

The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:26

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Prof Henry J Vogel
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ADVENT



“And the children crying in the Temple and saying: Hosanna to the Son of David”

Mt. 21, 15

BEHOLD, THY KING COMETH UNTO THEE

THE Church has entered upon a new year. What is the significance of the Christian year and the church calendar? Apart from Christ the church year has no meaning. Christ is the great Sun of Righteousness around whom the church calendar with its days and seasons revolves. Christ was to our fathers, and He is to us, the Alpha and Omega, the beginning and the ending of all spiritual life. And the Christian year is also an expression of this conviction.

The Church Calendar

This explains the structure of the church calendar. The life of Christ is portrayed to us as season follows upon season. The Gospel of Christ is preached and rewritten. In proper sequence the church calendar records the Advent of Jesus the Savior into our flesh, His Epiphany, His Suffering and Death, His Resurrection, His Ascension into heaven, and the Outpouring of His Holy Spirit. The entire first half of the Christian year gives expression to the great work of Redemption as it is accomplished through Jesus Christ. We are reminded of St. Paul's words to the Galatians, "Before whose eyes Jesus Christ has evidently been set forth, crucified among you." This is the purpose of the festival half of the church year. Indeed, thy King cometh unto thee. Christ has purchased and won us, that we should be His own and live under Him in His Kingdom.

In the second half of the Christian year, the Trinity Season, Christ is also presented to us. The Trinity Season has been called "The half year of the Church." — We remember St. Paul's admonition to the Colossians 2, 6, 7, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Christ Himself dwells in the hearts of His believers, they walk in Him, even as they have received Him by faith. Christian children are obedient to their parents *in the Lord*; Christian husbands love their wives even as Christ loved the Church; Christian wives submit themselves unto their own husbands, as

it is fit *in the Lord*; Christian servants serve their masters heartily, as *to the Lord*; and not unto men; "For ye serve the Lord Christ." Christian masters will give unto their servants that which is just and equal; knowing that they also have a Master in heaven; Christian citizens are subject to the powers that be for conscience sake, that is *for the Lord's sake*. The life of the Christian is rooted in Christ. The Savior has said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15, 5. Christianity is not another system of morals, but it is faith in Christ, and Christ in you. The Trinity season serves to emphasize this life by faith in the Son of God.

"Strange" Sundays

One can, of course, be a believer in Jesus Christ and serve Him without observing the Christian year. At the same time the introduction of and the observance of special days, Sundays, in the course of the year which are foreign to the grand theme of the church year is most disturbing to faithful Christians. The desire for ceremonials, for pagantry, and even for thrills in the hours of worship has led to the introduction of "strange" days into the church. Mother's Day is but one example. The suggestion, "Scout Sunday will be observed and if practicable in connection with Boy Scout Week and on the Sunday designated by the Boy Scouts of America," ("Scouting in the Lutheran Church") is of course entirely out of order, even as the introduction of Scouting into our Lutheran Church is offensive.

The Final Manifestation of Christ

One manifestation of Jesus Christ still lies in the future for us, His return on the last day to judge the quick and the dead. The last Sundays in the Christian year and the second Sunday in Advent are appropriately designated for the consideration of the Savior's return in glory.

What do we know, what can we know of Christ's return? — "Ye know neither

the day nor the hour wherein the Son of Man cometh." Matt. 25, 13. But does this preclude any further knowledge or revelation concerning that great Day? Indeed not, even as the Savior of the world was revealed to men before His Advent into our flesh, even as Jesus rebuked His disciples after His resurrection for doubting if He were the one which should have redeemed Israel because of His death and resurrection, saying, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter His glory?" even as He could expect of His disciples to know that He must suffer and die to redeem the world, so believers today have the revelation concerning Judgment Day in the Scriptures. Read the 12th, the 17th, and the 21st chapter in Luke; the 24th and 25th chapters in St. Matthew. These are Christ's own words concerning His return in glory on the last Day. What need have we of further witness concerning His second coming?

Your Redemption Draweth Nigh

One thing, however, shall be emphasized in the hearing of Christians. That great Day of Judgment is the final chapter of the great Gospel message. We believe that the Son of God was made man for us and for our salvation; that He was delivered for our offenses, and was raised again for our justification; that He ascended into heaven and sits at the right hand of the Father to plead for us. Christians confidently rejoice today, "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8, 34. — And now let us hear the conclusion: Christ will return in glory on the last Day and speak these blessed words to all believers, "Come ye blessed, inherit the Kingdom prepared for you from the foundation of the earth." Matt. 25, 34. Judgment Day will bring the final redemption of all believers in Christ. The Savior has said with a view to the last great Day, "Lift up your heads, for ye know that your

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Editorials

The Christian Year That the Christian Year receives less attention than the secular year will stand without dispute. This is true even among the church-going people. The reason is very obvious. We deal in our work-a-day life so much more with the secular year and thus impresses itself more readily upon our minds. First of all, there is the calendar of the secular year hanging on the walls of every home and which regulates much of our life during the year. It regulates the seasons of the year, the months, the days and all occasions in the political, social and industrial world. We couldn't get along without it. Life would simply be a confusion. We need it in our community life. These customs do not hold good for the *Christian Year*. A Christian cannot get along without it and still be a good Christian. He may not know when the Christian year begins or when it ends; he may not know the various Sundays by name; still and all it need not interfere with a God-pleasing worship. Most of the sectarian churches do not observe the Christian calendar. The observance is confined to the so-called liturgical churches. These are the Lutheran, Episcopalian and the Catholic church bodies. Yet it were well if the Christian were familiar with the church calendar. It is wisely arranged and is to serve the purpose of making the Christian's worship more meaningful. It is not difficult to understand. The Christian Year has three pivotal points about which it revolves. These are: *Christmas, Easter and Pentecost*, in that order, the three great festivals of the Christian Year. They cover about one-half of the church year. We call it the festival half. The other half, beginning with the Sunday following Pentecost, is commonly known as the non-festival part of the church year, called the Trinity season, comprising from 22 to 27 Sundays. This knowledge makes the Christian Year intelligent and meaningful. Each Sunday of the year has its theme or central thought, indicated in the Introits. It could do no harm and much blessing may be derived by the Christian if he would look at the Introits of each Sunday morning and find there the theme for the day. It may serve him unto edification.

W. J. S.

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Come Ye Out In protest against the modernism which has crept into the Methodist Church, Dr. H. Hamblen of Abilene, Texas, for forty years a minister in that church body, has withdrawn from the Northwest Texas Methodist Conference and has formed an Independent Methodist Church.

By way of explanation he said that the Methodist Church has been swallowed up by modernism. He is reported as saying: "I can not be sincere to Sunday school literature that says that my Savior is not divine. I can not be loyal to the present program of the church." He added: "A survey of 200 young

ministers of various denominations showed a majority disbelieved in the reality of hell, the virgin birth of Christ and other doctrines."

This man had the courage of his convictions and took the only course open to one who believes the doctrines of the Bible to be the doctrines of God. He separated himself. He came out. It is one of the great tragedies of present-day church life that the so-called Fundamentalists, of whom there are still quite a few, though their number is steadily decreasing, can stay in the same church with modernists who deny fundamental truths of the Bible and reject the Bible way of salvation only through the blood of Christ. Some of them speak out against it, but they do not come out and thereby make themselves guilty of other men's sins. The only effective testimony would be to get out as Dr. Hamblen did.

We ought to be thankful that our Church does not tolerate modernism within its membership but takes disciplinary action and separates itself from those who are tearing down what it is building on the basis of God's Word. It is the course which God's Word prescribes, for Scripture says: "What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? — Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Almighty."

I. P. F.

* * * *

Churches And Political Action All churches are quick to resent the charge that they are in politics and think that such a charge is unfounded because they are not affiliated with any particular party and do not urge their members to vote for any particular candidate. According to the point of view of most churches it is not politics if they bring pressure to bear in behalf of a movement which promises to make this world a better place to live in, the United Nations Charter, for instance.

The *Christian Century* inquires whether it is not time for another "Cleveland" church conference to make the United Nations Charter work since the Cleveland conference "which met last January succeeded marvelously in forging that united church opinion which had so direct an effect on the formulation of the United Nations Charter at San Francisco." Likewise we find church bodies in convention assembled passing resolutions as to the desirability of conscription or universal military training. They are not aware of the fact that they are mingling church and state and that they are in politics.

Should not the church put its weight behind movements which have for their aim the preservation of a permanent peace or which are trying to make this world a better place to live in? Jesus gave the answer when He said: "My kingdom is not of

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STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII

Of Ecclesiastical Power

THE only purpose which ordinances concerning rites and ceremonies serve in the church is that of love and tranquillity. This is a very exalted purpose. One particular aspect of the exercise of Christian love is this that we carefully avoid giving offense. Some things may be neutral in themselves, being neither commanded by God nor forbidden. As far as the Law of God is concerned it makes no difference whether you do them, or omit them. Doing them is in itself not a sin, nor a good work; and

likewise, omitting them is in itself not a sin, nor a good work. Such things are in common every-day life, for instance, the style of clothes we wear, or the style of our haircut; in church life, the language we use in our services, German, or English, or any other language; the form of our liturgy, whether long or short, simple or elaborate; in the Lord's Supper, whether we use wafers or common bread; and many other things of such a nature.

In such matters custom plays an important role. Just take the point mentioned last. We are accustomed to celebrate holy Communion with wafers, and although we know that common bread would serve precisely the same purpose, it would most likely disturb us in our devotion, and some might even feel as though the Supper were not quite proper, should common bread suddenly be introduced.

In all such matters the principle of love and tranquillity must be observed carefully, and every form of giving offense to a weak conscience must be guarded against.

These general rules apply also to the question concerning Sunday.

Of this kind is the observance of the Lord's Day, Easter, Pente-

cost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

NOTES

Some Christians are of the opinion that our present Sunday has taken the place of the O'd Testament Sabbath. This is only partly true, and applies to only a very minor point of similarity. The Old Testament Sabbath, like our Sunday, served the purpose of giving the people a suitable time for their regular solemn gatherings. They knew when their divine services would be held, so that they could get ready and take part in them.

But this was not the chief purpose of the Sabbath. When God created the world He instituted the Sabbath for man, filling it with His glorious rest of holiness. Through our fall into sin we forfeited this rest and holiness; in their stead, sin and the curse infested the earth. But God at once promised to send a Savior who would bring back His peace and holiness to us. When God chose Israel to prepare for the coming of the Messiah, He gave them the Sabbath both as a reminder of the lost blessings and as a shadow of the restoration to come in Christ.

In this sense the Jewish Sabbath had a meaning and purpose in the Old Testament only, till Messiah come. As soon as Christ completed His work of redemption we have, not a shadow of Sabbatical rest, we have real rest and holiness in the forgiveness of our sins. "The body is of Christ," says Paul in Col. 2, 17.

In this sense the Sabbath-day of the Old Testament cannot be replaced by any particular day in the New Testament. Only in the sense that we in the New Testament also need a definite meeting day, just as did the Jews in the Old, can we speak of our Sunday as taking the place of the old Sabbath.

In the Old Testament God Himself selected the day, and commanded the people to observe it and to abstain from all manner of work on it. It was a sin if any person violated the Sabbath ordinances, and it would have been a sin if any priest or any prince had tried to substitute some other day of the week for the seventh to be observed as Sabbath. In the New Testament, the real purpose of the Sabbath having been achieved by Christ, God did not prescribe any particular day for our divine services, nor did He prescribe any manner or ceremony for conducting them.

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Siftings

BY THE EDITOR

Blessing A Liquor Store is the latest thing that occurred in Milwaukee where you can expect most anything to happen. It did happen on Milwaukee's south side. It seems that some intrepid and courageous fellow felt that another liquor store in the large Milwaukee area could possibly figure on a little support from the neighbors of the proverbially dry city of Milwaukee. At least, he was willing to take a chance to serve wetting draughts to parched throats here about. But realizing the tremendous risk and the almost sure loss of his money in this venture he got an idea. He decided to apply for "spiritual" aid from the dignitaries of his church. He did. So he secured the services of, not one, but two Catholic priests to sprinkle holy water on the premises of his City Liquor Distributors, Inc., store. How it was done was revealed in a picture appearing in the *Milwaukee Journal*. We wonder if the "holy water" will do the trick?

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Liberty reports that the General Board of religious education of the Church of England in Canada definitely commends that lay teachers are not competent to teach the Bible in the public schools, and encourages the home and the church to assume the responsibility for the religious upbringing and training of the children, since the problem in religious education is not solved by the transportation of religious instruction in the public schools. Religious teachers, says the Board of Education for the Dominion, should be persons who have been trained and approved by the Church and who maintain a "definite relationship to the Christian Church." It is the belief of the board that the teaching of the Bible is a routine duty by regular public school teachers is a farce and is very unsatisfactory. Likewise regularly ordained clergymen, while qualified to teach the Bible, are not supposed to use the public schools as a vehicle to indoctrinate the school children with their religious views. Such a practice would be most unsatisfactory to the taxpayer who holds divergent religious views. Therefore the home

and the church should be the proper place to teach religion.

* * * *

One Of The Largest gatherings to commemorate the Reformation by Dr. Martin Luther was held not by Lutherans but by Protestant groups in the city of St. Louis. The writer was told by one who attended the mass meeting that the auditorium seating 18,000 people was filled to capacity and that more than 5,000 were turned away. The speaker for the occasion was Bishop G. Bromley Oxnam of the Methodist Church. His address had nothing directly to do with Luther and the Doctrine of Justification for which Luther fought, but rather with the present seeming ascendancy to power by the pope and the Catholic Church. He warned the Protestants to be on the alert against this invasion of the United States by the Hierarchy in Rome. His tone was conciliatory but he accused Rome of gross intolerance of Protestants where she is in control and of accusing Protestants of intolerance when Protestants protest against Rome's intolerance.

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Cardinal Villeneuve of Quebec went to Mexico to help celebrate the fiftieth anniversary of the crowning of the Virgin of Guadalupe. At the close of the celebration a bullfight was staged in the cardinal's honor, reports the *Lutheran Standard*. The cardinal must be popular down Mexico way.

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The American Lutheran Church reports that that body has 29 flourishing Christian Day Schools taught by 63 teachers and with an enrollment of 1,566 pupils.

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Before Compulsory Military Training is decided on by congress the legislators may well ponder the words spoken by so many leading churchmen.

Here are words by Archbishop Moses E. Kiley spoken at an anniversary dinner of Catholic women, quoted in the *Milwaukee Journal* of November 26: "No worse thing could happen to this country than to compel young men of 17 or over to be exposed to the 'moral degradations' that men returning from the service are attesting, though military authorities are playing them down, the prelate said. There has been too much of insistence on 'shining' buttons and physical aspects of military bearing, and not much attention to 'dirty' minds, he asserted. No nation can endure when its morality suffers." These words are quoted, not because these sentiments have not been expressed before and just as forcibly but to hear the opinion of others as well in regard to the proposed compulsory military training. We hope it may not happen for reasons stated above.

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School Buses Again for the transportation of pupils attending private or parochial school. *Liberty* reports: "A Bill providing use of public school buses in the transportation of pupils to and from parochial, denominational, or private schools, was vetoed by Governor Coke R. Stevenson of Texas." The governor gave a justifiable reason for his veto by asserting that it violated the American ideal and concept of a complete separation of church and state, and also the state constitutional provision, which expressly states: "No law shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof ever be appropriated to or used for the support of any sectarian school." If the general tax funds can be used for the transportation of children to the parochial schools, why not also for text books, tuition, and teachers' salaries? And if for transportation to parochial schools, why not to theological seminaries, Sunday schools, and church services? It is refreshing to see some of our state governors courageously upholding the American system of government even when the state legislators lose their trail.

IN THE FOOTSTEPS OF SAINT PAUL THE FIRST PERSECUTION AND ITS BLESSINGS

BY DR. HENRY KOCH, MANITOWOC, WISCONSIN

THE stoning of Stephen was the signal for the first persecution of the early Christians in Jerusalem, throughout Palestine and the neighboring countries. We have seen how the death of Stephen was blamed on mob vengeance by Sholem Ash in his novel: *The Apostle*. In a highly dramatic scene Ash lets Saul appear before Gamaliel, his former teacher, for the last time. He lets Gamaliel call Saul a murderer, because he took part in the stoning of Stephen without consent of the Court. This is pure fiction. Granted that this consent had not been obtained, it surely would have been forthcoming from that very Sanhedrin that sanctioned letters issued by the High Priest for the inquisition and persecution of the Christians. No whitewashing of modern Jewry, no oratory, no printers' ink can blot out that moral stain. What Ash really thinks of Saul is revealed by his own words (page 128): "These were the last words Saul ever heard from his rabbi, this was the last glimpse he had of him before he set out on the long and dangerous (!) road of life." Ash certainly did not approve of it.

The trial, the martyrdom of Stephen and all the events surrounding it made it very clear to Saul that energetic, decisive steps would have to be taken should that new religion as well as the followers of the hated Nazarene be eradicated. We shall let Luke, the inspired writer, friend and disciple of the great Apostle, tell us what Saul was doing. In the prison cell in Rome Luke most likely got the firsthand information from Paul himself. He writes (Acts 8, 3): "Saul made havoc (destroyed, uprooted like a maddened wild animal) of the Church, entering into every house and hailing men and women, committing them to prison." The Bible does not cover up the sins of men as human writers do.

Paul himself makes the following confession in his defense before the Jews in Jerusalem (Acts 22, 4): "I persecuted this way unto death binding and delivering into prisons both men and women as

also the high priest doth bear me witness and all the estate of the elders: from whom I also received letters unto the brethren and went to Damascus to bring them which were bound unto Jerusalem for to be punished." Letters from the high priest for the arrest of Christians in Syrian Damascus reveal the supreme authority of the High Priest over the Jews of the Dispersion just as the Roman Catholics of many lands obey the Pope. Roman has learned from Judah in more ways than one. It does not require a very discerning eye to see that.

Paul gives us a further glimpse into his role as persecutor in his speech before Agrippa (Acts 26, 9f): "I verily thought myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did in Jerusalem. And many of the saints did I shut up in prison having received authority from the chief priests. And when they were put to death, I gave my voice (voted) against them. I punished them oft in every synagogue and compelled them to blaspheme and being exceedingly mad against them I persecuted them even unto strange cities." Saul tried to make the Christians blaspheme and revile Christ as did the Roman proconsul with Polycarp. His unforgettable reply has gone down in history: "For 86 years I have served my Master and He has done me no wrong. How can I blaspheme my King who saved me?" How would our Christians of today fare in a modern persecution which may flare up any day, if they were asked to blaspheme Christ, their Savior? Where least expected one would find courageous testimony and confession. Where least expected one would find denial in order to save the own life. The forces of ungodliness are bent anew on the destruction of the Christian faith and Church. The midnight hour for this world is drawing ever nearer. The powers of hell will then unleash their fury for a final assault on the Christians. Christ tells us that for the sake of the

elect these days of tribulation will be shortened. (Matth. 24, 22.)

The first persecution of the Christians proved to be a great blessing. The blood of the martyrs became the seed of the Church. Christ had commanded His apostles to preach the Gospel unto all nations beginning with Jerusalem, spreading out in all Judea and Samaria and unto the uttermost parts of the earth. Philipp went to Samaria, Peter to Caesarea, but otherwise the apostles stayed in Jerusalem. The Lord had to send and permit the persecution which scattered the early Christians throughout Palestine and the neighboring countries. The persecution was the spark that kindled the fire of missions. Wherever Christians fled they started to form congregations and spread the Gospel. Northward and westward the course of the Christian empire (the kingdom of God) took its way. Among the main factors for the rapid spread of Christianity after the kindling sparks of that first persecution were the unity of the Roman Empire, the universality of the Greek tongue, the splendid roads, the avenues of commerce by land and sea through the width and breadth of the land and last, not least, the many Jewish synagogues of the Dispersion in almost all Roman cities and towns as the contemporary geographer Strabo informs us. All these factors helped to pave the way through the Providence of the King of Kings for the messengers of peace to a world that neither knew nor could give the true peace of heart which is found alone in the forgiveness of sins through the atoning blood of the crucified Lord and Redeemer. The Book of Acts gives us the only authentic record of that first persecution and its great blessings. It takes us from Jerusalem to imperial Rome and portrays for us the rapid growth of the Church of the despised Nazarene in the main through the labors of the onetime persecutor Paul within a period of about twenty brief years. The first persecution too was a blessing in disguise.

NEWS FROM OUR POLAND PASTORS

Wittingen, September 25, 1945.

Dear Reverend!

It is a long time, that we could not write to you, and the time before it was also impossible to write you all the truth.

Our work in Poland, and that means the work of our Synod, was continued, because our God Himself was protecting His church. But we couldn't drive (travel) to any Synodical meeting; collections and contributions for the Church were forbidden, especially in the "Warthegau"; in Andrespol I was arrested and taken a (to) report by the police, because I had a Service in (on) Good Friday afternoon. In the "Warthegau" all churches (congregations) were dissolved and had no rights. Only because the front soon was in the retreat in Russia, the party did not perform (execute) all their intentions in regard to the Church.

But now we lived to see the most terrible thing: we were obliged (forced) to leave our home, our towns and villages, our congregations and our churches; we have lost our furniture, our clothes and beds, and also our books, our documents, deposit-books and almost all property.

Why such a distress? It was not a retreat, but a regular flight, an escape in short hours and days. In all the time before these last hours it was forbidden to go (anywheres) or to send anything, and in this (the) last night (to the 18th January), we were compelled with the pistol on our head to go on foot or to drive with open carriage in the winterly cold and frost. (St. Matth. 24, 17-21.) We were day by (after) day in attacks by bombs and in danger to come into the front. In six days we arrived in Breslau and farther in two days in Zwickau. And how great were our thanks to the kind God, that all our pastors (Maliszewski, Lerle, two Schlenders, Zielke and I) could have there a conference, and all were safe and sound with their families! But our members and congregations are distributed (scattered) through (out) all the former "Reich," in all zones: the Russian, American and English zones. Our President (chairman) Maliszewski is now in

(at) the "Sperlingshof" and works in Memmingen (Bavaria), H. Schlender in Annaberg (Saxony), A. Schlender in Steeden (Lahn), Lerle in Altengesees (Thuringia), Zielke here in the English zone, in Hördinghausen, and I with my family here in Wittingen (Hannover), Hindenburgwall 14, on (in) the place of P. Hirschfeld. But he (P. Hirschfeld) will return now soon, and I began to seek and to gather our members. But I have till now only found members from Skrypkowo (Witt and others). P. Wagner, his wife and little baby are here near to us.

Now I must beg you: the Synod must tell us, what we shall do in the future; we have lost all our documents and need a document, that we are in the service of our Synod (my ordination July 8, 1928, by Rev. Dasler); we have also lost our properties in Andrespol and in other places, where we had mortgages from our Synod — and we have also lost our savings, which we had put in the "Dresdner Bank" and others, spared from the stipends and reliefs (subsidies) what we received from America till the year 1941.

Why we were obliged (compelled) to lost (lose or leave) our home, so that we have today not an overcoat, not a change of clothes, not pot or vessel, not any theological book, no dictionary — nothing, nothing, why? The answer: we could not rest (stay) there, because the Poles and Jews by the German despotic powers were in such a wise persecuted, deprived of all rights and killed with cruelty, that it is for a long time and can be forever impossible for us to return in this country (Poland) despite of the fact, that we were not members of the Nazi-party or their other organizations and had also lost many civil rights as Christians and clergymen. But the Poles expell now the last people of German descent, and it is impossible for us to return there.

We feel we are a burden to the Brothers of the "Saxon Free Church" who have helped and kept us now for over eight months. So far we could help them out by taking care of congregations

of this Church whose pastors were still in the German army, but pastors also are now plenty (for the work in the "Saxon Free Church"), returned from the war. We have in Wittingen enough to eat of potatoes and vegetables, but meat and fat only with cards, what is a very small quantity (meat 7,20 kg. the year), and the worst is the fact, that there is not to buy for no money any furniture or vessel, any clothes or boots (I have no black clothes, not a gown, only a pair of old boots) — and we have not our own hearth. We dwell in a small garret without a stove, and we don't know, what it will be throughout the winter. We know, that our God can protect us, how (as) He has done all the time, but we write this in the hope that you will receive our letter, so that you know our address and can give us some advices, what we shall do now.

Here are projects (plans) from (of) the millions of fugitives, who can't return to Poland or Czechoslovakia: to emigrate to Canada, or to receive parcels and (engage in) any business here in the old country (but there are too much (many) people). I have thought to change places with Rev. A. Schlender, who has here much (many) members of his congregation — but there is not yet postal communication with (in) the American zone, and we must wait till it will be possible to write and to travel.

With me are here my wife and our little 8 years old boy, then my father-in-law, Mr. Krause and his wife, their other daughter with her husband, Mr. Marx, and my aunt, Amalie Müller. We put our trust in God that you will receive our letter and that we soon can keep (get in) contact with our Synod. The President of the Missouri Synod shall come to Europe in the next time (near future) — could it be, that you also come with him?

We have all the time often spoken of you, how you are, and if you still think of us? I send you many hearty greetings from all my family and our whole church, and we hope to see you in the next time (near future), and to receive a document (certificate of ordination and that we

are members of the Wisconsin Synod) and advices from our Synod.

God bless you and give us a better, peaceful time!

I am with best greetings,

Yours,

(signed) H. MUELLER, *Pastor.*

NOTE: This letter was written in English by the writer and addressed to Pastor W. Bodamer. We thought it well to print the letter as it was written. Explanatory parenthesis were inserted by Pastor Bodamer. — Ed.

WE REPEAT: SPIRITUAL BENEFITS ARE NOT SOLD

A display advertisement in the *Staten Island Advance* of October 20, 1945, reads as follows: "Remember your loved ones living or dead — Enroll them as Perpetual Members of the Purgatorial Society. Enrollment \$5.00. (This sum may be paid by installments.) Spiritual benefits: share in 5,508 masses a year. St. Vincent's Home for Boys, Brooklyn." A folder bearing the imprint of the home gives further particulars. In addition to a share in the 5,508 masses, members of St. Vincent's Purgatorial Society may gain "a plenary indulgence once a month on any day selected" on condition of "confession and Holy Communion on any day of their own choosing" and prayer for "peace among Christian rulers, the extirpation of heresy, the conversion of sinners, the exaltation of Holy Mother the Church, the prosperity of Saint Vincent's Home." Members are entitled also to "a share in the merit of all the works of charity performed by the Home." No condition is stated for sharing in the spiritual benefit of the 5,508 masses a year and the merit of the home's works of charity except membership in the society; no condition for membership in the society is stated except paying the membership fee. Perpetual family membership in the Purgatorial Society costs \$25. This includes parents, and their brothers, sisters and children, but not the spouses or families of married brothers, sisters or children. The lines limiting the distribution of these unsold spiritual benefits are very carefully drawn so that they will go only to those for whom a membership fee has been paid. Individual Perpetual Membership is \$5.00. For

those who do not want to invest so much, there is an annual membership in "St. Vincent's Union" at fifty cents. "The Spiritual Benefits of this pious Union are the same as those of the Purgatorial Society, but for the duration of one year." The money goes to the excellent work of supporting a home for boys.

— *Christian Century*

BEHOLD, THE KING COMETH UNTO THEE

(Continued from page 282)

redemption draweth nigh." Indeed, on that Day thy King cometh unto thee to receive thee into His Kingdom of everlasting glory.

The same Savior has said, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18, 8. — Let us be diligent in the use of the Means of Grace in this new Christian year, for faith cometh by hearing. Let us watch and pray, for ye know neither the day nor the hour wherein the Son of Man cometh.

A. P. V.

EDITORIALS

(Continued from page 283)

this world." Jesus did not get behind such movements and make propaganda for them nor did His apostles. You search the pages of the New Testament in vain for such examples.

How is a man, even a Christian, to decide whether any movement like the United Nations Charter will work out as expected, whether it is wise or unwise? He must depend solely on reason and experience. God does not tell him anything about it. He has no Word of God for it. And the church has a right to speak only when it can say: "Thus saith the Lord. It is written." Where the church can not say that it should remain silent.

Then, too, the church has no assignment from the Lord but: "Preach the Word." It is through that, nothing else, that God wants the church to do its work. It is a process which deals with the individual soul. For most churches that is too slow and cumbersome. They want shortcuts. They want quicker results and

The Northwestern Lutheran

therefore resort to all sorts of human props which will force the unconverted public to righteous action. But there are no shortcuts in God's kingdom. The results which it achieves are the fruit of quiet, painstaking work in teaching and preaching the Word in season and out of season. You can't get at the mass except through the individual, and the individual is won only by leading him to faith in the Lord and Savior Jesus Christ and getting him to accept the truths of God recorded in the Bible. Some church may protest, "Don't fence me in," but who else is to give us our instructions for our church work but the Lord of the Church?

I. P. F.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 284)

When the church designated the Sunday for the purpose of coming together, it manifested its perfect freedom in the matter by choosing, not the seventh day of the week as it might have done, to which the Jews were accustomed, but the first, *that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.*

It is beside the point now and would carry us too far afield, were we to investigate how it came about that just the Sunday was chosen. Suffice it to remember that Sunday was the day on which our Savior left His tomb and held His victorious resurrection. Again it was a Sunday on which the Holy Ghost was poured out on the disciples and endowed them with wonderful gifts for doing their work of preaching the Gospel in all the world. Friday would have been a good day, because on it our Savior fought and finished His tremendous battle against all the powers of darkness, and thus achieved our salvation. Yet Sunday, the day of triumph, was far more significant. It was the birthday of the Church.

Would to God that we ever conscientiously observe our Sundays, not in the sense of thereby doing a good work or of meriting God's favor, but in grateful remembrance of the great blessings restored to us by our Savior.

CONCERNING LUTHERAN HIGH SCHOOLS

BY PASTOR EDWIN JASTER, RACINE, WISCONSIN

THE whole world in general has taken a great interest in higher education and the Lutheran Church in particular has now awakened to the necessity of Lutheran higher education, for its young people. In almost every large city the thought and wish for a Lutheran High School is expressed and in many of these cities Lutheran High School Associations have been formed to lay plans for a permanent program. We speak of this as Lutheran higher education and we are proud of the Lutheran Church for its interest in education from the very beginning, but in a larger sense we must say that it is Christian education that we are fostering; that education which takes hold of the soul and takes from the child the urge to become a delinquent.

We believe, according to the Bible, that all men are conceived and born in sin, that the imagination of a man's heart is evil from his youth; and, if that tendency is not counteracted, the ultimate result is the destruction of that soul and other souls with which it comes into contact. Look at Adam and Eve, they sinned and were on the way to eternal destruction. Their knowledge of good and evil did not save them, nor improve them; it only taught them to lie, deceive, and make excuses. But God appeared and educated their souls, made them conscious of a Savior from sin. So thoroughly had they been indoctrinated with this Christian education that Adam and Eve longed for the Savior and looked for the day when he would appear. The woman even entertained the fond hope that her first-born son would be that Savior. But this first-born son, named Cain, was certainly a disappointment to the first parents. Let us look upon his descendants who were schooled in the wisdom of the world, for Cain dwelt in the land of Nod and builded a city. Gen. 4, 16-24.

Lamech, one of the descendants of Cain, took unto himself two wives and one of his sons, named Jabel, became a famous herdsman, skilled in the art of cattle-raising. Another son called Jubal, was famous as a musician who invented

the harp and organ and developed great skill in playing. A third son called Tubal-cain was the instructor of every artificer in brass and iron. There was education in the material things, in the arts and sciences, but was there education in Religion? Look at the home and religious life of these brothers. One day their father came home to his wives and boasted, "I have done some killing, not the slaughter of animals, but I have killed men, and I am proud of my ancestor Cain. He was the world's first murderer, but I am the world's greatest murderer." With such education you can readily see that the day came when the Lord God looked down upon the children of men to see if there were any that did good, if there were any that were wise and inquired after God. But He found that there were none that did good, and that all had gone astray. He resolved to destroy the world with a flood, for its inhabitants were not worth saving, only Noah found grace in the eyes of the Lord.

Since those are the tendencies in the soul of every child it stands to reason that when we educate we must counteract those tendencies. We cannot counteract them by erecting outward barriers such as improved economic conditions and increase of riches, for then all of the children of the rich would be model citizens and Christians, which we know from sad experience is not true. Nor can we counteract the evil tendencies by taking away all opportunity to sin, for then the prisoners in the state penitentiary would be model citizens and Christians, which we know from sad experience is not true. Nor can we counteract these tendencies by huge police forces for the enforcers of the law cannot be everywhere at the same time. How often do we not see them fight a losing fight against crime. Nor can we counteract these tendencies by a higher education in the arts and sciences which equip the student with every degree that the schools can offer, for then every university student would be a model citizen which again we know from sad experience is not true. The Apostle Paul

says: "And tho I have the gift of prophecy, and understand all mysteries, and all knowledge, . . . and have not charity, I am nothing." 1. Cor. 13, 2.

The only way to curb evil tendencies is from within, through an education which grips the soul and takes away the urge to become a delinquent. That education is called Christian education and it is defined by God himself when He said to the fathers of Israel: "And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children." Deut. 6, 7. And again, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6, 4. The Lord Jesus also describes the true wisdom that educates the soul when he concluded his sermon on the mount by saying: "Therefore whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

In the book of Proverbs we have many references to real knowledge. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." 2, 3-5. "Happy is the man that findeth wisdom, and the man that getteth understanding." 3, 13. "Get wisdom, get understanding, forget it not; neither decline from the words of my mouth." 4, 5. "Buy the truth and sell it not; also wisdom, and instruction, and understanding." 23, 23.

That knowledge described in the Bible can be combined in Christian education with the knowledge of human achievements, so that the child, seeking to emulate the great men of the world, will say: I will use my knowledge for the benefit of my fellowmen and to the glory of God. Then the evil tendencies are not only curbed, but the good tendencies, coming from the new man created in Christ Jesus, will bring forth fruit in time and in eternity.

EXCERPTS FROM LETTER RECEIVED FROM MISSIONARY J. P. KRETZMANN, DATED OBOT IDIM, NIGERIA, AUGUST 6, 1945

WOUR Semi-annual Synod, held on July 27, was very successful. As is customary, the new missionary always preaches the sermon and Rev. Konz did very well. Rev. Jonathan Udo Ekong presented a fine paper, "African Marriage Customs and Scripture." Plans were discussed for the training of teachers and pastors. Much enthusiasm was shown when we announced that we hope to begin the secondary school next year. We are also beginning to make plans for the Tenth Anniversary in April, 1946. We are aiming at a thank offering of about £300. We were very thankful that the last free-will offering amounted to almost £70. The expenses of the local synod average about £200 a year. We are certainly thankful that our people are growing also in the grace of giving."

"You will be happy to know that we have received a substantial grant-in-aid from the government. The Boecler Memorial School is to receive £352 and the Girls' Institute £244 for 1945. Since this puts both of our schools in fairly good financial condition, it was decided to give Mrs. Rusch a bonus of £5 a month or £60 for her work in the school during this year. — You will also be happy to know that Rev. Schweppe has been appointed a member of the government education committee for this division. This not only means that he will be able to present our views on education but also that we shall be fully informed of all new government plans."

* * * *

"One Sunday last month Rev. Schweppe and I visited two new churches

in Itu district. After driving 25 miles we continued on bicycle and finally wound up walking the last mile and a half. We certainly have a fertile field in this area. The Ibiono clan is about half way between Ikot Ekpene and Itu. We hope that when a man is stationed at Ukpom, about nine miles away, he will be able to serve them regularly.

"Rev. Rusch and Rev. Konz have also visited a new clan between Eket and Opobo. There are about nineteen villages there with no real churches and no schools at all. It is a very backward area. Incidentally, we have started a special file labeled, "Requests for Missionaries to Live Among Us." As the people hear about new missionaries arriving we receive many requests so that each area might have its own."

RELIGION IN THE PUBLIC SCHOOLS

WHILE we are following with considerable interest the case of Mrs. Vashti McCollum against the teaching of religion in the public schools, we are mindful of the fact that our Synod has always held to the principle of the separation of Church and State.

Because Mrs. McCollum designates herself as an "atheist" many may become biased regarding the issue involved. She contends that the classes in religion conducted in the schools at Champaign, Illinois, on released time from the schools and under the direction of the Champaign Council of Religions Education is a violation of the Constitution of the United States and has brought hardship to her ten-year-old son, James Terry McCollum.

We believe that there are many matters connected with this case which deserve very serious thought. Certainly, we want all our children from our synod, and for that matter, all the children in our country, to receive religious training. But we want them to have the right religious training and we do not want them to have

the wrong religious training. By the injection of religious training in the Public School System, we open a wide channel for the introduction of all kinds of false teaching because there is no guarantee that what may work out quite satisfactorily *at present* in some communities, so that the children are taught by their own pastors, will not eventually become a unionistic wedge by which error and truth are placed upon the same level. This is an especially great danger in view of the trend toward federal interest in the school system of all states to bring about uniformity.

Now, as never before, we need to be alive to the importance of the Christian Day School. That is the full time school in which we have the right, according to the Constitution of our beloved country, to teach God's word in all its truth and purity and to warn against false teaching.

By maintaining our own Christian Day Schools and by using our influence to safeguard the religious liberty of our fellow citizens, even if they are atheists, we

are doing what we can to assure ourselves and our descendants the right to worship God according to His own Holy Word. By taking, what may seem to be a gift opportunity from the State for religious teaching in the Public School System, we may find ourselves deprived of the right in years to come to teach God's word in its truth and purity. It seems that the history of religious education in Europe's mixture of Church and State should teach every citizen of this country that if we wish to enjoy the right to worship God according to the whole truth of His Word we had better avoid the mistake of trying to get religious teaching into our Public School System.

Many a statesman has pointed to the need of eternal vigilance in the interest of preserving our liberty. We do, indeed, have need for vigilance right now in the vital matter of preserving a distinct separation of Church and State.

AHLERT H. STRAND

In *Lutheran Sentinel*

NOW CONCERNING THE COLLECTION AS THE YEAR DRAWS TO A CLOSE

AS the year draws to a close it is only natural that the members of the Synod should be looking forward to a report on the status of our Collection, our Million Dollar Thankoffering, and that they will be doing so with rising interest, and perhaps more than a little anxiety. There may also be some desire to know what is being done in the various parts of our Synod at the present time. We shall try to answer both questions.

What Has Been Done?

Remittances to date, November 30, add up to \$459,600.00. This sum does not include monies which have been collected, but are still in the hands of the local congregations. But even after making liberal allowances for such additional funds, it is very clear that we have not as yet gained any laurels on which we might now rest.

What Is Being Done?

Reports from several Districts indicate considerable activity, a greater stirring than at any previous time. One such District, Western Wisconsin, has published and distributed to each of its members a bulletin, *The District Visitor*, in which the needs of, as well as the reasons for, our present Collection are very ably set forth. A feature which particularly impressed us is a diagram in which the per communicant average, the "quota," is used as was originally intended, namely

to establish the proportionate share of the District as well as of its several Conferences. Other Districts which have reported on special steps that are being taken in order to bring this matter before all Conferences, Circuits, and Congregations are Southeastern Wisconsin, Northern Wisconsin, and Michigan. We are informed that many congregations in Dakota-Montana are doing their collecting now, in the post-harvest season. We feel certain that all Districts are thus, in one way or another, carrying out the plan of action agreed on at the October sessions of our General Synodical Committee.

Why December 31?

There has been some question as to whether the "deadline" of December 31 for the closing of our Collection was established by a resolution of the Synod or not. No such resolution appears in the official minutes of the special session of last January. Yet the thought goes back to this same special session, where it grew out of the discussion of another resolution, which provided "*that the entire fund must be on hand before any of the projects may be carried out.*" If therefore there are plans under way in some congregation which can perhaps not be carried out in full before the end of the year, such plans surely need not be given up because of an arbitrary "deadline." On the other hand, it would be a

serious matter if the information here given would now be used as an excuse for further procrastination and delay. That would definitely be against a clear resolution of the Synod which reads, "that the Synod proceed with the collecting of this money at once and bring it to an early and successful conclusion." What is more, it would be a grave breach of faith toward those brethren who have taken up this work in all earnestness, and an indefensible evasion of a task which our Lord has clearly placed before us.

We regret that so many congregations have chosen to do their work in the closing weeks of the year. It will not be so easy now as in the earlier months which our committee recommended. However, it can still be done, and will be done, if each of us will only resolve that it *must* be done.

The Building Fund Committee,
E. REIM, *Chairman.*

P. S.: Within the last few weeks the Student Body of our Seminary at Thiensville, Wisconsin, has raised the sum of \$562.00 for our Synodical Building Fund Offering. This constitutes an average of over \$11.00 per student, and is in addition to the contributions which these students have made previously through their home congregations. A little more of this spirit will carry our work a long way.

MICHIGAN TEACHERS' CONFERENCE

The Michigan Teachers' Conference was held at Tawas City, Michigan, in the congregation at which the Rev. J. J. Roeckle is pastor and Mr. R. Behmer is teacher. Forty-three pastors and teachers, a professor, and the superintendent of schools attended the convention. Although the veteran chairman of the conference was prevented from attending because of sickness his report was read to the convention. It stated that three pastors, Wm. Steih, G. M. Cares, and

James Vogt had started new schools. New teachers have been called into the District to care for the increased number of pupils.

Teachers Gehm and Arras conducted religious lessons, and Miss Emma Tiefel and Mr. R. Bode presented practical lessons on other subjects. Mr. V. J. Schulz read a paper which presented the State of Michigan's nine goals in education: the proper relationship between man and man, seeking and finding the truth, honesty, unselfishness, helpfulness, and the like. The spirit of democracy and the

application of the democratic way of life are necessary to attain these goals. The essayist, however, pointed out that Democracy cannot take the place of Christianity, and that the application of democratic principles cannot be substituted for the glorious principles of the Gospel in our schools.

Superintendent F. W. Meyer presented his general report on the schools in the Wisconsin Synod. Twenty-two new schools have been opened in nine years. While attendance in the public schools has shown a general decline in recent

years, our own Christian Day schools have recorded increases in attendance. Mr. Meyer also presented an essay, "An Appraisal of Educational Principles in the Light of Scriptures." Prof. R. Janke of New Ulm delivered a paper on professional ethics in relation to the pastor, fellow teachers, school board, children, and in the business relations of the parochial school teacher. This paper is to be published. Teacher Sievert discussed the Christmas Eve service in an interesting and instructive manner. In the services the Rev. J. J. Roeckle acted as liturgist, Mr. R. Muenkel as organist, Mr. V. Schulz as choir director, and the Rev. G. Press preached the sermon.

The following officers were elected at the conference: Mr. W. Stindt, Chairman; Mr. M. Roehler, Vice-Chairman; Mr. L. Luedke, Secretary-Treasurer.

V. J. SCHULZ.

FIFTY-NINTH CONVENTION

Minnesota Lutheran Teachers Gather at St. Paul, Minnesota

The teachers of our Lutheran schools in Minnesota, and some from North Dakota, met at Concordia College, St. Paul, Minnesota, to absorb and diffuse knowledge — not to forget the fine social value of such a gathering — so that they might, as was the theme and purpose of the conference, become "Better Lutheran Teachers in Minnesota."

Pastor H. A. Gamber in the opening convention service spoke of the priorities of a Lutheran teacher; he used as theme the words taken from Matthew 6, 33, "Seek ye first the Kingdom of God and His Righteousness." What a challenge to all Christians!

Mr. A. J. Sprengeler of St. Paul presided at the gathering of nearly 200 teachers. The excellent essays presented to the assembly delved into the important fields of Religion, Music, Junior High School Work and Geography of the Far East.

The essayists presenting the respective essays were Pastor W. Schaller, Dr. Theo. G. Stelzer, Dr. Einar W. Anderson and Prof. Walter Hellwege.

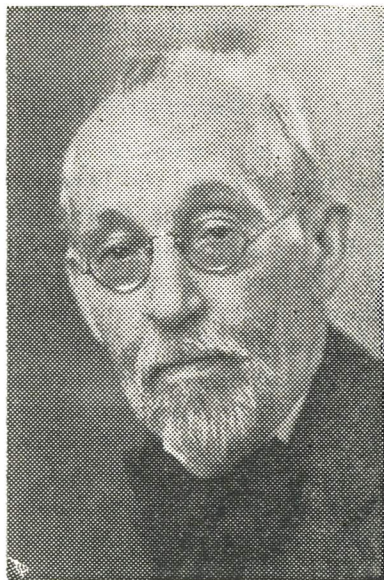
The splendid essays, together with valuable contributions made by other pastors and teachers, made the convention

an inspirational and successful one and, we feel sure, helped to attain the goal of becoming "Better Lutheran Teachers."

OBITUARIES

† DR. JOHN HENRY OTT † 1861 — 1945

John Henry Ott was born in Tell City, Indiana, on January 4, 1861, a son of Conrad and Maria (Senn) Ott, both natives of Switzerland. His father, Conrad Ott, emigrated from Zurich to America in 1851; in 1858 he joined the Swiss Colonization Society and became one of the first settlers of Tell City.



John Henry Ott began his education in the public schools of Tell City. Early in life he learned the printer's trade; work in that trade carried him to Louisville, Kentucky, St. Louis, Missouri, and Leadville, Colorado. In later years he spoke of these his journeyman days with great pleasure, and a part of his passionate interest in the printed word is no doubt traceable to his early printing days.

At the persuasion of a friend in St. Louis, he came to Watertown, Wisconsin, and entered Northwestern College, thus beginning a connection with that school which was to endure all his life long. He was graduated from Northwestern College in 1885.

Immediately upon his graduation in 1885, he was called to teach at Northwestern. After five years of teaching he went to Germany on leave of absence for

advanced study in the field of English philology. He attended the Universities of Berlin and Halle, obtaining the degree of Doctor of Philosophy from the latter University in 1892.

He thereupon returned to Northwestern College and served that school actively until his retirement in 1943. Hundreds of students remember him gratefully and affectionately as instructor and, more particularly, as Librarian in what to three generations was "Dr. Ott's library"; that designation was historically accurate, for the library was, practically, founded, fostered, and nurtured to its present respectable size by the untiring devotion of this one man, who gathered, arranged, and cataloged the more than 20,000 volumes now accessioned. There is, moreover, scarcely any part of Northwestern's life upon which Dr. Ott, as teacher, librarian, Vice-President (since 1908), and perhaps even more by the personal example of his scholarly devotion, has not left his durable impress. The very trees in the park are his monument.

The occasion of Dr. Ott's golden jubilee in 1935 gave his many friends, his former students, and his colleagues a welcome opportunity to express their love and gratitude to a man whose ingrained modesty otherwise silenced all attempted praise. A purse presented on this occasion enabled Dr. Ott to revisit Germany and Switzerland.

Still vigorous despite his Seventy-four years, he returned from his travels to his manifold duties at Northwestern, where he pursued his quiet, orderly, and conscientious course until 1943, the year of his retirement.

His last few years were darkened by increasing infirmities, patiently borne, and by the loss of his wife, Clara, née Bittner, Ott, who died in 1942. Their marriage had taken place on July 11, 1894, in Watertown. The union was blessed with five children, all of whom survive: Conrad Ott, Hans Ott, Mrs. Walter Gutzke, Margaret Ott, and Walter Ott.

He died on October 31, 1945, after a brief illness, at the age of 84 years, 9 months, and 27 days. Besides the children, there survive him one brother, Albert Ott, and five grandchildren.

Funeral services were held at St. Mark's Lutheran Church, Watertown, Wisconsin, on Friday, November 2. The Reverend William Eggert conducted the altar service and read the committal. The Reverend G. Bergemann, classmate of the deceased, preached the German sermon; Text: Is. 43, 1. Professor E. E. Kowalke, President of Northwestern College, the English sermon. Text: 1 Cor. 1, 3-8.

"It is required in stewards, that a man be found faithful." Fidelity to trust — that was the keynote of Dr. Ott's character. It is a little thing that he should be praised of us; but it is a great thing that the Lord of the Church when He ascended upon high "gave gifts unto men . . ., some teachers" such as this man was.

MARTIN H. FRANZMANN.

† ERDMANN F. HARTMANN †

On September 6, the Lord called out of our midst a faithful servant of His Church. A man who fed the lambs of God for more than thirty-five years. As teacher in our Christian schools he was well known in synodical circles. He was greatly interested in all affairs of the Church. Few conference or Synod meetings took place in the Southeastern District in his time that did not find him in attendance.

Teacher Hartmann was born in Ixonia, Wisconsin, on July 16, 1868. In his early youth he was taken by his parents to Nebraska, where they settled near the city of Norfolk. There he spent his childhood. As a youth he entered Northwestern College at Watertown and finished his studies in 1891. As teacher he was active in a number of congregations. His first call was to Morrison, Brown County, Wisconsin, and the last twelve years he taught as principal in St. John's Church, Wauwatosa, Wisconsin. In July 1927 he accepted a call as superintendent of the Lutheran Altenheim, Wauwatosa. There he remained for the next three years and then retired. He was ever active in his home congregation, and he served St. John's until the end of his days as school visitor. Although suffering from the infirmities of old age he kept

busy up to a few weeks before his heavenly Father called him to his eternal rest.

On December 14, 1893, he was united in holy wedlock with Miss Clara Behling. God blessed this union with four children. Two died in their infancy.

The bereaved are his widow, Mrs. Clara Hartmann, née Behling, and the two sons, Gilbert and Martin, and their wives and children. After a service on September 8 in St. John's Church, Wauwatosa, his body was interred in Grace-land Cemetery, Milwaukee.

C. O. OTTO.

† MRS. EMMA MELIEDA EICKMANN †

Mrs. Emma Melieda Eickmann, widow of the sainted Professor Martin Eickmann, was born October 27, 1863, at Fond du Lac, Wis., the daughter of the late Karl Eberhardt and his wife, Ernestine, née Klueckmann. Baptized, confirmed and married at St. Peter's in Fond du Lac, she left that place to accompany her husband and be a faithful helpmeet to him throughout the years of faithful service which he rendered the Church both as pastor and as professor and inspector at Northwestern College.

In 1915 the Lord called Professor Eickmann to his eternal reward. The widow spent the remaining thirty years of her life in the cause of her family and of the church. Three children also preceded the mother in death: Mrs. Frieda Westendorf, Martin and Pastor Arnold Eickmann.

She departed this life on September 22 at the age of 82 years, 10 months and 25 days and leaves to mourn for her three sons, William, Paul and Gerhard and one daughter, Mrs. Anna Anger.

The burial took place at Watertown on September 24, the undersigned officiating.

K. A. TIMMEL.

NORTHWESTERN COLLEGE Watertown, Wisconsin

The faculties of the Seminary and of Northwestern College met at Watertown recently to discuss the problem of returning from the accelerated course to the

normal program. Half-a-dozen different plans were thoroughly discussed and none was found to which no objection could be raised.

The plan for Northwestern College that was finally adopted had the advantage over others of making a clean cut and settling the problem at one stroke.

Instead of graduating the present Senior class just before Christmas as was originally planned, graduation of this class and promotion of the other college classes will take place at Easter time.

Members of the Senior class who are urgently needed to fill teaching vacancies in our parochial schools will, if they so desire, be excused at Christmas to teach until June, returning to College at Easter only to receive their diplomas. The remaining members of the class will continue their course until graduation in April.

After Easter the college classes will be dismissed until September. All classes will then be conducted on the semester plan, without summer sessions, and graduation will again regularly take place in June.

Only the four college classes are affected by this change, since the four preparatory classes never operated under the accelerated program.

Objections to the plan can no doubt be found, but the same is true of every plan that was proposed, the difference being that this one seemed the simplest and least objectionable of all that were proposed.

E. E. KOWALKE.

A PRAYER

Dear Savior let no foe destroy
My confidence in Thee
But in temptation may I Lord
To Thee for refuge flee.

Dear Savior let not sin destroy
What Thou hast holy made
But in Thy precious blood alone
There let my trust be stayed.

Dear Savior when thru vales I walk
No sun to light my way
Stay Thou beside me and the dark
Shall be as light as day.

Dear Savior standing at the door
That's barred to death and sin
Do Thou Thyself receive me Lord
And bid me enter in.

E. A. SCHUMANN.

CALENDAR OF CONFERENCES

MANKATO CIRCUIT PASTORAL CONFERENCE

The Makato Circuit Pastoral Conference will meet at St. Paul's Lutheran Church, North Mankato, Minnesota, December 6, at 9:30 A. M.

Confessional Address: Pastor E. Birkholz.

Exegesis: Pastor H. Schaller.

Practical Essay: Pastor A. Martens.

Martin Birkholz, Secretary.

INSTALLATIONS

Authorized by President K. C. Kirchner the undersigned installed Rev. Oscar Lemke as pastor of St. John's Ev. Luth. Congregation at Rib Falls and of Zion's Ev. Luth. Congregation at Town Rib Falls, Wisconsin, on the twenty-fifth Sunday after Trinity, November 18, 1945. May the Lord bless both shepherd and flocks.

M. F. Liesener.

* * *

It was the privilege of the undersigned to install the Rev. Lloyd L. Lambert of Rice Lake, Wisconsin, as pastor of Bethany Lutheran Church, Bruce, Wisconsin, on October 28.

Rev. Geo. T. Fisher.

* * *

Upon authorization of President H. C. Kirchner of the West Wisconsin District the undersigned installed Mr. Erich Stevert as principal of First Ev. Lutheran School at La Crosse, Wisconsin, on the twenty-fifth Sunday after Trinity, November 18, 1945.

Address: Mr. Erich Sievert, 1218 Madison Street, La Crosse, Wisconsin.

W. A. Schumann.

* * *

By authority of President E. G. Behm of the North Wisconsin District the undersigned installed on November 11 the Rev. Walter Gieschen as pastor of Immanuel Congregation of Greenville and of Immanuel Congregation of Town Clayton, Wisconsin. The pastors F. Brandt, Paul Gieschen, A. Koelplin and H. Wicke assisted. May the Lord make the new pastor a blessing to his congregations.

Address: Rev. Walter Gieschen, R. 1, Appleton, Wisconsin.

L. Kaspar.

* * *

Authorized by President Carl Krauss the undersigned installed his son, Raymond Frey, as pastor of St. John's Ev. Lutheran Church, Fremont Tp., Saginaw Co., Michigan, on November 18. Assisting were the pastors: O. Richert, G. Cares, R. Hoenecke, and Prof. A. Schultz. May God's blessing abide with the pastor and the congregation.

O. Frey.

* * *

Authorized by the President of the Southeastern Wisconsin District, the Rev. Arthur P. Voss, and assisted by the Rev. Raymond Zimmermann, Prescott, Arizona, the undersigned installed Pastor W. Hoyer as pastor of our Lutheran Mission at Flagstaff, Arizona.

Address: Rev. W. R. Hoyer, Clark Homes, Flagstaff, Arizona.

J. E. Schaefer.

ACKNOWLEDGEMENT

The Northwestern College Library Fund has received the following donations: in memory of Mrs. Emma Eickmann, given by relatives and friends, \$11.00; in memory of Mrs. Henry Barenz by the student body of Northwestern College, \$18.

Memorial wreaths in tribute to Dr. J. H. Ott from the following: Central Conference of the West Wisconsin District, \$20.00; the faculty of Northwestern College, \$37.00; Prof. Otto Hoenecke, \$5.00; Pastor W. A. Franzmann, and Helen, \$5.00; Prof. and Mrs. E. Reim, \$5.00; Immanuel Lutheran Congregation, La Crosse, Wisconsin, \$25.00; Harold Haefner, '32, \$25.00.

A gift of \$25.00 was submitted by a friend from Michigan. Grand total \$176.00. Our warmest thanks to all!

E. M. Schroeder, Librarian.

PASTORS PLEASE NOTE

In submitting notices of mission festivals please submit:

1. The Sunday on which mission festival was held (Sunday in the Church Year, not date).
2. Name of Church.
3. Place.
4. Offering: \$.....
5. Pastor's name.

Notices for the Gemeinde-Blatt should be mailed to its editors.

MISSION FESTIVALS

Second Sunday after Trinity

St. Luke's Church, Germantown, South Dakota. Offering: \$128.95. C. E. Found, pastor.

Ninth Sunday after Trinity

E. Lutheran Joint Parish of Cornell, Keystone and Birch Creek, Chippewa Co., Wisconsin. Offering: \$247.20. E. E. Prenzlow, pastor.

Twelfth Sunday after Trinity

Friedens Ev. Lutheran Church, New Prague, Minnesota. Offering: \$375.70. Alfred Martens, pastor.

Fourteenth Sunday after Trinity

St. John's Church, Baytown, Stillwater, Minnesota. Offering: \$483.22. E. W. Penk, pastor.

Fifteenth Sunday after Trinity

St. Paul's Church, Ixonia, Wisconsin. Offering: \$506.54. Otto A. Pagels, pastor.
St. John's Church, Lomira, Wisconsin. Offering: \$340.05. H. Lemke, pastor.
Emanuel Church, Greenwood Twp., St. Clair Co., Michigan. Offering: \$121.84. A. W. Tiefel, pastor.

Sixteenth Sunday after Trinity

Immanuel Church, South Shore, South Dakota. Offering: \$186.06. C. E. Found, pastor.
St. John's Church, Lake Benton, Minnesota. Offering: \$175.20. Dr. Paul W. Spaude, pastor.

Seventeenth Sunday after Trinity

St. Matthew's Church, Grant, Stillwater, Minnesota. Offering: \$165.96. E. W. Penk, pastor.
Immanuel Church, Shirley, Wisconsin. Offering: \$175.00. Carl M. Thurow, pastor.

Eighteenth Sunday after Trinity

St. Paul's Church, Pine Grove, Wisconsin. Offering: \$78.00. Carl M. Thurow, pastor.
St. John's Church, Sleepy Eye, Minnesota. Offering: \$1,278.70. Wm. C. Albrecht, pastor.
St. Paul's Church, Stevensville, Michigan. Offering: \$910.00. Harold J. Zink, pastor.
Grace Church, South St. Paul, Minnesota. Offering: \$219.59. Winfred Schaller, pastor.
Immanuel Church, Verdi, Minnesota. Offering: \$94.14. Dr. Paul W. Spaude, pastor.

Nineteenth Sunday after Trinity

St. Paul's Church, Arlington, Minnesota. Offering: \$965.50. J. G. Bradtke, pastor.
Trinity Church, West Mequon, Thiensville, Wisconsin. Offering: \$232.65. W. P. Holzhausen, pastor.
Ascension Church, Detroit, Michigan. Offering: \$202.76. Edwin Frey, pastor.
St. James Church, Evanston, Illinois. Offering: \$92.62. H. J. Wackerfuss, pastor.
St. Stephen's Church, Adrian, Michigan. Offering: \$902.50. A. H. Baer, pastor.
St. Luke's Church, Watertown, Wisconsin. Offering: \$348.67. I. G. Uetzmann, pastor.
St. Jacob's Church, Waterloo, Michigan. Offering: \$176.60. Andrew S. Bloom, pastor.
St. Peter's Church, West Allis, Wisconsin. Offering: \$50.00; Sunday School, \$2.49. L. Hal-lauer, pastor.
Homehurst, West Allis, Wisconsin. Offering: \$27.39; Sunday School, \$2.15. L. Hal-lauer, pastor.

Twentieth Sunday after Trinity

Salem Church, Lowell, Wisconsin. Offering: \$406.00. O. W. Koch, pastor.
Zion Church, Mobridge, South Dakota. Offering: \$575.00. Karl G. Bast, pastor.
St. John's Church, Barre Mills, Wisconsin. Offering: \$836.80. J. H. Paustian, pastor.
Christ Church, Milwaukee, Wisconsin. Offering: \$620.65. H. Cares, pastor.
St. Mark's Church, (West) Mankato, Minnesota. Offering: \$71.03; Sunday School, \$13.48. Martin Birkholz, pastor.
First Lutheran Church, Green Bay, Wisconsin. Offering: \$246.97. R. Lederer, pastor.
Trinity Church, Kaukauna, Wisconsin. Offering: \$485.23. P. Th. Oehlert, pastor.
St. John's Church, Ableman, Wisconsin. Offering: \$500.13. Philip Lehmann, pastor.

Twenty-first Sunday after Trinity

Zion Church, Reeder, North Dakota. Offering: \$131.58. Paul Kuehl, pastor.
St. Paul's Church, Appleton, Wisconsin. Offering: \$852.00. F. M. Brandt, pastor.
St. John's Church, Wrightstown, Wisconsin. Offering: \$98.16. Gerhard Struck, pastor.
St. Paul's Church, North Fond du Lac, Wisconsin. Offering: \$301.14. W. F. Wichmann, pastor.
Emanuel Church, Forestville, Wisconsin. Offering: \$459.40. E. C. Hinnenthal, pastor.
St. Paul's Church, Green Bay, Wisconsin. Offering: \$576.63. A. W. Voigt, pastor.
St. Paul's Church, Saginaw, Michigan. Offering: \$1,472.66. O. Eckert, O. J. Eckert, pastors.
Christ Church, Marshfield, Wisconsin. Offering: \$277.05. T. P. Bradtke, pastor.
St. Paul's Ev. Lutheran Church, McIntosh, South Dakota. Offering: \$105.15. Clarence Koepsell, pastor.
Christ Ev. Lutheran Church, Morristown, South Dakota. Offering: \$229.40. Clarence Koepsell, pastor.
St. Paul's Church, Cudahy, Wisconsin. Offering: \$129.05. G. Hoenecke, pastor.

Twenty-second Sunday after Trinity

Trinity Church, Hillrose, Colorado. Offering: \$195.00. John F. Brenner, pastor.
St. Luke's Church, Denver, Col rado. Offering: \$84.50. Victor Tiefel, pastor.
St. John's Church, Town Trenton, Wisconsin. Offering: \$236.42. Theo. Frey, pastor.

Twenty-third Sunday after Trinity

Trinity Church, Long Valley, South Dakota. Offering: \$25.48. D. Grummert, pastor.
St. John's Church, Saginaw, W. S., Michigan. Offering: \$461.93. O. Frey, pastor.

Twenty-fourth Sunday after Trinity

Grace Church, Seattle, Washington. Offering: \$60.25. F. E. Stern, pastor.

NORTHERN WISCONSIN DISTRICT

July, August, September, 1945
Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,520.46	\$
Weyland, V. J., St. Paul, Angelica.....	429.46	
Hallemeyer, D. E., Bethany, Appleton.....	58.40	
Ziesemer, R., Mt. Olive, Appleton.....	729.02	10.00
Lehninger, Ernst, Riverview, Appleton.....	57.75	

Johnson, S., St. Matthew, Appleton.....	340.17
Brandt, F. M., St. Paul, Appleton.....	800.00
Masch, John, Immanuel, Black Creek.....	149.96
Kuether, W. A., St. Peter, Carlton.....	
Werner, A., St. John, Center.....	57.10
Kaspar, L., Immanuel, Clayton.....	74.03
Franzmann, Gerhard, St. Paul, Dale.....	255.45
Thierfelder, F., St. John, Dundas.....	195.35
Henning, Carl, Trinity, Ellington.....	455.50
Hinnenthal, E., Imanuel, Forestville.....	13.20
Hoepner, Walter, St. Peter, Freedom.....	60.71

Lederer, R., Erste Ev. Luth., Green Bay.....	223.15	
Voigt, A. W., St. Paul, Green Bay.....	127.90	
Croll, Melvin W., St. Paul, Greenleaf.....	80.90	
Kaspar, L., Immanuel, Greenville.....	408.16	50.00
Weyland, V. J., Friedens, Hartland.....	450.30	
Wicke, Harold, Bethlehem, Hortonville.....	243.50	2.50
Senger, F. H., Zion, Jacksonport.....	76.20	
Croll, Melvin W., Bartholomew, Kasson.....	107.72	
Oehlert, Paul Th., Trinity, Kaukauna.....	189.79	
Zink, Waldemare F., Immanuel, Kewaunee.....	708.14	
Brick, Delmar C., Mt. Calvary, Kimberly.....	110.05	
Kahrs, H. A., Immanuel, Maple Creek.....		
Knueppel, F. C., Salem, Nasewaupee.....	406.00	35.00
Pankow, W. E., Immanuel, New London.....	122.15	15.00
Baganz, Theo., St. Peter, Sawyer.....	959.25	
Henning, Carl J., St. Paul, Stephenville.....	121.68	
Kahrs, H. A., Grace, Sugar Bush.....		
Henning, Otto C., St. John, Valmy.....		
Reier, F. A., Immanuel, Waupaca.....	76.00	
Struck, Gerhard, St. John, Wrightstown.....	69.58	
Conference Total	\$ 9,677.32	\$ 92.50

Lake Superior Conference

Eggert, Paul C., Friedens, Abrams.....	\$ 2.00	\$
Fuhlbrigge, W. C., St. Matthew, Beaver.....		
Eggert, Paul C., St. Paul, Brookside.....		
Kuschel, Bernard G., St. Mark, Carbondale.....	44.85	
Fuhlbrigge, W. G., Trinity, Coleman.....	70.35	
Pope, Reinhart J., Grace, Crivitz.....	136.91	
Tiefel, Geo., Zion, Crystal Falls, Mich.....	41.00	
Kuschel, Bernhard G., Holy Cross, Daggett, Mich.....	97.90	
Lutz, W. F., Salem, Escanaba, Mich.....		
Kahrs, H. A., St. John, Florence.....	56.76	
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	137.00	
Roepke, W., St. Paul, Green Garden, Mich.....	119.92	
Schlavensky, Norman, St. John, Grover.....	20.28	
Dobratz, Franklin C., Trinity, Hermansville, Mich.....	43.68	
Schabow, Alvin, St. Paul, Hyde, Mich.....	20.55	
Pope, R. J., Our Savior, Lena.....		
Eggert, Paul C., St. John, Little Suamico.....	15.50	
Hillmer, S., St. Peter, Manistique, Mich.....	562.36	
Gentz, A. A., Trinity, Marinette.....	5.00	
Roepke, W., Trinity, Marquette, Mich.....		
Thurow, Theodore, Christ, Menominee, Mich.....	50.00	
Geyer, K., Zion, Peshtigo.....	12.50	
Dobratz, Franklin C., Grace, Powers-Spalding, Mich.....	58.80	
Hoffmann, Theo., St. Martin, Rapid River, Mich.....	18.00	
Zarling, Frederic H., Emanuel, Sault Ste. Marie, Mich.....	129.08	
Tiefel, Geo., St. Peter, Stambaugh, Mich.....		
Kahrs, H. A., St. Paul, Tipler.....		
Conference Total	\$ 1,640.44	\$

Manitowoc Conference

Siegler, Victor, Trinity, Brillion.....	\$ 344.70	\$ 19.75
Braun, M. A., Parochie, Cleveland.....	610.76	
Schwartz, H. Marcus, St. Peter, Collins.....	300.00	
Stuebs, Arden, Immanuel, Eaton.....	10.25	
Stuebs, Arden, Christ, Fontenoy.....	95.00	
Pussehl, Henry E., St. John, Gibson.....	78.95	20.00
Schink, W. F., St. Peter, Haven.....	238.89	
Kuether, H. A., St. Paul, Town Herman.....		
Zell, Ed., Jamba Creek Lutheran, Jambo Creek.....		
Grunwald, Harold O., Trinity, Kiel.....		
Schroeder, E. C., Trinity, Liberty.....	483.80	
Grunwald, Harold O., Zion, Louis Corners.....	976.00	
Roekle, Armin, Bethany, Manitowoc.....	91.32	
Koeninger, L. H., Erste, Manitowoc.....	816.12	75.50
Koch, Henry, Grace, Manitowoc.....	168.15	
Gieschen, Paul J., St. John, Maribel.....		
Zell, Ed., St. Peter, Mishicot.....	577.79	
Gladosch, Br., Zion, Morrison.....	19.30	
Kionka, Ed. H., St. John, Newton.....	66.26	2.00
Kionka, Ed. H., St. Paul, Newton.....	118.10	
Thurow, Carl M., St. Paul, Pine Grove.....	49.62	
Eckert, Harold H., St. John, Reedsville.....		
Zell, Ed., Rockwood Lutheran, Rockwood.....	57.62	
Ehlke, Roland, St. John, Sandy Bay.....	935.00	
Thurow, Carl M., Immanuel, Shirley.....		
Pussehl, Henry E., St. John, Two Creeks.....		
Haase, W. G., St. John, Two Rivers.....		
Conference Total	\$ 5,837.65	\$ 115.25

Rhineland Conference

Gieschen, Walter, Friedens, Argonne.....	\$	\$
Bergfeld, Fred, Bethany, Bruce Crossing, Mich.....	93.57	
Gieschen, Walter, St. Paul, Crandon.....		
Krubsack, J., Christ, Eagle River.....		
Weyland, F. C., St. John, Enterprise.....		
Gieschen, Walter, Christ, Hiles.....	9.95	
Raetz, F. W., St. John, Laona.....		
Weyland, F. C., Grace, Monico.....	13.20	
Scharf, Erwin, Zion, Rhineland.....	752.32	
Weyland, F. C., Starks.....		
Krubsack, J., Grace, Three Lakes.....		
Raetz, F. W., Trinity, Wabeno.....		
Conference Total	\$ 869.04	\$

Winnebago Conference

Engel, Armin L., St. John, Caledonia.....	\$ 127.55	\$
Strohschein, Walter, Immanuel, Campbellsport.....		
Strohschein, Walter, Trinity, Dundee.....	128.85	

Schneider, A. E., St. John, E. Bloomfield.....	500.00	58.00
Wojahn, W. A., St. Paul, Eldorado.....	170.00	
Jojahn, W. A., St. Peter, Eldorado.....	157.59	
Reim, R., Redeemer, Fond du Lac.....	154.18	
Pieper, G., St. Peter, Fond du Lac.....	722.27	5.00
Behm, E. G., St. John, Forest.....	43.98	
Behm, E. G., St. Paul, Forest.....		
Pankow, E. P., Friedens, Green Lake.....		
Kaniess, G., St. Luke, Kewaskum.....	198.32	7.00
Sommer, Orvin A., Zion, Kingston.....	76.46	
Wadzinski, Wm., St. Paul, Manchester.....	419.27	52.00
Kobs, Geo., St. John, Markesan.....	283.00	30.00
Wadzinski, Wm., St. Paul, Marquette.....	144.11	
Kleinbans, Harold O., Trinity, Mears Corners.....	90.56	
Hartwig, Wm. J., Immanuel, Mecan.....		
Bergmann, P. G., Trinity, Menasha.....	412.02	82.64
Hartwig, Wm. J., St. John, Montello.....		
Geiger, Adalbert F. W., Martin Luther, Neenah.....	91.32	
Schaefer, Gerhard A., Trinity, Neenah.....	871.67	
Wichmann, W. F., St. Paul, No. Fond du Lac.....	310.24	
Dowidat, John, St. Luke, Oakfield.....	150.00	
Hoyer, O., Zion, Town Omro.....	76.61	
Schlueter, E. Benj., Grace, Oshkosh.....	305.37	
Mittelstaedt, T. J., Immanuel, Oshkosh.....		
Kleinbans, Harold O., Martin Luther, Oshkosh.....		
Siegler, O., Grace, Pickett.....		
Warnke, Harold, St. John, Princeton.....	497.89	
Engel, Armin L., Zion, Readfield.....	366.25	
Oelhafen, W. J., Trinity, Red Granite.....	106.05	
Ziesemer, Richard, Zion, Ripon.....	50.88	
Sommer, Arvin A., St. John, Salemville.....	29.33	
Oelhafen, W. J., St. Paul, Seneca.....	94.45	
Schulz, J., Zion, Van Dyne.....	171.00	
Redlin, T. W., Friedens, Wautoma.....		
Habeck, Irwin J., St. Peter, Weyauwega.....	757.34	
Engel, Armin L., St. Peter, Winchester.....	126.81	
Hoyer, O., St. Paul, Winneconne.....	95.15	
Conference Total	\$ 7,728.52	\$ 234.64
District Total	\$ 25,752.95	\$ 442.39

Memorial Wreaths

In Memory of	Reverend	Amount
Louesa Arndt	Victor Siegler, Brillion.....	\$ 4.25
Mabel Bartel	A. E. Schneider, E. Bloomfield.....	58.00
Mrs. Paul Belger	Gerhard Kaniess, Kewaskum.....	8.00
Albert Bellin	G. A. Schaefer, Neenah.....	5.00
Mrs. K. Bittorf	F. H. Senger, Jacksonport.....	13.00
Pfc. Ornie Boettcher	W. G. Haase, Two Rivers.....	5.00
William Brandt	L. H. Koeninger, Manitowoc.....	9.00
Mrs. Marshall Breaker	Irwin J. Habeck, Weyauwega.....	8.00
Lewis Bruemer	Karl F. Toepel, Algoma.....	9.00
Mrs. Helene Eggert	E. Benj. Schlueter, Oshkosh.....	12.00
Carl C. Engel	Walter E. Pankow, New London.....	2.00
Clyde O. Farmer	Frederic H. Zarling, Sault Ste. Marie, Mich.....	6.00
Mrs. Sadie Fetters	Frederic H. Zarling, Sault Ste. Marie, Mich.....	6.00
Mrs. Wm. Flunker	Harold E. C. Wicke, Hortonville.....	46.00
Mrs. Alb. Froehke	G. A. Schaefer, Neenah.....	8.00
Emilie Haegele	Karl F. Toepel, Algoma.....	2.00
Karene Hellermann	G. A. Schaefer, Neenah.....	2.00
Edward R. Huebner	E. Benj. Schlueter, Oshkosh.....	3.50
Pfc. Paul L. Kasten	Paul J. Gieschen, Maribel.....	35.00
Otto Keller	F. C. Knueppel, Nasewaupee, Wis.....	37.00
S/Sgt. Rob. Klug	Theophil Hoffmann, Gladstone.....	13.00
Mrs. Albert Koehler	Gerhard Kaniess, Kewaskum.....	2.00
Pfc. Keith Koepf	W. Roepke, Green Garden, Mich.....	4.00
Alvina Krueger	Karl F. Toepel, Algoma.....	4.00
Mrs. Edmund Kuehl	Waldemar F. Zink, Kewaunee.....	8.00
Norbert Langbecker	Erwin Scharf, Rhineland.....	2.00
Herman Lawrenz	Karl F. Toepel, Algoma.....	5.00
Sgt. Selmar Leu	Gerhard Pieper, Fond du Lac.....	5.00
Reinhold Lutzow	Paul Th. Oehlert, Kaukauna.....	10.50
Wm. Maile	Victor J. Siegler, Brillion.....	27.50
Bertha Helen Minichie	Frederic H. Zarling, Sault Ste. Marie, Mich.....	6.00
Erich Mueller	Harold E. Warnke, Princeton.....	10.00
Emma Nell	Karl F. Toepel, Algoma.....	41.00
Hy. F. Nessel	Karl F. Toepel, Algoma.....	21.00
Mrs. Kate Nordhaus	Gerhard Kaniess, Kewaskum.....	5.00
August Oestreich	L. H. Koeninger, Manitowoc.....	4.00
Pfc. Myr n Palmbach	L. Kaspar, Greenville.....	70.00
W. H. Peters	Paul C. Eggert, Abrams.....	2.00
Mrs. Robert Prochnow	Geo. Kobs, Markesan.....	94.00
Carl Rambadt	L. H. Koeninger, Manitowoc.....	2.00
Carl Rambadt	Karl F. Toepel, Algoma.....	3.00
Rev. E. Redlin	John Masch, Black Creek.....	2.00
Mrs. Augusta Schlummer	E. Benj. Schlueter, Oshkosh.....	2.00
Gustav Schwandt	Geo. Kobs, Markesan.....	14.00
Mrs. Elsie Schwartz	Gerhard Pieper, Fond du Lac.....	5.00
Mrs. Wilhelmina Sengstock	Walter E. Pankow, New London.....	13.00
George Steinkraus	Wm. Wadzinski, Manchester.....	9.00
Fred Sturm	Paul J. Gieschen, Maribel.....	58.50
Mrs. H. Volkmann	F. H. Senger, Jacksonport.....	27.00
Fred Weiland	W. Riepke, Marquette, Mich.....	3.00
John Weiland	Wm. Roepke, Green Garden, Mich.....	3.00
Ruben Westphal	Armin Engel, Readfield.....	40.00
Mrs. Wm. Wruck	Paul Th. Oehlert, Kaukauna.....	4.00
Mrs. Paul Wuske	Geo. Kobs, Markesan.....	5.00
Wm. Zabel	R. E. Ziesemer, Appleton.....	10.00
Mrs. Otto Zick	Wm. Wadzinski, Manchester.....	68.00

\$ 866.25

HERBERT VOECKS, District Treasurer.



IN GIFT BOX — \$1.00

-- 1946 --

DAY by DAY with JESUS

A DAILY DEVOTIONAL CALENDAR

Prepared by Dr. Walter A. Maier,
the Lutheran Hour Speaker

You'll like the constructive Christ-exalting devotional messages for each day of the year — the harmonizing prayers — the challenging suggestions for private intercession — the thought-provoking sentiments for the day — the appealing selection from Christian hymnody and the other special features embodied in the calendar.



1946 SCRIPTURE TEXT CALENDAR

On the **Front Cover** is reproduced in full colors one of the most lovely religious paintings by a popular American artist. "The Lost Sheep" by Ralph P. Coleman is refreshingly different and is a picture that never fails to provoke thought and offer a timely lesson. Many people will frame this picture after the calendar year has expired.

The **Twelve Colorful Religious Pictures** on the inside of the calendar are used extensively to interest and teach children about Jesus and the Bible. The **Stories** or these pictures are given and they are skillfully written to be understandable to children and are interesting and educational to all age groups.

An outstanding feature of this calendar is the carefully selected **Daily Bible Verse**. These passages of Scripture provide each day with a thought for meditation and are used in many homes as topics for family discussion.

The **Martin Luther Quotations**, found in each month, will prove of inspirational value to every Lutheran. Also included in this calendar are the Gospel and Epistle for each Sunday and Church holiday as well as the Vestment Colors for all Church days.

Single copy, 30 cents.

1946

Neufirchener Kalender



Die Rückwand des Kalenders ist mit einem schönen biblischen Bild in Farben verziert. Der Kalender enthält für jeden Tag im Jahr ein Blatt, worauf ein passender Bibelvers mit einer erbauenden Andacht gedruckt ist.

Das Manuskript für diese Andachten wurde sorgfältig durchgesehen und, woimmer nötig, in Einklang mit lutherischer Lehre gebracht.

Preis: Einzeln \$1.00.

Bibeltext-Kalender fürs Jahr 1946

Gedanken zur täglichen Betrachtung



Der Bibeltext-Kalender ist mit solcher Sorgfalt ausgearbeitet worden und enthält eine solche Fülle von Information über biblische Dinge, daß er in jedem Hause zu finden sein sollte. Der Einfluß, den er auf die Jugend ausüben kann, da er einen Bibelvers für jeden Tag im Jahr bietet, sollte die Eltern bewegen, einen solchen Kalender für ihr Haus anzuschaffen.

Ein passendes Weihnachts Geschenk.

Preis: Einzeln 30c.