor, Walter A. Schumann, in a special service, arranged by the congregation without the knowledge of the pastor. Prof. C. Schweppe, Dr. Martin Luther College, New Ulm, Minnesota, a classmate of the jubilarian, delivered the anniversary sermon in the morning service.

In the evening members of the Mississippi Valley Conference joined the members of the congregation for a social gathering in the social rooms of the church. Pastor K. Gurgel introduced the master of ceremonies, Pres. Walter Pankow, New London, Wis., also a classmate of the jubilarian, who entertained the gathering with his ready wit and dry humor. A male octette under the direction of Mr. John Gawrisch, rendered several selections. Pastor Backer, visitor of the La Crosse circuit, and Pastor Gutzke, chairman of the conference, spoke briefly in behalf of the conference. The chairman of the congregation presented Pastor Schumann with a purse of money in appreciation of their pastor's faithful services and leadership. Refreshments were served by the ladies.

May the gracious Lord grant our brother many more years of active and faithful service in His vineyard.

Mississippi Valley Conference Correspondent.

DEDICATION

SNOQUALMIE Valley Evangelical Lutheran Church, Snoqualmie, Washington, dedicated its newly erected parish hall and parsonage at a special service at 8 P. M. October 15. The pastors of the Pacific Northwest District were assembled in pastoral conference in Snoqualmie during the week. President Wm. Lueckel delivered the dedicatory sermon and Rev. Arthur Sydow, Chairman of the Mission Board, performed the dedicatory act and briefly addressed the assembly. The pastors of the conference formed a double quartet and sang an appropriate hymn. The pastor is well housed and for the immediate future the congregation will find the parish hall adequate for its activities both Sundays and weekdays. The Rev. Elmer Zimmermann is the pastor of this newly organized congregation. May God's blessing remain with the Snoqualmie parish!

Arthur Sydow.

"BE NOT AFRAID, IT IS I"

Are you fearful of the future?
Are you loaded down with care?
In the surging of life's tumult
Can't you find Him anywhere?
Like a ship without a captain
Have you lost life's highest goal?
Then like ships without a seaman
You are headed for the shoal.

Why this seeking, why this striving?
Why this round of constant care?
Purposeless seems our existence
And the crosses that we bear —
Until we have learned the secret
Only yielded lives can know
That from living Christian virtues
Inward peace and gladness flow.

If you seek in vain for refuge
Go where few have ever trod
And let nature tell the greatness
And the goodness of Thy God.
Listen to the rushing waters —
More abundant is God's love;
Listen to the tall pines whisper
As they point to heaven above.
Just so tender is His patience
For each creature great or small.
Why should then His children ever
Doubt He hears them when they call?

Esther A. Schumann.

DONATION

The undersigned received a donation of \$15.00 from the Ladies' Aid and \$10.00 from the Luther League of Christ Ev. Luth. Church at Zumbrota, Minn., for library equipment at the Theological Seminary in Thiensville. Our sincere thanks to these donors for their kind gifts. A. Schaller, Librarian.

REQUEST

Our mission congregation would like to have a hymn number board which some other congregation isn't using. We will pay for it, or pay the transportation costs.

Communications can be addressed to

Rev. Elmer J. Zehms, Clinton, Minnesota.

MINNESOTA LUTHERAN TEACHERS' CONFERENCE

The Minnesota Lutheran Teachers' Conference met at St. Paul's Ev. Luth. Congregation, New Ulm, Minn., October 23 and 24 for one of its most successful conventions with a record attendance. Outstanding essay, entitled "The Teacher and His Call" was read by Prof. E. Blifernicht. The rest of the program, devoted largely to science, was climaxed with a unique demonstration of ten experiments in science performed with home-made equipment by T. Pelzl.

Arthur J. Meier, Secretary,
Minn. Luth. Teachers' Conference.

ANNOUNCEMENTS

CALL FOR THE NOMINATIONS OF CANDIDATES FOR THE NEW PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY, SAGINAW, MICHIGAN

As the Synod has granted the calling of another professor for Michigan Lutheran Seminary to take the place of one of the tutors, the Board of the institution herewith requests the nomination of candidates for the new professorship.

The new professor must have the following qualifications:

- 1) Experience in the ministry as he is also to assume the office of inspector at the institution.
- 2) Be capable of teaching the classical languages.

Nominations must be in the hands of the secretary of the Board of the institution by December 1, 1941.

O. Frey, Sec'y.

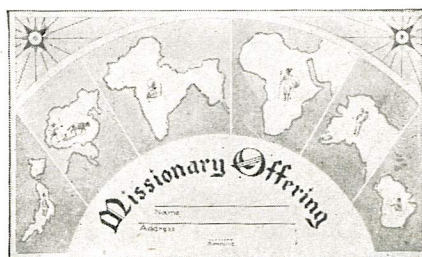
ORDINATION AND INSTALLATION

Authorized by President W. Pankow of the North Wisconsin District the undersigned installed Pastor Melvin Croll as pastor of Kasson and Greenleaf Congregations, October 26, 1941.

Address: Pastor Melvin Croll, Greenleaf, Wis.

E. Froehlich.

MISSION FESTIVALS



Seventh Sunday after Trinity

Cornell, Keystone and Birch Creek Parish, Cornell, Wis.
Offering: \$106.10. E. E. Prenzlow, pastor.

Eleventh Sunday after Trinity

Immanuel Church, Verdi, Minn.
Offering: \$64.24. Dr. Paul W. Spaude, pastor.
St. Peter's Church, Kekoskee, Wis.
Offering: \$145.23. R. O. Marti, pastor.
St. Paul's Church, Onalaska, Wis.
Offering: \$128.30. L. M. Bleichwehl, pastor.

Thirteenth Sunday after Trinity

St. Jacob's Church, Waterloo, Mich.
Offering: \$90.00. H. A. Muehl, pastor.

Fourteenth Sunday after Trinity

Friedens Church, Wautoma, Wis.
Offering: \$115.93. W. W. Gieschen, pastor.
St. Luke's, Lemmon, S. D.
Offering: \$76.00. H. E. Rutz, pastor.
St. John's Church, Slades Corners, Wis.
Offering: \$319.86. Edmund Sponholz, pastor.
St. John's Church, Lomira, Wis.
Offering: \$172.94. E. C. Rupp, pastor.
Zion Church, Auburn, Wis.
Offering: \$49.35. C. Toppe, pastor.

Fifteenth Sunday after Trinity

Immanuel Church, Elgin, No. Dak.
Offering: \$89.00. Oscar Lemke, pastor.
St. Paul's Church, Mound City, S. D.
Offering: \$150.00. A. A. Hellmann, pastor.
St. Paul's Church, Lakemills, Wis.
Offering: \$474.01. J. Martin Raasch, pastor.

Sixteenth Sunday after Trinity

St. Paul's Church, North Fond du Lac, Wis.
Offering: \$160.00. Carl Lawrenz, pastor.
St. John's Church, Fox Lake, Wis.
Offering: \$227.52. A. G. Dornfeld, pastor.
Trinity Lutheran Church, Bay City, Mich.
Offering: \$328.68. Emil R. Kasischke, pastor.
Redeemer's Church, White, S. D.
Offering: \$33.75. H. E. Rutz, pastor.
St. Paul's Church, Hurley, Wis.
Offering: \$51.61. R. C. Horlamus.
Lecture on Poland Mission, October 8
St. Paul's Church, Hurley, Wis.
Offering: \$11.01. R. C. Horlamus, pastor.
Zion Ev. Luth. Church, Mercer, Wis.
Offering: \$15.40. R. C. Horlamus, pastor.
St. Paul's Church, Tomah, Wis.
Offering: \$446.15. H. Schaller, pastor.
St. Matthew's Church, Iron Ridge, Wis.
Offering: \$146.00. F. Zurling, pastor.
St. Paul's Church, Hyde, Mich.
Offering: \$59.54. L. G. Lehmann, pastor.
St. Peter's Church, Savanna, Ill.
Offering: \$146.00. Gerh. Fischer, pastor.
St. Paul's Church, Brownsville, Wis.
Offering: \$208.63. Ph. Martin, pastor.
St. Luke's Church, Knowles, Wis.
Offering: \$44.50. Ph. Martin, pastor.
Immanuel Church, Mecan Twp., Marquette Co., Wis.
Offering: \$105.04. Wm. J. Hartwig, pastor.
St. Mark's Church, Brush Prairie, Wis.
Offering: \$50.65. C. Toppe, pastor.
St. Paul's Church, Hale, Mich.
Offering: \$56.38. A. G. Schwerin, pastor.
Christ Church, Marshfield, Wis.
Offering: \$69.30. A. C. Dornfeld, pastor.
St. John's Church, Lake Benton, Minn.
Offering: \$111.17. Dr. Paul Spaude.

Seventeenth Sunday after Trinity

Redeemer Church, Fond du Lac, Wis.
Offering: \$97.66. W. O. Pless, pastor.
Zion Ev. Luth. Church, Town Morrison, Brown Co., Wis.
Offering: \$422.39. Br. Gladosch, pastor.
St. Peter's Church, T. of Freedom, Wis.
Offering: \$204.40. Th. Brenner, pastor.
St. Paul's Church, Appleton, Wis.
Offering: \$578.47. F. M. Brandt, pastor.
Salem Church, W. Granville, Wis.
Offering: \$139.50. Frank G. Gundlach, pastor.
Christ Church, Brady, Mich.
Offering: \$228.04. Roland H. Hoenecke, pastor.

St. Paul's Church, Marquette, Wis.
Offering: \$29.23. Wm. Wadzinski, pastor.
The First Ev. Luth. Church, La Crosse, Wis.
Offering: \$1,225.04. Walter A. Schumann, pastor.
St. John's Church, Two Creeks, Wis.
Offering: \$39.58. Henry E. Pussehl, pastor.
St. Paul's Church, White Bluffs, Wash.
Offering: \$87.00. L. C. Krug, pastor.
St. Paul's Church, Tacoma, Wash.
Offering: \$188.00. Arthur Sydow, pastor.
Immanuel Church, Black Creek, Wis.
Offering: \$110.79. John Masch, pastor.
St. John's Church, Clare, Michigan.
Offering: \$107.15. E. C. Leyrer, pastor.
St. Stephen's Church, Adrian, Mich.
Offering: \$377.02. A. H. Baer, pastor.
St. Matthew's Church, Benton Harbor, Mich.
Offering: \$1,500.00. H. C. Haase, pastor.
Trinity Church, West Mequon, Wis.
Offering: \$114.35. Alfred Schewe, pastor.
St. John's Church, Montello, Wis.
Offering: \$249.04, \$50.00 Ladies' Aid, \$5.00 Sunday school.
Wm. J. Hartwig, pastor.
Peace Church, Gale Twp., Campbell Co., S. D.
Offering: \$60.86. A. A. Hellmann, pastor.
St. Paul's Church, Faith, So. Dak.
Offering: \$29.60. E. L. Mehlberg, pastor.
First English Church, Dupree, So. Dak.
Offering: \$28.23. E. L. Mehlberg, pastor.
St. Stephen's Church, Beaver Dam, Wis.
Offering: \$622.72. L. C. Kirst, pastor.
Gethsemane Church, Milwaukee, Wis.
Offering: \$285.51. R. O. Buerger, pastor.
St. Paul's Church, Arlington, Minn.
Offering: \$486.00.

Eighteenth Sunday after Trinity

Emanuel Church, Town Eaton, Wis.
Offering: \$38.72. Norman Schlavensky, pastor.
St. Peter's Church, Mishicot, Wis.
Offering: \$98.21. Ed. Zell, pastor.
Rockwood Lutheran Church.
Offering: \$31.25. Ed. Zell, pastor.
German Lutheran Church, T. Portland, Wis.
Offering: \$36.46. C. W. Siegler, pastor.
Lutheran Church at Town Trenton, Dodge Co., Wis.
Offering: \$87.42. L. C. Bernthal, pastor.
Grace Church, Flint, Mich.
Offering: \$74.51. V. H. Winter, pastor.
Zion Church, Zeeland, No. Dak.
Offering: \$131.64. J. E. Bade, pastor.
St. John's Church, Jefferson, Wis.
Offering: \$1,150.00. O. Kuhlow, pastor.
St. Paul's Church, East Troy, Wis.
Offering: \$121.87. E. Ph. Ebert, pastor.
Our Redeemer Church, Wabasha, Minn.
Offering: \$44.38. Herbert F. Muenkel, pastor.
Faith Church, Platte, So. Dak.
Offering: \$15.29. I. G. Frey, pastor.
Friedens Church, Hague, No. Dak.
Offering: \$78.51. J. E. Bade, pastor.
Trinity Church, Huilsburg, Wis.
Offering: \$206.00. W. Reinemann, pastor.
Parkside Luth. Church, Milwaukee, Wis.
Offering: \$52.97. Gilbert Thiele, pastor.
Zion's Church, Town Omro, Wis.
Offering: \$32.15. A. T. Hoyer, pastor.
St. Paul's Church, Winneconne, Wis.
Offering: \$78.00. O. L. Hoyer, pastor.
Zion Church, Mobridge, So. Dak.
Offering: \$133.00. G. J. Schlegel, pastor.
Friedens Church, Hutchinson, Minn.
Offering: \$1,033.38. W. J. Schultze, pastor.
Grace Church, Pickett, Wis.
Offering: \$64.55. O. J. Siegler, pastor.
Zion Church, Burt, No. Dak.
Offering: \$39.00.

Nineteenth Sunday after Trinity

Zion Church, Toledo, Ohio.
Offering: \$410.00. Geo. N. Luetke, pastor.
St. Paul's Church, Hazelton, No. Dak.
Offering: \$102.50. H. Heckendorf, pastor.
St. Luke's Church, Leith, No. Dak.
Offering: \$31.00.
Trinity Church, Milwaukee, Wis.
Offering: \$325.00. Arnold Schultz, pastor.
Zion Church, Rhineland, Wis.
Offering: \$2,239.37. Paul J. Gieschen, pastor.

Twentieth Sunday after Trinity

Shadehill Mission, Shadehill, So. Dak.
Offering: \$15.38. H. E. Rutz, pastor.

ACKNOWLEDGMENT AND THANKS

Since February 12 the Home for the Aged at Belle Plaine, Minn., received donations from the following: L. C. Krug, White Bluffs, Wash.; Eleanora Fritz, Columbus, Wis.; Mission Club, Arlington, Minn.; Mrs. H. Sheppard, Howard Lake, Minn.; Christ Buerkle, Gibbon, Minn.; C. W. Quandt, Red Wing, Minn.; Rev. and Mrs. Carl Schroeder, Mr. Rittermeyer, Mrs. H. M. Juergens, Mrs. Fred Sielaff, Mrs. Fred Dahlke, Mrs. Fred Heiland, Belle Plaine, Minn.; John Reckow, St. Paul, Minn.; Mrs. E. F. Imm, Mr. and Mrs. L. C. Baumgartner, Mr. H. A. Mueller, Mankato, Minn.; Visiting Committee, Jordan, Minn.; Mrs. Henry Fiedler, Mrs. Lillian Ostrom, Mrs. Wm. Haack, Miss Elsie Herzberg, Miss Bertha Becker, Mrs. Edna Edgerton, Winona, Minn.; Mr. and Mrs. C. W. Quandt, Red Wing, Minn.; Mission Club, Arlington, Minn.; John and Henry Matthees, Goodhue, Minn.; Miss Elda Louise Wollaeger, St. Paul, Minn.; Miss E. Holz, St. Paul, Minn.; Immanuel Congregation, Galena, Wis.; Minnesota Valley Zone of Walther League; St. Peter's Congregation, Town Moltke, Minn.; St. John's Congregation, Rapidan, Minn.; Deaconess Spencer, St. Louis, Mo.; Mr. and Mrs. H. Fiedler, Winona; Memorial Wreath for Herman Staack, Winona, Minn.; Memorial Wreath for Henry Boessling, Green Isle, Minn.; Memorial Wreath for Mrs. Fred Lintlemann, Fairmont, Minn.; Memorial Wreath for Mrs. Otto Grueneberg, Pardeeville, Wis.; Memorial Wreath for Herman Luken, Hazel, So. Dak.; Memorial Wreath for Emil F. Holz, Winona, Minn.; Memorial Wreath for Henry Fiedler, Winona, Minn.; The Ladies' Aid Society, Emmanuel Church, Grover, So. Dak.

To all donors the Home for the Aged wishes to express its sincere thanks.

D. F. Brandes, Supt.

Jordan, Minn., October 26, 1941.

WESTERN WISCONSIN DISTRICT

July, August, September, 1941

Reverend	
H. F. Backer, Chaseburg	\$ 71.35
J. C. Bast, McMillan	30.00
H. E. Bentrup, Wilson	222.22
C. E. Berg, Ridgeville	175.65
L. C. Bernthal, Town Trenton.....	4.00
E. Blumenthal, Wausau	45.83
A. H. Dobberstein, Tuckertown	173.00
A. H. Dobberstein, Lime Ridge	85.80
F. F. Ehlert, Eitzen	200.50
S. Fenske, Bruce	21.99
Gerhard Fischer, Savanna	2.00
E. C. Fredrich, Helenville	351.34
Henry Geiger, Leeds	183.42

G. Gerth, Merrimac	3.00
G. Gerth, Town Merrimac	20.00
G. Gerth, Caledonia	20.00
G. Gerth, Greenfield	30.00
Henry Gieschen, Fort Atkinson	15.50
Frederic Gilbert, Indian Creek	129.40
M. Glaeser, Wonewoc	320.27
A. Hanke, Town Norton	203.10
M. J. Hillemann, Marshall	7.00
R. C. Hillemann, Ixonia	310.64
O. E. Hoffmann, Rib Lake	120.00
R. C. Horlamus, Hurley	40.57
R. C. Horlamus, Mercer	5.57
Wm. Keturakat, Cottage Grove	6.00
Wm. Keturakat, Sun Prairie	37.05
L. C. Kirst, Beaver Dam	126.32
J. Klingmann and Wm. Eggert, Watertown	282.72
E. E. Kolander, Marathon	153.00
R. P. Korn, Lewiston	601.00
G. O. Krause, Little Black	7.25
G. O. Krause, Stetsonville	185.18
H. Kuckhahn, St. Charles	115.52
O. Kuhlrow, Jefferson	6.00
C. F. Kurzweg, Cochrane	293.73
M. F. Liesener, Town Maine	168.00
Theo. Mahnke, Madison	9.50
G. C. Marquardt, Ringle	38.38
A. L. Mennicke, Winona	99.35
F. H. Miller, Platteville	111.12
J. Mittelstaedt, Menomonie	271.00
P. Monhardt, South Ridge	227.28
R. W. Mueller, Medford	388.82
Theo. J. Mueller, La Crosse	415.73
H. C. Nitz, Waterloo	592.81
Herbert Nommensen, Fountain City	25.80
M. J. Nommensen, Juneau	101.36
Wm. Nommensen, Columbus	1,073.51
E. J. Otterstatter, Tomahawk	68.35
H. A. Pankow, Beyer Settlement	113.87
H. A. Pankow, Poplar Creek	8.66
H. A. Pankow, Iron Creek	88.58
J. H. Paustian, Barre Mills	450.07
N. E. Paustian, Oconomowoc	235.80
E. E. Prenzlow, Cornell, Keystone and Birch Creek	110.55
J. M. Raasch, Lake Mills	81.23
S. Rathke, Cameron	70.75
S. Rathke, Barron	74.35
A. W. Sauer, Winona	432.14
H. Schaller, Tomah	191.11
R. Schoeneck, Rice Lake	67.91
W. E. Schulz, Town Berlin	176.00
Adolph Schumann, Globe	105.50
W. A. Schumann, La Crosse	4.00
F. H. Senger, Arcadia	81.04
C. W. Siegler, Portland	2.00
C. W. Siegler, Bangor	313.97
R. A. Siegler, Whitehall	9.00
E. A. Toepel, Lebanon	80.52
K. A. Timmel, Watertown	116.00
Carl Toppe, Brush Prairie	24.00
L. C. Vater, Goodrich	25.00
G. Vater, North Freedom	95.70
E. Walther, Wisconsin Rapids	78.25
H. M. Warnke, Doylestown	112.30
W. Weissgerber, Minocqua	89.14
W. Weissgerber, Woodruff	53.42
W. Weissgerber, Winchester	9.07
A. A. Winter, Mauston	176.00
A. A. Winter, New Lisbon	122.00
L. A. Winter, Plum City	143.61
L. A. Winter, Elmwood	4.40
W. E. Zank, Newville	140.18
Theodore Zarembo, Spirit	37.00
Theodore Zarembo, Prentice	21.00
H. R. Zimmermann, Randolph	193.72
Budgetary	\$12,299.27
Non-Budgetary	35.50
Total for July, August, September, 1941	\$12,334.77

Memorial Wreaths

In Memory of	Through Reverend	Amount
Mrs. Rob. Lamprich (H. F. Backer, Chaseburg).....		\$ 4.75
Mr. August Buss (L. Bernthal, T. Trenton).....		4.00
Mrs. Nic. Neipert (E. C. Fredrich, Helenville)		1.00
Mrs. Louise Schempf (Hy. Gieschen, Ft. Atkinson)		3.00
Mr. August Fandrei (Hy. Gieschen, Ft. Atkinson)		2.50
Mr. Fr. Kleinschmidt (M. Hillemann, Marshall).....		6.00
Mr. Adolph Luehmann (R. P. Korn, Lewiston).....		1.00
Mrs. Emilie Prueter (Wm. Nommensen, Columbus).....		4.00
Mrs. F. W. Rockhoff (Wm. Nommensen, Columbus).....		2.00
Mr. Ed. F. Bolte, (Wm. Nommensen, Columbus).....		5.00
Mrs. Henry Price (H. A. Pankow, Beyer Settlement)		2.50
Mrs. Carl Bast (N. Paustian, Oconomowoc).....		5.00
Mrs. Herman Schuettke (E. E. Prenzlów, Cornell, Keystone and Birch Creek)		1.00
Sent in by Cottage Grove Congregation (Wm. Keturakat, Sun Prairie)		6.00
Mrs. Ida Vircks (G. O. Krause, Stetsonville).....		48.50
Edna Marie Graser (E. E. Prenzlów, Cornell).....		10.00
Emmanuel Weber (W. A. Schumann, La Crosse).....		1.00
Mrs. Martin Rusch (W. Weissgerber, Minocqua)....		11.50
Mrs. Carl Bast (J. Carl Bast, McMillan).....		30.00
E. E. Cush (Gerh. Fischer, Savanna).....		2.00
A. J. Savall (Henry Gieschen, Fort Atkinson).....		5.00
Mrs. Frank Schoenrock (M. J. Hillemann, Marshall)		1.00
Fred Neumann (R. C. Hillemann, Ixonia).....		7.00
Mrs. Emilie Prueter (L. C. Kirst, Beaver Dam).....		2.00
Adam Seifert (O. Kuhlow, Jefferson).....		6.00
Henry W. Fiedler (A. L. Mennicke, Winona).....		11.25
Mrs. Helen Collins (J. Mittelstaedt, Menomonie).....		19.00
Wm. Mann (J. Mittelstaedt, Menomonie).....		2.00
Mrs. Helen Stastny (M. J. Nommensen, Juneau).....		2.00
Dorothy Ann Selje (Wm. Nommensen, Columbus)....		5.00
Mrs. Dor. Senderson (Wm. Nommensen, Columb.)		5.00
Mrs. Minnie Schoenrock (W. Nommensen, Columb.)		8.00
Mrs. Adelheid Hermann (W. Nommensen, Columb.)		6.00
Mrs. C. Bast (J. H. Paustian, Barre Mills).....		3.00
Mrs. Wilh. A. Naehring (W. Schultz, R. 1, Merrill)		22.00
William Bruhnke (W. A. Schumann, Winona).....		3.00
Mrs. Helen Hoyer (Rev. C. W. Siegler, Bangor).....		3.00
Mrs. Emilie Damitz (E. Walther, Wis. Rapids).....		10.00

Acknowledgments requested by Dr. J. H. Ott:

Memorial Wreath for		
Harold Seehusen for N. W. C. Library		26.00
Albert Dammann for N. W. C. Library		5.00
Mrs. B. P. Nommensen and Rev. F. Wurl for N. W. C. Library		6.46

H. J. KOCH, Treasurer.

G. Ehnis, Monroetown	5.50	
A. Maas, Northfield	46.58	
E. Hoenecke, Plymouth	80.79	14.00
H. Engel, Saline, incl. \$1.00 from Mrs. L. Luckhardt and \$2.30 Bapt. Coll. Floyd W. Guenther	94.72	1.00
R. Scheele, Tecumseh	91.00	
R. Timmel, Toledo	241.54	
F. Zimmermann, Arlington Ave. Ch'ch, Toledo	20.55	
P. Heyn, Van Dyke	34.95	
H. A. Muehl, Waterloo	117.70	
G. Press, Wayne	129.31	

Northern Conference

M. C. Schroeder, Bay City	115.36	
E. Kasischke, Bay City	49.80	2.00
R. Hoenecke, Chesaning	264.90	
R. Hoenecke, Brady	25.56	
E. Leyrer, Clare	5.50	
C. Henning, Elkton	20.90	
V. H. Winter, Flint	96.81	
B. Westendorf, Flint	252.13	
A. Kehrberg, Frankenmuth	49.50	
R. Kaschinske, Greenwood	68.00	
A. Schwerin, Hale		1.00
N. Luetke, Hemlock	135.15	
C. Frey, Kawkawlin	175.89	
E. Rupp, Manistee	93.26	
E. Rupp, Batchellor	82.25	
W. Voss, Owosso	120.35	
A. W. Hueschen, Pigeon, incl. \$200.00 from Mrs. Hulda Clabuesch Estate	543.32	
O. Eckert and O. J. Eckert, Saginaw	612.00	8.00
O. Frey, Saginaw	57.66	
H. Eckert, Saginaw	26.01	
G. Schmelzer, Sebewaing	275.69	
J. Zink, Sterling	81.52	
C. Leyrer, St. Louis	43.15	
G. Cares, Swan Creek	91.00	
J. Roekle, Tawas City	78.25	10.00
H. Zink, Tittabawassee	65.00	2.00
A. Voges, Vassar	14.75	
A. Voges, Mayville	27.24	
A. Voges, Silverwood	10.00	
R. Koch, Zilwaukee	181.41	

Extra:

Rev. W. Bodamer, Thankoffering	25.00	
By Mem. Wreaths for Mrs. O. Hoenecke	48.00	6.00
Total	\$7,121.09	54.00

NOTE: Of the non-budgetary monies \$45.00 are for Church Extension Fund and \$9.00 for non-synodical activities.

Memorial Wreaths

(Included in Above Monies)

Reverend	Budgetary	Non-Budgetary
MICHIGAN DISTRICT		
July, August, September, 1941		
Southwestern Conference		
L. Meyer, Allegan	\$ 7.06	\$
W. Franzmann, Coloma	178.71	
C. Kionka, Dowagiac	15.00	
E. T. Lochner, Hopkins	264.24	
E. T. Lochner, Dorr	51.75	
A. Hoenecke, Muskegon	44.56	
A. Fischer, Sodus	100.00	
H. Hoenecke, Sturgis	99.53	5.00
Southeastern Conference		
H. Heyn, Detroit	62.98	
K. Vertz, Detroit, by Ladies' Aid		5.00
K. Vertz, Detroit, Hope Congregation	48.55	
J. Gauss, Jenera, O., incl. \$50.00 from Luther Society and \$50.00 from Sunday School....	809.78	
K. Krauss, Lansing	509.62	
W. Steih, Lansing	63.49	
T. Sauer, Livonia	240.82	
H. Zapf, Monroe	27.00	

Sent in by	In Memory of	Amount
Saginaw (St. Paul's)	Mrs. O. J. R. Hoenecke	\$41.50
Husband and Children	Mrs. O. J. R. Hoenecke	40.00
Board of M. L. S.	Mrs. O. J. R. Hoenecke	3.00
Several Donors	Mrs. O. J. R. Hoenecke	11.00
Sturgis	Mrs. O. J. R. Hoenecke	10.00
Tittabawassee	Mrs. O. J. R. Hoenecke	2.00
Saginaw (St. Paul's)	Emanuel Heck	3.00
Sturgis	Clarence Burmeister	3.00
Frankenmuth	Mrs. Paul Schiefer	1.00
Frankenmuth	Mrs. Geo. Haubenstricker	1.50
Monroe	William Kull	2.00
Sebewaing	J. Schwenk	1.00
Detroit (Mt. Olive)	Mrs. O. Todd's Mother	5.00
Plymouth	Otto Beyer	14.00
Hale	William Wickert	1.00
Tawas City	K. Timreck and E. Hermann	9.00
Tawas City	Ernest Kasischke	1.00
Bay City (Trinity)	Karl Timreck	2.00
Bay City (Trinity)	Ernest Kasischke	4.00

E. WENK, Treasurer.