

# 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*

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## EPIPHANY



And The Gentiles Shall Come  
To Thy Light,  
And Kings To The Brightness  
Of Thy Rising.

Isaiah 60:3

## THE SAVIOR'S GLORY MANIFESTED IN THE ACTIVITY OF A CHRISTIAN CONGREGATION

Romans 12, 7. 8

**D**URING His earthly sojourn the Lord Jesus manifested His Savior's glory through His preaching and His miracles. Besides these manifestations of the past there are, however, also epiphanies of His glory which transpire today. They take place when Christians richly convey the message of His grace and power to others and when they reflect this grace and power in their life and actions.

### Through Faithful Teaching

Bidding Christians to serve with all their gifts Paul says: "*Or ministry, let us wait on our ministering: or he that teaches on teaching.*" To minister means to serve; a ministry is a sphere of service in which we can benefit others. Teaching is one sphere of service which leads to epiphanies of the Lord. When the word of God is faithfully taught in its truth and purity by Christian pastors and teachers the glory of the Savior is richly manifested in the hearts of the members of a Christian congregation. Only thus can Christ be revealed to them in all the fullness of His grace and power, only thus can they be given to see Him in all His glory as the Savior who is willing and able to help in every need. Yet the ministry of teaching in the midst of a Christian congregation is not restricted to those who are called to be the public servants of the Word. It is to be exercised particularly also by Christian parents in the home. Through faithful training they are to let their children see the Savior as the Lord who indeed hates sin but who is nevertheless boundless in His mercy and whose gracious forgiveness should ever move them to serve Him more fully.

### Through Earnest Exhortation

"*Or he that exhorteth, with exhortation.*" The activity of exhortation on the part of pastor and members is greatly needed in the church. Church attendance on Sundays usually shows that there are still many Christians who are negligent in the blessed hearing of God's Word. Communion records reveal that there are many who are neglectful concerning the

blessing of Holy Communion. The financial reports of congregations usually give evidence of the fact that there are still those who are remiss in Christian stewardship. And are there not also evidences enough of worldliness, even many gross offenses in our Christian congregations? The kind of exhortation is needed which admonishes, corrects, encourages not with worldly arguments but with the grace of the Savior; the kind of exhortation is needed which lets God's saving grace ever and again overcome and remove sinful weaknesses, faults, and shortcomings in the church. This is the kind of exhortation which St. Paul's teaches us when in the opening verse of the twelfth chapter of Romans he says: "I beseech you therefore, brethren, by the mercies of God . . ." Thereby the Savior's glory is manifested.

### Through Giving With Simplicity

"He that giveth, let him do it with simplicity." When the apostle speaks of giving he does not merely refer to giving in the narrow sense in which we frequently speak of giving in the church, when we merely have in mind the giving of money. Paul means all kinds of imparting of that which we have and can give for the benefit of others. There is room for all kinds of giving in the church, room for the exercise of all kinds of talents, gifts, abilities, and skills. But let us impart whatever we have and can give with simplicity — with single-mindedness. We are to have only one motive in mind, namely the benefiting of others for the Savior's sake. Such imparting will draw the attention of others to the grace of the Savior which moves us to benefit them. Thus we will be reflecting the wonderful grace of our Lord who gave so richly of Himself to help us.

If, however, as we serve with our gifts, our time, our money, our skills and abilities in the church our motive is still a double one, so that we are not merely intent upon benefiting our fellow-Christians but also quite evidently thinking of gaining praise, honor, credit, recognition for ourselves — then there will be little of a

revelation of our Lord's glory in what we do. Then those who take notice of what we are doing will not be joyfully turned upon the Lord and upon the constraining power of His grace, but their attention is more apt to be centered in a discouraging way upon the sordid, selfish motives with which, under poor cover, we have also been operating in a lack of simplicity.

### Through Ruling With Diligence

"He that ruleth, with diligence." Those who are placed in a leading position in a congregation, pastors, teachers, elders, officers, committee members, and the like, are bidden to carry out their several tasks with diligence. Diligence implies zeal, deep interest, promptness and efficiency. The opposite of diligence is a careless handling of affairs, dilly-dallying, half-heartedness at one's work, a way of doing things that shows a lack of deep concern. The work of the church, the work of bringing the saving grace of our Lord to sinful men, is important work; it excels all other work in importance. Thus as we carry out any part of it we ought to do it in a manner that will give evidence of its importance. By doing so we make others aware that it is vital and reflect some of the heavenly zeal and diligence with which the Lord established the gracious salvation which we are privileged to proclaim to sinful men.

### Through Showing Mercy With Cheerfulness

"He that showeth mercy, with cheerfulness." In any group of Christians there are always those who need help of some kind — afflicted ones who need comfort, sick who need care, the grieved who need sympathy, the lonely who need cheer and consideration, the downhearted who need strengthening, the poor who need aid. Every time that we are able to perform a merciful deed to relieve any of those who are in distress we ought to do it not grudgingly, but happily, with a smile, jubilantly, feeling that it is the most delightful thing that we can possibly do. Thereby we reflect the spirit of our Lord who so joyfully and ungrudgingly came down from heaven to relieve us from the misery of sin, death, and hell. Thereby we show that we know the grace of our

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## THE EPIPHANY OF OUR LORD -- WE BEHELD HIS GLORY

### 3. THE MANIFESTATION OF THE LORD'S GLORY IN HIS FIRST MIRACLE

#### Epiphany I

*Gospel* "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory; and His disciples believed on Him." In this miracle of changing water into wine and in others the disciples beheld the glory of Jesus as the true Son of God. In manifesting His glory Jesus "thought it not robbery to be equal with God" (Phil. 2). He never boasted of His divine power, never wasted it to satisfy man's craving for wonders, never attempted by them to cause mere amazement. In all He did, He purposed to save sinners. At Cana He performs a miracle to supply a need and in this act manifested His glory as the Son of God, who had come to save that which was lost. As such a one the disciples believed on Him.

*Epistle* Christ's glory is manifested in and through the believers who "being many, are one body in Christ, and every one members one of another." To each God gives a "measure of faith," some special ability needed in the Church to glorify Christ. Among his brethren, in the congregation, the believer will use his particular gifts for the common good, be they gifts of Bible interpretation, of ministering, teaching, exhorting, ruling, showing mercy. He will guard against hypocrisy, abhor wickedness, cling to that which is good; he will show true brotherly love, be diligent in his assignments; he will be patient, hopeful, charitable, diligent in prayer.

*Introit* *All the earth shall worship Thee: and shall sing unto Thee, O God. They shall sing to Thy Name: O Thou most Highest. Make a joyful noise unto God, all ye lands, sing forth the honor of His Name, make His praise glorious.* "Almighty, and everlasting God, who dost govern all things in heaven and earth: mercifully hear the supplication of Thy people, and grant us Thy peace all the days of our life." (Collect) *The Lord sent His word and healed them and delivered them from their destructions. Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men. Praise ye Him, all His angels: praise ye Him, all His hosts. Hallelujah.* (Gradual. Psalms 107 and 148.)

At Cana first His power is shown;  
His might the blushing waters own  
And, changing as He speaks the Word,  
Flow wine, obedient to their Lord. (151)

### 6. THE MANIFESTATION OF THE LORD'S GLORY ON THE MOUNT OF TRANSFIGURATION

#### Epiphany Last

*Gospel* "And Jesus was transfigured before Peter, James, and John." After Jesus had predicted His suffering and His return in glory as judge of all, He had taken them up into an high mountain apart. There divine and heavenly glory shone forth from His human body, — glory which would especially be hidden from human eyes during the coming days of His trial, crucifixion, and death. The representatives of the Old Covenant, Moses and Elias, are seen conversing with Jesus. Peter asks to remain there in this glory forever . . . when the brightness of God's glory overwhelms them and they hear: "This is my beloved Son, in Whom I am well pleased. Hear ye Him." An Epiphany indeed!

*Epistle* In order that sinful man may see the glory of His Savior, who ascended into heaven and sitteth at God's right hand, God has given us His divinely inspired Word. Upon it the Christian may rest his hope, because the Old Testament prophesied the coming of Jesus and the manifestation of His glory. The Son of God came and revealed this glory, fulfilling and interpreting all that had been written by the Prophets. This Word the apostles had and wrote in the New Testament. The Christian will manifest the glory of Jesus knowing assuredly that the Bible is that of which God said: "Hear ye Him!"

*Introit* *The lightnings lightened the world and the earth trembled and shook. How amiable are Thy tabernacles, O Lord of hosts: my soul longeth, yea, even fainteth for the courts of the Lord.* "O God, who in the transfiguration of Thy only-begotten Son, hast confirmed the mysteries of the faith by the testimony of the fathers, and who, in the voice that came from the bright cloud, didst in a wonderful manner foreshadow the adoption of sons: mercifully vouchsafe to make us co-heirs with the King of His glory, and bring us to the enjoyment of the same." (Collect) *Thou art fairer than the children of men, grace is poured into thy lips. The Lord said unto my Lord, sit Thou at My right hand until I make Thine enemies Thy footstool. Sing unto the Lord, bless His name; show forth His salvation from day to day: declare His glory among all people. Hallelujah!* (Psalms 45 and 110 and 96.)

G. W. F.

# Editorials

## “The World Has Gotten Into the Church”

This is the complaint of a layman writing in one of our *exchanges*. It was not his intention to write a long article on just this subject. But in the course of the article he gave vent to this lamentation: “The world has gotten into the church.” That man is right. He is, however, not the only one nor the first one who has complained about that situation in many of the churches of our day. Yet we are glad to hear a layman make this statement. His attitude will not make him popular with men, nor with a great number of churches. There is a dreadful, mortal disease gnawing at the vitals of many churches today: the desire for bigness. And this desire is so acute that they are willing to throw God’s Word, good judgment and discretion to the winds and sally forth on their own and bring into the church the spiritually halt, maimed, lame and blind; bring them in, in whatever way they may be brought in: by flattery, gentlemanliness, back-patting, and what not. The old way of patiently instructing them over a long period of time in the fundamental doctrines of the Bible and the confessions, has in many cases been thrown over board as belonging to the horse and buggy days and in its place a course of “six easy lessons” (lectures) have been substituted as a requirement for membership. Some churches have gone farther than that. They ask the prospective member if he or she believes that Christ is their personal Savior. If the answer is yes, they are admitted to membership. Some churches have never demanded more than the mere willingness to become a member. Such slovenliness can have but one result, if it is not bringing the world into the church it is certainly the very next thing to it. The complaint of the layman quoted above is justified in many cases. He evidently is a well instructed layman and is able to appreciate the value of a thorough knowledge of the Scriptures and the doctrines of the Bible. He sees clearly the danger confronting the church when people are admitted to membership who have but a smattering knowledge of the Gospel. There is nothing that will take the place of *time* to do thorough work in preparing people for membership in the church. Experience ought to teach us that. One never hears of a man becoming a carpenter, painter, etc., in a few easy lessons. He who attempts it will never be anything but a putterer. By all means, let us be on our guard lest the “world get into the church.”

W. J. S.

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**A Religious Hodgepodge** There are some people who love to do things. They are always busy planning and figuring out something that is “different,” something that others have not tried. This may be well enough if they confine

their ambitions to earthly things. There are, however, those who know nothing about holy things. They will even try to mess around with them and corrupt them. Adam and Eve started this in the garden when they listened to the devil’s voice and attempted to make the eating of the forbidden fruit bring forth God-likeness. They disregarded the Word of God and preferred to follow the advice of the devil. “And Adam begat a son in his own likeness, after his image.” (Gen. 5:3) Since that day all the children of Adam are like their father: there is no such thing to them as holy ground and they fear not to trespass whenever the whim strikes them. Though all the Bible may be holy to them yet if a word, a sentence a doctrine of the Bible does not suit them, they have no fear to cast it aside and follow their own reason. That is the history of the origin of many churches and church bodies. Any new idea is reason enough to begin another church, whether the idea finds support, irrefutable support, in God’s Word or not.

Philadelphia is going to have a new church. It is described as “a movement unique in church history.” This new church is going to assemble in one body “a congregation of Jews and Christians.” (We ought to put the word “Christian” in quotation marks). There will be, according to plans now under way, about 1,000 Jews and “Christians” belonging to this “church.” A Baptist minister of Toledo, Ohio, who at the same time is reported to be a professor of religion at the University of Toledo, is the bellwether of this flock. This group will be known as Fellowship Church. The church will be recruited from some 1,000 Jews and “Christians” who have been attending inter-racial and interfaith services in the city of Philadelphia, monthly, for the last eleven years. Dr. A. Herbert Haslam, the Baptist minister and professor, says: “Fellowship Church will be a re-emphasis on *what is central in both Christianity and Judaism.*” This ought to make it clear to every Christian who reads or hears about this new “church” just what this new church and its confession will be like. To be sure, at the outset, there will be no Christ in that new religion and in that new “church.” The Jews will not have Christ and to this day agree with their elders, “We will not have that man (Christ) to reign over us,” Luke 19:14. The apostle says, Eph. 2:11-12, “Remember that ye being . . . without Christ . . . have no hope and without God in the world.” Nothing more can come of such a thing but a religious hodgepodge. Such a venture can have but one aim: to join together what God has put asunder. It is rebellion against God and His Word. Most certainly, we may expect the great masses of men to hail this new “church” with loud acclaim and praise and many will become members of it for sentimental reasons but God will not know them.

W. J. S.

## TABLE OF DUTIES

### Concerning Civil Government

*Let every soul be subject unto the higher powers. For the power which exists anywhere is ordained of God. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1-4.*

#### V.

**I**N previous studies based on Rom. 13, 1-7, we have seen that government is an institution of God by means of which He confers great blessings on us, protecting us in our life, home, honor, property, and in the pursuit of happiness, keeping order in the affairs of this world. Not all churches agree on this. Some even go so far as to call government an institution of Satan. Others deny to government the right to use the sword; they say that it is against the Scriptures if government in curbing crime has recourse to capital punishment, if for protecting its citizens against the aggressions of outside enemies it wages war against them; they deny to government the right to demand an oath in order to settle a disputed question or to assure itself of the proper administration of affairs by those appointed to office. Some churches deny to their members the right to bear arms, to swear an oath, or to function in any government office. What did Paul teach in those parts of Rom. 13 that we considered so far?

#### May a Christian Hold a Government Position?

Paul not only says that government is of God, ordained of God, an ordinance of God, but twice, in v. 4 and again in v. 6, he calls government and its officials the *ministers of God*. He tells us that through government God is doing good to the world and to us by checking evil and awarding praise to them that do good. Can it then be against God's will that a Christian offer his services for a government position or, if elected or drafted, accept a position in the government's employ? Paul in writing to the Roman congregation had no occasion to discuss the

problem from this particular angle, yet from his whole presentation it is clear that no valid reason can be found against a Christian's holding a government position, from that of a "buck private" in the army to the head of the whole state.

There are cases on record in the Book of Acts where Paul or some other apostle won a government official for the faith in Christ Jesus. When Paul and Silas were cast into prison in Philippi, they baptized the prison keeper and his house (chap. 16, 33). In Athens Paul spoke on Areopagus before a gathering of Stoic and Epicurean philosophers. A judge of the court of Areopagus, Dionysius by name, was won for the Gospel (chap. 17, 34). When the Eunuch of Ethiopia, the treasurer of



Queen Candace, was on his way home from Jerusalem, an angel of the Lord ordered Philip to meet him. The Eunuch was baptized and then "went on his way rejoicing" (chap. 8, 26-39). Not one of these men was required to resign his government position before he could be admitted to baptism. The Eunuch continued to serve his country in the capacity as its chief treasurer, and the jailer at Philippi handled the affairs of the prison as he had done before.

Our Augsburg Confession has a separate article on "Civil Affairs" (Art. XVI), from which we quote a pertinent statement: ". . . it is right for Christians to bear civil office, to sit as judges, to judge matters by . . . existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when re-

quired by the magistrates, to marry a wife, to be given in marriage."

There were some who thought that every government should be guided in the management of its affairs by the laws of Moses. But in Rom. 13 Paul says nothing of the kind. He simply says that any government which functions at all is ordained of God as His minister. Hence our Confession maintains correctly that every government official must be guided in his administration by the "existing laws," even where they conflict with the moral law of God, because government is called merely to keep a tolerate order in the curse-laden affairs of a sin-infested world. Compare the divorce regulations of Moses.

#### A Christian's Duty Toward His Government

Paul sums up a Christian's duty in one word: "subject." In v. 1 he says, "Let every soul be subject unto the higher powers," and again in v. 5: "Wherefore ye must needs be subject." Negatively he expresses it in this way that he warns against "resisting" the powers.

He mentions it as something that should be self-understood that we pay taxes. If government is to attend continually upon its affairs it must have some income to defray its expenses. Government would soon go out of business if it did not levy and collect taxes. Paul expands the idea in v. 7: "Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." *Tribute* means tax in general; *custom* means revenue. But money is not all that we should pay; we owe our government "fear" and "honor," due respect for their office. Contempt of government in any form is a most serious offence, which might paralyze it even though taxes were paid.

Paul does not mention prayer in this text, although it is implied in his words. In his first epistle to Timothy he instructs him that he should train the people to pray for their government. "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godli-

ness and honesty" (chap. 2, 1.2). If we bear in mind how sinful all things in this world are and how bitter the devil is in his opposition to all that God does; and if we remember how feeble all men are, even the strongest among them: we begin to realize that human reason and strength is not sufficient to carry on the work of government satisfactorily. Without divine assistance every government must fail. Hence Christians will daily commend their government to the care and protection of God; as we do in the Fourth Petition.

### Our Support of Government as a Part of Our Christian Sanctification

When a Christian is called to serve in a government capacity he should, as our Augsburg Confession reminds us, regard this as an opportunity "that charity be practiced in such ordinances" (Art. XVI). Similarly every Christian will regard his position under a government as a God-given way for him to practice his sanctification. In this spirit he will pay his taxes, in this spirit also will he show his due respect and esteem.

Paul told the Roman congregation in

these words: "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (v. 5). "Conscience" Paul says. Our conscience guides us not only in our choice between right and wrong, conscience regulates our relation to our God: Our consciences have been sprinkled with the blood of Christ, so that we are no longer separated from God, but enjoy confidence and boldness of access to Him. With consciences thus purified we conduct all our affairs on earth, and our conscience which is at peace with God shall also be the arbiter in our relation toward our government.

Occasion may even arise where our conscience will force us to oppose our government. It happened to Peter when his government tried to prevent him from confessing his Savior. Then Peter, who had learned to be subject to the higher powers (and not to draw the sword against them), boldly challenged their authority and declared: "We ought to obey God rather than men" (Acts 5, 29). He said so for conscience' sake.

For a Christian his relation to his government is a matter of conscience.

J. P. M.

## EPIPHANY

THE festival of Epiphany has fallen into general disuse in the church. Rarely is it being observed in our congregations on the day that was originally set aside for its celebration. This is to be de-

could be restored, it would enrich us spiritually.

### Abuses

When we speak of a celebration of Epiphany as desirable, we naturally have



plored as a spiritual loss which the church has sustained. Moreover, it must strike one as somewhat anomalous that we still number certain Sundays as Sundays after Epiphany, while we have dropped the festival itself from our church calendar, or transfer a mention of it to the Sunday nearest to its real date, January 6. If it

not in mind some of the ceremonies that had become customary on that day. They were barnacles, which it was a blessing to lose. To observe no special Epiphany Day at all is better than to have one with those abuses attached.

In the Greek Catholic Church, the so-called Orthodox Church, it is customary

that the bishop, or other officiating minister, consecrate the waters for baptism. They stake off a certain part of a near-by river, decorate the shore with branches, and pretend that it thus represents the Jordan. In a solemn procession the people approach the place. The bishop then first casts salt into the water in the form of a cross. He next pours in oil, in the same manner. Then, and this is the height of the ceremony, he dips a cross three times into the water. Thereby all waters have been made ready symbolically for use in baptism throughout the new year. In Russia, where the Orthodox Church prevails, the celebration takes place on the ice, into which a hole was cut. The idea that the waters should thus be consecrated in order to be fit for baptismal purposes is not edifying. Jesus took ordinary water and embodied it in His institution. It becomes a sacramental washing because it is "connected with God's Word," not because of some semi-magical ceremony on Epiphany.

Much less should customs be revived as they flourished in other countries in connection with Epiphany. In some places members of the lower clergy disguised themselves as the Wise Men of the East and, carrying a star, went from house to house singing before the doors, demanding a hand-out. How such customs will tend to profane the sacred festival is well presented in a song by the German poet Goethe, which begins something like this:

Three holy kings with their star  
quite gay  
Like to eat and to drink, but  
don't like to pay.

Again we say, if we cannot have Epiphany without such abuses, then it better not to have it at all. Nevertheless, by dropping the real Epiphany the church stands impoverished spiritually.

### History

Epiphany is one of the oldest festivals of the church. It is older than the Christmas festival, by the introduction of which it was eventually crowded into the background.

The first festival to be observed by the church was the Easter festival. That was the day of triumph for our Savior. He had conquered all our enemies. Above all, He had succeeded in wiping out our guilt

before God by His innocent suffering and death. By raising Him from the dead God proclaimed openly before the world that the obstacles separating between Him and the world, our sins, had been completely removed; that the world of sinners stood justified in His sight; that a perfect reconciliation had been established. This event was of such tremendous importance that the church celebrated it every week. This gave rise to our Sunday. Soon the annual return of the day was marked in a special way. Though Easter is older, Epiphany is not very much younger.

It was first observed in the eastern churches as the anniversary of the baptism of our Lord. On that occasion He had publicly announced Himself as come to "fulfill all righteousness," that is, as the Savior who "shall save his people from their sins." He had publicly been anointed for His office with the Holy Ghost; the Father had publicly attested Him as chosen for the work of redemption. From the eastern churches the festival spread to Egypt and northern Africa, and to France, while Rome hesitated to adopt it. Rome developed the Christmas festival.

Since it was assumed that Christ was baptized on His birthday, when He was 30 years old, the nativity became a second thought for the day. However, the manifestation of Christ always remained in the foreground. The old Apostolic Constitutions, a collection of rules begun in the second century, prescribed the sixth of January as the proper day, because on it "the Lord made a demonstration to us of His indwelling Godhead."

Besides the manifestation of Jesus at His baptism, other manifestations also were considered, chiefly the manifestation to the Wise Men from the East, and the manifestation of His divine glory by the first miracle which He performed. An old church writer from the seventh century says, "From three causes this day received its special name," viz., Epiphany.

#### Observance

On Epiphany day and during the Epiphany season the manifestation of our Savior must always be the main subject to occupy our attention. From the old church have been handed down three Gospel texts that are admirably well adapted

for this purpose (besides the wonderful Epistle pericope taken from Is. 60, 1-6). It is to be deplored that one, on the baptism of Christ, was dropped in later years. It was first used for the vigil of Epiphany, then it was transferred to the Sunday after New Year, the Sunday preceding Epiphany.

For the festival itself we have the story of the Wise Men from the East. The main thought must always remain that Jesus was manifested to them as being also their Savior and King. Old Simeon had called Him "a Light to lighten the Gentiles." We do not know how many Wise Men there were. From the three-fold gift of gold, frankincense, and myrrh some inferred that there might have been three. Much less do we know that they were kings. The Offertory selected for the day, taken from Ps. 72, 10, 11, begins with the words: "The kings of Tarshish and of the isles shall bring presents." This led to the assumption that the Wise Men were kings. Least of all do we know their names, although they are mentioned at a comparatively early date, for instance by the Venerable Bede (735), as Casper, Melchior, and Balthasar.

Questions like these are prompted by our curiosity, but devoting too much time to them will only serve to draw our attention away from the great fact that Jesus was manifested as our God-appointed, divine Savior.

The third text that we have from the old church is the story of the wedding at Cana, where Jesus "manifested forth his glory." It is now the Gospel for the second Sunday after Epiphany.

In this year, 1947, we have three Sundays after Epiphany. The Gospels for the first and third Sundays present to us the twelve year old child Jesus in the temple, and the transfiguration, respectively.

When these lines reach our readers we shall be in the midst of the Epiphany season. May the Lord richly bless our meditations that more and more Jesus become manifest in our hearts as our eternal Savior.

J. P. M.

### The Savior's Glory Manifested in the Activity of a Christian Congregation

(Continued from page 18)

Lord Jesus Christ that though He was rich, yet for our sakes he became poor, that we through His poverty might be rich.

God grant that in all of our activity in the church we may ever more earnestly strive to show forth the glory of our Lord and Savior, the great comfort of His grace and the fulness of His power.

C. J. L.

## QUONSET HUT MISSION CHURCH DEDICATED

ON Sunday, December 8, 1946, River-view Ev. Lutheran Congregation of Appleton, Wisconsin, was privileged to dedicate its house of worship to the glory and service of God. Since the weather was very unfavorable, the ceremony in which the builder turned the church key over to the pastor, and he in turn to the trustees of the congregation, was held indoors.

In the morning service the Rev. Walter Pankow, president of the North Wisconsin District Mission Board, preached the sermon, basing it on John 10, 23, and using as his theme: "Jesus walked in the Temple." Pastor Pankow pointed out that a congregation grows strong only when

the Word increases mightily in its midst. Such a congregation can face the future with all its difficulties confidently, knowing that the Word never fails. The children's choir of the church enhanced this service by singing the well-known seventeenth century hymn of Martin Rinckart: "Now thank we all our God."

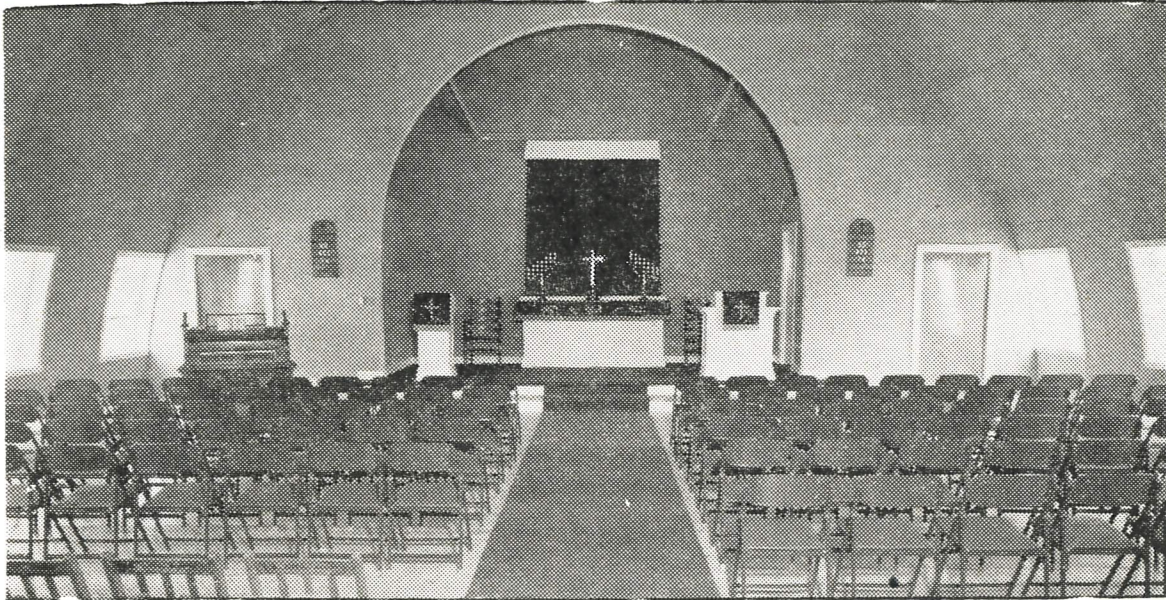
At 7:30 in the evening another service was held, in which the Rev. Paul Bergmann, the secretary of the Mission Board, preached, using as his text Psalm 26, 8 and as his theme "God's House the Best." He showed that through the means of grace the Lord is indeed present among His people and opens to them the gate of heaven, thus making the Christian's

church truly the House of God. The Rev. A. Herzfeldt, who began the canvass of the south side of Appleton and who held the first services, extended a congratulatory message to the congregation. He

ers. Mr. and Mrs. M. Theimer then offered the mission the use of their entire basement, and ninety-one people attended the first service at this home on May 13. On the following Sunday afternoon, May

of members and the help of the Ladies' Guild has also been made beautiful and churchly.

Certainly it was no wonder that the congregation joyfully gathered for two



stated that this was truly a day of thanksgiving for the members, who after twenty-one months of difficulties and hard labor were now able to worship in a church home of their own. The church, with a capacity of around 300, was filled for both services. Among those present for the evening service were many friends and pastors from neighboring congregations.

Pastors Herzfeldt and Geiger had started a canvass of Appleton's south side, which showed a definite need for a Lutheran church in this locality. Thereupon a nucleus of thirty-four south side Lutherans gathered at the home of Mr. and Mrs. H. Kuhn, 1422 River Drive, on March 11, 1945, to promote the organization of a Lutheran mission. This group elected a planning committee and instructed it to hold services as soon as possible. The recreation room in the Kuhn home served as a place of worship for the following seven Sundays.

On April 15 the undersigned, whom the Mission Board had called from the Winnebago Lutheran Academy at Fond du Lac to serve this group, assumed his duties as pastor of the mission. When eighty-one attended the service on May 6, it became necessary to find larger quart-

20, Riverview Ev. Lutheran Church was officially organized and named; the undersigned was called by the congregation; officers were elected; and a two and three-quarter acre tract of land for a church building was acquired. Before a building could be erected the group had grown to the extent that two services had to be conducted every Sunday. The Sunday School enrollment soon reached the 60 mark, and thus the Sunday School classes branched out to the Theimer garage and lawn and finally also to the T. Frank home.

As early as June, 1945, the building committee worked zealously with the architect, Mr. Edgar Stubenrauch of Sheboygan, to design a chapel which would be practicable and economical, and which would meet the approval of the congregation and civil authorities. When steadily rising building costs, however, made a permanent building prohibitive, the novel idea of erecting a "Quonset Hut Church" was introduced. The members of the church now worked untiringly to complete such a building, donating approximately 2,000 hours of their time. Thus it became possible to dedicate a house of worship on December 8, which will not only be serviceable, but which through the gifts

services in order to present this building to God and sing:

To this temple where we call Thee,  
Come, O Lord of Hosts, today;  
With Thy wonted loving-kindness  
Hear Thy servants as they pray;  
And Thy fullest benediction  
Shed within these walls alway.

ERNST F. LEHNINGER.

## OBITUARIES

† PROF. AUGUST PIEPER †  
1857-1946

August Otto Wilhelm Pieper, son of August Bernhard Pieper and his wife, Bertha, nee Lohff, was born September 27, 1857, in Carvitz, Pomerania. After the death of his father, his mother, in 1870, came to America with four of her sons. Two older brothers had previously emigrated to the United States. The family made its residence in Watertown, Wisconsin. There August Pieper attended the parochial school and was confirmed in 1871. He entered Northwestern College at Watertown to prepare for the holy ministry. He completed the prescribed course at Watertown and continued his studies at the Theological Seminary in St. Louis, Missouri.



In 1879 he was ordained to the ministry after accepting his first call to Kewaunee, Wisconsin, where he served until 1885. Then he became pastor of the congregation at Menomonie, Wisconsin, also serving a number of preaching stations in that vicinity. He was called to the pastorate of St. Marcus Church, Milwaukee, in 1891. His ministry there continued until



1902, when he became professor at our Theological Seminary. In this capacity he served our Synod from the year 1902 to 1943, chiefly as instructor in Isagogics and Old Testament Exegesis. More than five hundred pastors in the ministry in our Synod today sat at the feet of Prof. Pieper.

His work at the Seminary terminated in 1943, and he spent the declining years of his life in the home of his daughter, Mrs. Margerete Kornreich, in Wauwatosa, Wisconsin, where he fell asleep in Christ on Monday, December 23, at 4:50 o'clock in the morning, after sixty-four years in the ministry of the saving Gospel of Christ.

In 1881 August Pieper was united in holy wedlock with Miss Emma Koenig of St. Louis, Missouri. His faithful wife

died in 1929. A daughter, Lydia Stern, preceded her parents in death in 1923.

Funeral services for Prof. Pieper were held at St. James Church, Milwaukee, on Friday, December 27. Pastor Arthur Voss conducted the service and preached in German. He chose as his text Luke 2, 29-32. Prof. Joh. Meyer preached in the English language on the basis of Gen. 49,

children, and eighteen great-grandchildren. He reached the age of 89 years, 2 months, and 26 days.

\* \* \* \*

#### IN MEMORIAM

"When He (our exalted Savior) ascended up on high, he led captivity captive, and gave gifts to men. . . . He gave some apostles; and some, propets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

These gifts the Church receives and employs with thanks to the Giver, and when He in His wisdom withdraws them, it deeply mourns the loss.

Thus our Synod is today mourning the death of Prof. August Pieper while it gratefully recalls to its mind the blessings he was, by the grace of God, permitted to bring to our Synod and to the Lutheran Church at large by his services throughout so many years.

Prof. Pieper, endowed with rich talents, will be remembered as a theologian who was determined to know nothing among us, save Jesus Christ, and Him crucified; who held fast the faithful Word; and who was able by sound doctrine both to exhort and to convince the gainsayer.

By the spoken and the written word he proclaimed the Eternal Truth and battled fearlessly against error in any form, always ready to give of his time and labor unstintingly for the building of the Church, particularly also in the field of Christian education.

He was a gifted teacher who was able to arouse the interest and to open the understanding of the classes that sat at his feet. It was his constant endeavor to lead his students into the Scriptures and so to make them theologians after the heart of the Lord whose "faith should not stand in the wisdom of men, but in the power of God."

Prof. Pieper has left his impress on the life of our Synod, and his work will bear fruit in the generations to come.

Thanking the Lord for the great blessings he bestows on His Church through the labors of His frail servants, we turn for comfort to His gracious promise:

18. In addition to the congregational singing an octet of Seminary students sang two chorals. Numerous messages of condolence from his former students and from the educational institutions of our Synod and the other Synods of the Synodical Conference were received by the family of Prof. Pieper. Burial was in Wanderer's Rest Cemetery in Wauwatosa where the mortal remains of our esteemed Prof. Pieper now await the glorious resurrection.

Prof. Pieper is survived by his children, Mrs. Magdalena Hennrich, Denver, Colorado; Mrs. Margerete Kornreich, Wauwatosa; Mrs. Leonard Kirst, Beaver Dam, Wisconsin; Pastor Gerhard Pieper, Fond du Lac, Wisconsin; Pastor Paul Pieper, Milwaukee; Mrs. Herbert Plehn, Rochester, New York; twenty-five grand-

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

The Evangelical Lutheran Joint Synod of Wisconsin and Other States,

By JOHN BRENNER, *President.*

### † PASTOR G. E. BOETTCHER †

Early Tuesday morning, December 17, 1946, Pastor Gustav E. Boettcher one of the veteran servants of the Church, died at the home of his daughter in Hortonville, Wisconsin, having reached an age of 78 years, 9 months, and 11 days.



Pastor Boettcher was born in Milwaukee, Wisconsin, on March 8, 1868. He attended Concordia College, Milwaukee, and Northwestern College, Watertown, Wisconsin, graduating with the class of 1891. In 1894 he graduated from the Seminary of our Synod, then located in Wauwatosa, Wisconsin.

On July 1, 1894, Pastor Boettcher was ordained and installed as pastor of the Bethlehem Ev. Lutheran Church, Hortonville, Wisconsin. He spent his entire ministry at this congregation, retiring in 1939 after a faithful service of 45 years. From 1895-1913 he also served St. Paul's Ev. Lutheran Church of Dale, Wisconsin.

The Lord visibly blessed his conscientious labors in both congregations. Both the Christian Day School and the present church were erected in Hortonville during Pastor Boettcher's ministry.

Pastor Boettcher also served the church-at-large in many capacities. At various times he served the Fox River Valley Conference as chairman, vice-chairman, and secretary. From 1917-1944 he was secretary of the Northern Wisconsin District. He was statistician of the Ev. Lutheran Joint Synod of Wisconsin from 1931-1946.

The fiftieth Anniversary of his ordination was observed by the brethren of his conference and the Northern Wisconsin

District together with the members of the Bethlehem Ev. Lutheran Congregation on the evening of June 21, 1944. On that occasion the Fox River Valley Conference presented Pastor Boettcher with a gold cross in recognition of his many years of service.

On September 4, 1895, Pastor Boettcher was united in marriage with Miss Anna Schwebs, who preceded him in death in 1926. This marriage was blessed with four sons and two daughters, one son dying in early childhood. Surviving are two daughters, Mrs. Edgar Radichel of Hortonville, and Mrs. John Kehl of Neenah; three sons, Mr. Theodore Boettcher, prin-

cipal of the Christian Day School at Kaukauna, Wisconsin; Pastor Immanuel Boettcher, Institutional Missionary in the Fox River Valley, residing at Neenah, Wisconsin, and Mr. Herbert Boettcher of Milwaukee; also fourteen grandchildren and numerous other relatives and friends.

Funeral services were conducted for Pastor Boettcher on Saturday, December 21, 1946. Pastor Paul Th. Oehlert of Kaukauna, Wisconsin, chairman of the Fox River Valley Conference, preached the sermon on Luke 2, 29-30. The undersigned conducted the liturgical service in the church and officiated at the grave.

We pray God to comfort the survivors with the hope of a blessed reunion in heaven and to keep us all mindful of the words on which the deceased based his farewell sermon to the Hortonville congregation, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Corinthians 13, 14.

HAROLD E. C. WICKE.

## ANNIVERSARIES

### SIXTIETH ANNIVERSARY

#### ST. JOHN'S EV. LUTHERAN CHURCH VALMY, WISCONSIN

November 24, 26, and 28, were red-letter days in the history of St. John's Ev. Lutheran Church at Valmy, Wisconsin. The congregation had reached another important milestone in its history — its sixtieth anniversary, which it observed during the week of Thanksgiving Day.

In the anniversary service on Sunday morning, November 24, a new Hammond organ; Deacon chimes, and altar, pulpit, and lectern hangings were dedicated. Sunday evening was observed as church-family night, when the congregation and many friends assembled in the church parlors to observe also the twentieth wedding anniversary of their pastor and his wife, and, coincidentally, to commemorate their pastor's twentieth anniversary in the ministry and his twenty years of service at St. John's. An appropriate program



was enjoyed by the large gathering, and a bountiful lunch was served by the local A. A. L. The congregation, its five organizations, and individual members and friends presented various gifts to the pastor and his wife.

Tuesday evening, November 26, the Lord's Supper was celebrated and Pastor E. H. Krueger of Green Bay delivered an appropriate and timely message, based on Psalm 116, 12-14. To climax the series of anniversary services and festivities a special Thanksgiving Day service was conducted on Thursday morning, when the pastor spoke on the basis of Nehemiah 12, 31, 38, 40.

Upon reviewing the past with its many spiritual and temporal blessings, the members of St. John's found abundant justification for being exhorted to joyful gratitude on the occasion of this anniversary. St. John's Congregation began in 1886, when it was organized and its first house of worship, a 26x36 foot log-church, was built. In 1904 the original church proved inadequate and was replaced by the congregation's second church edifice. In 1927, when also this place of worship had again become too small, it was enlarged; church parlors were added; and a new altar and pulpit, and art-glass windows were installed. Since 1923 the congregation also possesses its own parsonage, which the Ladies' Aid has consistently modernized since its erection, having also recently installed a new automatic oil-burning furnace. Under the blessing of God's Word and Grace the congregation has ever grown and gone forward and now numbers 570 souls, 164 voting members.

The following pastors have served the congregation since its organization: C. A. Doehler, 1886-1888; A. Vogt, 1888-1889; F. Ratluff, 1889-1890; P. J. Kaiser, 1890-1892; I. Brakebusch, Sr., 1892-1901; P. Schultze, 1901-1904; F. Schumann, 1904-1923; P. Bergmann, 1923-1926; the present pastor, Otto C. Henning, since November, 1926.

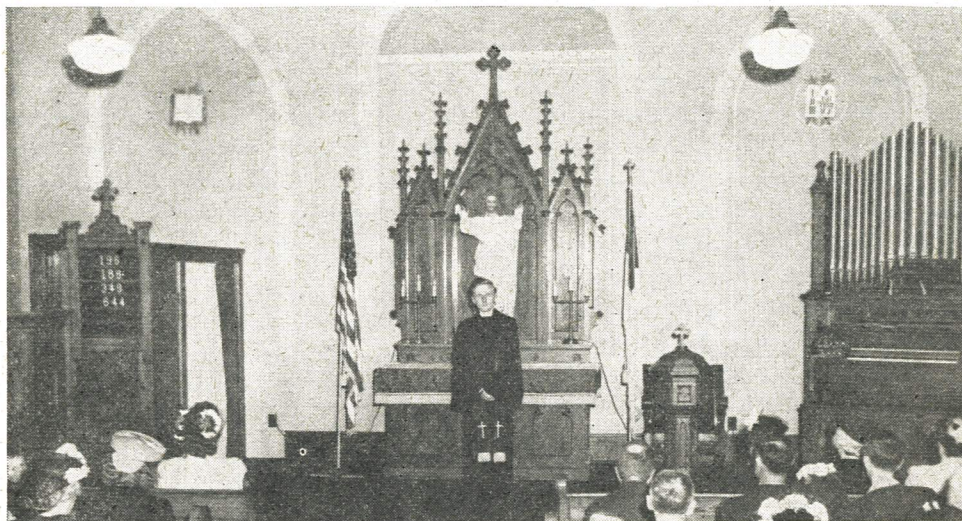
May God bless St. John's Church and its members as they unitedly take up the greater tasks of the Kingdom to which they are challenged by the glorious past and toward which they are beckoned by a promising future.

OTTO C. HENNING.

## TWENTY-FIFTH ANNIVERSARY OF TRINITY EV. LUTHERAN CONGREGATION

Fall River, Wisconsin

In the year 1921 a group of Lutheran Christians occasionally met in the so-called old Baptist church for divine services. These services were conducted by



the Rev. E. Walther of Doylestown. On July 3 of that year the above mentioned pastor asked the men present to remain for a meeting. Nine men responded to the pastors request. At this meeting Trinity Congregation was organized. The constitution and by-laws as authorized by the Wisconsin Synod were adopted. At their first annual meeting the newly organized congregation purchased the Baptist Church building from Messrs. L. C. Birkenstock and A. H. Petrich for the sum of \$1,250.00. After worshipping in this building for seven years the congregation on the Sunday of March 18, 1928, found it a heap of ashes. "This indeed was a painful visitation from the Lord," writes Pastor Taras. At first it was believed that now the congregation would have to disband since they would never be able to raise sufficient funds for the erection of a new church building. However, after careful deliberation it was decided to erect the present house of worship. This new church building was to be dedicated on January 6, but because of inclement weather the service had to be postponed until the 3rd of February. On that day Pastor Taras with the assistance of Rev. G. Stern of Columbus and Prof. E. Wendland of Watertown dedicated the

new church building. A number of improvements have been made on this building since it was dedicated.

Trinity Congregation which on July 3 of this year was twenty-five years old has been served by six pastors. From the day of its founding until April 30, 1922, the Rev. E. Walter served the congregation

as its pastor. In September of the year 1922 the Rev. Arthur C. Lengling became Trinity's second pastor. He remained with Trinity and the other two congregations of the Tri-Parish only a year and a half. His successor, the now sainted Rev. Max Taras, was installed on May 25, 1924. After serving Trinity for six years he was called to Ixonia, Wisconsin. A month after Rev. Taras left the congregation had another pastor in the person of Candidate of Theology A. L. Mennicke. This newly called pastor was ordained and installed on May 18, 1930, by the Rev. Wm. Nommensen of Columbus, then president of the Western Wisconsin District. For eight years Pastor Mennicke served Trinity Congregation. On February 22, 1938, Rev. Mennicke was given a peaceful dismissal so that he might accept the call extended to him by the members of St. Matthews congregation in Winona, Minnesota. Trinity's fifth pastor was the Rev. Hugo M. Warnke. In April 1 of the year, 1938, Pastor Warnke was ordained and installed by Rev. T. D. Redlin. His brother, the Rev. H. M. Warnke of Princeton, preached the sermon on that occasion. In 1942 Rev. Warnke accepted a call to Peace Ev. Lutheran Congregation in Green Lake,

Wisconsin. Since April of that year the undersigned has served this congregation.

When Trinity was organized it had about 30 communicants and 50 souls. Today this congregation numbers 180 souls and 130 communicants. The official records of the congregation show that during the past quarter century 120 persons were baptized, 115 confirmed, 3,170 communed, 29 couples were married and 34 people were buried.

At its annual meeting this year the members of Trinity decided to have four anniversary services. The first two services were conducted on the ninth of June. In the morning service the Rev. Herbert Kirchner preached the sermon. Pastor George Zunker of Fox Lake delivered the sermon in the afternoon service. August fourth was chosen for the second anniversary Sunday. The guest speakers for the services on that Sunday were the Rev. A. L. Mennicke of Winona, Minnesota, and the Rev. H. M. Warnke of Green Lake, Wisconsin. May our Lord who during the past twenty-five years has richly blessed our congregation continue to bestow His blessings upon us.

ELMER G. A. RIMPLER.

**THREE-FOLD ANNIVERSARY CELEBRATION**

**PRESIDENT ARTHUR P. VOSS AND ST. JAMES CHURCH**

Not often is the grace granted to a minister to celebrate three anniversaries at the same time. This was the privilege of Pastor Arthur Voss and St. James Church, Milwaukee, Wisconsin.



Having been installed on November 27, 1921, by the sainted Prof. August Pieper, assisted by Prof. John Meyer, 1946 marked the twenty-fifth year of his ministry, the twenty-fifth year of his service at St. James

Church, and the twenty-fifth anniversary of the congregation. Pastor Voss approached his work as a young man at this new mission which at that time was across the road from the old Seminary in Wauwatosa. The position was not the kind that a young man would chose for himself if the choice were left to him. It meant for him to start a new church from the ground up, gather people willing to affil-

ate with the new mission, start a Christian day school, teach, instruct, and be prepared to preach to the professors of the Seminary and the students each Sunday in both the German and the English language. A young man may well tremble at the prospect. Nor did all things run smoothly as time went on. A minister who knows but one Lord, the Lord Jesus Christ, and is bent on doing his work according to His will need not look for troubles; he has them. Yet, in spite of seemingly insurmountable difficulties at times, the Lord prospered and blessed his labors, and St. James grew steadily and healthily through the years to become one of our larger congregations.

The members of St. James Church arranged an anniversary service to commemorate the great things God had done for them and their beloved pastor. This service was held on November 24. Pastor Kurt Timmel of Watertown, Wisconsin, preached the sermon. He based his words on Luke 19:13: "Occupy till I come." The weather was not of the kind that urges people to leave their homes. Nevertheless, the service was very well attended by the members of St. James and the pastors of Milwaukee and vicinity.

After the service some pleasant hours were spent by all who attended in the basement of the church as guests of the congregation. The speakers during these social hours spoke seriously and glorified

God whose grace makes sinners able ministers of the New Testament.

Nor did the congregation forget to express its appreciation of the faithful labors of their pastor. This was done by word as well as gifts which did not put the church of St. James to shame.

We pray God, who has richly endowed His servant. Pastor Voss with His grace and gifts, to continue to bless him and his labors.  
W. J. S.

**85TH ANNIVERSARY**

St. Peter's Lutheran Congregation, Mishicot, Wisconsin, celebrated its 85th anniversary on Sunday, November 10, with three exceptionally well attended services. Four Sons of the congregation conducted the services, Kenneth Vertz, Owosso, Michigan; George Barthels, Burlington, Wisconsin; Edward Zell, Detroit, Michigan; preached the sermons. William Zell was liturgist. Following pastors have served since 1861: Goldammer, 1861-63; Bartels, 1863-65; Brown, 1865-68; Guehe, 1869-72; Zuberbier, 1869-72; Kuehl was a vacancy pastor; Nietmann, 172-73; Frankenstein, 1873-74; Jaeger, 1872-82; Proehl (vacancy pastor), 1872; Prof. John Koehler, 1882-88; A. Siegler, 1888-92; G. Vater, 1902-07; E. Ph. Dornfeld, 1908-11; Ed Zell, 1911. Our God preserve unto us His truth in Christ Jesus.  
ED ZELL.

**CONCERNING THE COLLECTION**

**MEMORIAL WREATHS**

In Memory of	Sent in by Pastor	Amount
Mrs. Louis Keul	Im. Frey	\$ 5.00
Allen Damm	Ed. Kionka	2.00
Mrs. William Rosenow	W. Wichmann	2.00
Mrs. A. Rudie	J. Jeske	7.00
Mrs. Edw. Sponholz	A. Lorenz	48.25
Mr. B. Kuehl	E. Bode	10.00
Rev. John Brauer	Th. Bauer	2.00
Mrs. Herman Dorow	Prof. Bliefertnicht	12.55
Mrs. Mary Ziebell	H. Gieschen	2.00
Mrs. J. Maultbetsch	A. Maas	15.00
Ad. Rauschenbach	A. Maas	15.00
Mrs. Herm. Tecke	W. Schulz	27.75
Mrs. August Redman	O. Sommer	5.00
Mrs. Frederika Graeber	E. Schroeder	45.00
Rev. John Masch	E. Schroeder	15.00
Mrs. Dora Trankle	G. Kionka	6.00
Ad. Chase	G. Kionka	6.15
Wm. Fuhrmann	S. Westendorf	10.00
Herm. Opitz	R. Mueller	41.50
Mrs. Friederika Graeber	John Brenner	10.00
Matthew Krueger	Geo. Barthels	5.00
Rev. John Masch	V. J. Weylad, Sec.	10.00
Martin Milltzer	L. Kirst	5.00
Mrs. Alfred Phillips	H. Grunwald	10.25
Adele Kebach	H. Bergholz	6.00
Oscar Bohn	H. Bergholz	3.00
Mrs. O. Jelly	H. Fritze	5.00
Mrs. Ferd. Bartz	G. Franzmann	24.00
Will Schoening	H. Nitz	5.00

Arthur Schlei	H. Nitz	2.00
Adlay Henning, Jr.	A. Schewe	2.00
Otto Gaul	B. Borgschatz	8.50
Emil Gaul	B. Borgschatz	2.50
Henry Kolell	W. Reinemann	50.00
Mrs. Fred Luecke	L. Koneinger	2.00
Mrs. Arthur Schlei	L. Koeninger	24.00
Mrs. Ad. Brandt	G. Geiger	6.00
Herm. L. Schmidt	G. Geiger	1.00
Mrs. Theo. Cordes	W. Schaller	17.00
Prof. A. Sauer	O. Eckert	5.00
Wm. Roth	O. Eckert	3.00
Mrs. Frank Koebke	A. J. Engel	35.00
Mrs. Augusta Paul	D. Kuehl	20.00
Rev. Robert Heidmann	K. Gurgel	14.50
Lawrence Publitz	D. Kuehl	38.00
Rev. J. Deckman	A. Gentz	5.00
Albert Gentz	A. Gentz	75.00
Herm. Fibranze	N. Luetke	3.00
Mrs. Ida Heine	A. Kehrberg	4.00
Mrs. Juliana Herzog	A. Kehrberg	2.00
Norman Hubinger	A. Kehrberg	13.00
Mrs. Margaret Burk	A. Kehrberg	10.00
Mrs. Maria Deuting	A. Kehrberg	2.00
Herman Wisch	H. Gieschen	3.00
Edward Wilbrecht	N. Schlawensky	5.00
Paul Beyer	H. Russow	2.00
Mrs. Paul Luebke	B. Hahm	25.00
Mrs. Magdalene Nass	F. Loeper	60.50
Henry Herwig	J. Ruege	14.00
F. Sabrowski	J. Ruege	14.00
Albert Petershagen	W. Meier	32.00
Rev. F. Koehler	E. Schaller	187.00
Mrs. Anna Strey	H. Nitz	16.00
Mrs. Nathalie Kramer	E. Schroeder	10.00
Mrs. Fredrika Graeber	E. Schroeder	5.00
Rev. John Masch	E. Schroeder	5.00
Grace David	H. Neubauer	8.00
Carl Schleif	W. Haar	3.00
Edith Olp	A. Roeckle	9.50
Mrs. W. Eichhorst	A. Roeckle	2.00
Mrs. Arthur Schlei	E. Kionka	5.00
Mrs. Frank Tomcheck	G. Redlin	5.00
Mrs. Stodt	Ad. V. Rohr	10.00
Rev. John Bade	W. Meier	2.00
Herman Sperling	H. Heckendorf	10.00
Mrs. Carl Gudenschwager	A. Degner	87.00
Paul Koenig	T. Bradtke	25.00
F. Draheim	V. J. Weyland	10.00
Aug. Boerst	V. J. Weyland	25.00
Albert Bonnin	I. Habeck	6.50
Mrs. Wm. Zick	F. Bickel	25.00
Prof. Ad. Sauer	E. Krueger	81.00
James W. Bacon	V. J. Siegler	16.00
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Bernice Walters	O. Eckert	15.00
Mrs. Laura Wacker	J. Schaefer	5.00
Patricia Hanson	H. Mohnhardt	5.00
Dr. E. Duemling	Ed. Kionka	5.00
Ad. Stoltenberg	H. Cares	10.00
Wm. Huebner	H. Cares	15.00
Mrs. Emilie Huebner	A. Kehrberg	2.00
Mrs. K. Frank	A. Kehrberg	2.00
Conrad Hoesel	A. Kehrberg	1.00
W. Rau	A. Kehrberg	1.00
Wm. Masterton	W. Nommensen	5.00
Gottfr. Rosenthal	H. Gieschen	9.00
Albert Tews	V. J. Weyland	2.00
Albert Bonin	W. Schulz	1.00
Mrs. Chris. Krueger	W. Schulz	2.00
Mrs. Martin Porath	Theol. Seminary	15.50
C. Hochmuth	Theol. Seminary	20.50
Mrs. Henry Lange	W. Wadzinski	5.00
Louis Schueler	H. Lange	119.00
Mrs. Martha Lange	T. Frey	5.00
Mrs. Louisa Kietzer	G. Geiger	5.00
Fred Birkholz	G. Geiger	2.00
Mrs. Henry Rathjen	J. Krubsack	18.00
John Hilgendorf	B. Kuschel	6.00
Michal Glaser	L. Kirst	37.50
Ernest Lauth	W. Hoepner	14.00
Dennis Alan	W. Frank	52.95
Mrs. Albert Beilke		9,761.87
Previously Acknowledged		

Total to December 31, 1946 .....\$ 11,552.12

Order additional Remittance Advices from Northwestern Publishing House.

REV. G. W. FISCHER, Financial Secretary,  
1321 West Mitchell Street,  
Milwaukee 4, Wisconsin.

**CONCERNING THE COLLECTION**

District	To December 31, 1946. Quota	Remitted
Dakota Montana	\$ 33,516.00	\$ 37,249.44
Michigan	105,240.00	97,299.64
Minnesota	204,084.00	161,923.09
Nebraska	28,290.00	25,587.36
Pacific Northwest	5,858.00	6,004.22
North Wisconsin	237,624.00	230,847.38
South East Wisconsin	272,682.00	225,138.54
West Wisconsin	251,040.00	185,867.82
Proceeds from Investments		19,946.51
Total to December 31, 1946		\$989,864.00
Total Collection to January 11, 1946		\$1,002,146.25

G. W. FISCHER, Financial Secretary.  
JOHN UNGRODT, Treasurer.

J. PLOCHER.

**GOLDEN WEDDING  
ANNIVERSARY**

Mr. and Mrs. Gustav Roell, faithful members of Zion Lutheran Church of West Jacksonport (Door County), Wisconsin, reached an important milestone in their married life, when they were privileged, by God's grace, to observe their golden wedding anniversary in a special service on November 10. The undersigned based his address on St. Luke 24, 28-29. As a token of gratitude to the Lord for countless blessings the couple brought a thankoffering of \$20.00 for missions and \$5.00 for the Altar Fund of their church. May the Lord graciously abide with them unto the end!

F. H. SENGER.

**DIAMOND JUBILEE OF  
ST. JOHN'S AT ST. PAUL, MINN.**

St. John's Congregation was organized May 24, 1871, as a branch of Trinity Lutheran of St. Paul, Minnesota. During Jubilee week, October 27-November 3, 1946, three sons of the congregation: K. Plocher, O. Naumann, and R. Mueller, preached the Word. On Reformation Day Prof. A. Schaller of our Seminary spoke fitting words to "the children of the Reformation." The following pastors served the congregation during the seventy-five years: J. Sieker, 1871-72; W. Streissguth, 1872-80; O. Hoyer, 1880-84; C. Gausewitz, 1885-1906; J. Plocher, 1906; O. Naumann, 1946. During all these years the congregation fostered Christian education of the children by maintaining a Christian day school.

In looking back the congregation holds many milestones of special grace and mercy with the inscription: "Hitherto hath the Lord helped us." These occasions were remembered with great thankfulness.

The future is in the Lord's keeping the congregation founded on the conservative interpretation of the Gospel, wishes to continue in the service of her Lord and Master Jesus Christ and enjoy His blessings. To God alone be glory!

**NOTICE**

Pastor Gerold Hoenecke having resigned from the editorial staff of the *Gemeindeblatt*, Pastor Raymond Huth has been duly appointed as his successor.

JOHN BRENNER.

**CALENDAR OF CONFERENCES**

**RHINELANDER PASTORAL CONFERENCE**

Place: Zion Lutheran, Rhinelander, Wisconsin.  
Time: January 13, 1947, Communion Service, 10:00 A. M.  
Round Table discussion on Wisconsin Synod. Sunday School lessons by pastor and teachers of Rhinelander Congregation. Preachers: L. Ristow (J. Krubsack).  
FRED BERGFELD, Secretary.

\* \* \*

**SOUTHWESTERN DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT**

Place: Grace Lutheran, Benton Harbor, Michigan.  
Time: January 14-15, 1947.  
Essays: Scouting in the Light of Holy Scripture; Romans 16, 17.  
Preacher: W. Westendorf (A. Fischer).  
C. J. KIONKA, Secretary.

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**FOX RIVER VALLEY CONFERENCE**

The pastors of the Fox River Valley Conference will meet at St. Peter's Ev. Lutheran Church of Sawyer, Sturgeon Bay, Wisconsin, on January 22 and 23, 1947. On the first day of conference sessions begin at 10:00 A. M. The Rev. Theo. Baganz is the host pastor.

Evening Communion Service: D. Brick, speaker; M. Croll, substitute speaker.

Old Assignments: Study of Church Symbols (continued), M. Croll; Free Will and Conversion, F. Kneueppel; Isagogics on Joel, M. Croll; the Hand of God in the Fulfillment of the Old Testament Prophecy, E. Lehninger; the Relation Between the Mission Congregation, its Pastor, the Mission Board, the District President, and the Visitor, W. Zink.

New Assignments: Exegesis of Romans 8, 24-30, S. Johnson; Exegetical-homiletical Treatises on I Kings 19, 9b-18, W. Hoepner; Isagogics on Amos, W. Gieschen; What Stand Shall We Take Toward Veterans of Foreign Wars in the Congregation?, E. Lehninger; the Significance of the Christian Attitude During Worship, F. Kneueppel; the Status of the Lutheran in a Mixed Marriage, P. Oehlert; What Professions and Occupations Bar the Christian from Membership in the Christian Congregation?, W. Pankow.

Early announcements are kindly requested by the host pastor.

V. J. WEYLAND, Secretary.

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**ST. CROIX PASTORAL CONFERENCE**

The St. Croix Pastoral Conference will meet at Trinity Lutheran Church, St. Paul, Minnesota, A. C. Haase, pastor, on Tuesday and Wednesday, January 28 and 29, 1947, opening with Holy Communion at 9:30 A. M. Tuesday.

Essays: "Exegesis of Galatians," O. J. Naumann; "Co-operation in External," G. A. Thiele; and "Boy Scouts," G. A. Ernst.

Preacher: C. P. Kock (A. C. Haase).  
A joint meeting with the parish teachers within the conference will take place on Wednesday afternoon.

P. R. KURTH, Secretary.

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**THE MISSISSIPPI VALLEY PASTORAL CONFERENCE**

The Mississippi Valley Pastoral Conference will meet, D. v. on Wednesday, January 22, 1947, at St. Matthews Congregation at Winona. The Communion Service opens at 9:30 A. M. (Host pastor Rev. A. L. Mennicke.) The sermon will be delivered by Rev. Theo. Mueller. (Frederick Naumann, substitute.)

The papers to be heard: An exegesis on Luke 16: 1-9. A review and discussion of the "Assemblies of God." "Shall we encourage tithing?" "Sermon Criticism." An Isogogical paper on Daniel.

HERBERT NOMMENSEN, Secretary.

**DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE**

Place: Peace Lutheran, Hartford, Wisconsin.  
Time: Monday, January 13, 1947, 10 A. M.  
Essay: Buenger's "Ordination"—H. Schultz.  
Preacher: E. Pankow (W. Reinemann).  
H. A. SCHULTZ, Secretary.

\* \* \*

**NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE**

Place: St. Paul's, Saginaw; O. Eckert and O. J. Eckert, pastors.  
Time: January 30 and 31, opening at 9:00 A. M.  
Work: Doctrinal Affirmation (continued), A. W. Hueschen. Bring your copy along. Continuation of "Fundamental and Nonfundamental Doctrines," etc., O. J. Eckert; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischeke; What Is the Meaning of "Righteousness" in "Thus it becometh us to fulfill all righteousness?"; J. Vogt; The Ascension of Christ—Its Significance for Christ; Its Significance for us, Wm. Steih; What Do Our Confessional Writings Say as to the Scope of What the Law Reveals and How Should This Revelation Be Applied, Prof. A. Schultz; Exegetical and Homiletical Treatment of Luke 7, 36-50, A. W. Hueschen; Exegesis on Eph. 4, 3, G. Martin.  
Sermon: N. Maas (D. Metzger, substitute).  
Kindly announce early to O. J. Eckert.

A. SCHWERNIN, Secretary.

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**TWIN CITY MIXED PASTORAL WINTER CONFERENCE**

The Twin City Mixed Pastoral Winter Conference will meet at Trinity Lutheran Church, St. Paul, Minn., A. C. Haase, pastor, on Tuesday and Wednesday, February 4 and 5. The opening session will begin at 9:30 A. M. Tuesday.

Essayists: Dr. M. Graebner; Dr. P. E. Kretzmann; Dr. P. W. Spaude.

Holy Communion Tuesday evening at 7:30. Confessional address: H. Winter; sermon: S. E. Lee.

P. R. KURTH, Secretary.

\* \* \*

**EASTERN PASTORAL CONFERENCE**

Place: Nain' Ev. Lutheran Church, West Allis, Wisconsin.

Time: Wednesday, February 5, 1947, 9:00 A. M.  
Essay: Exegesis of Genesis 6, Pastor W. Keibel.  
Preacher: Pastor K. Lescow (Carl Leyrer).  
J. F. BRENNER, Secretary.

\* \* \*

**WEST-CENTRAL MINNESOTA MIXED CONFERENCE**

Time: February 4 and 5, beginning at 10:00 A. M.  
Place: Appleton, Minnesota (Pastor H. A. Faedtke).

Essays: 1) The Proper Interpretation of the Third Commandment; 2) The Third Use of the Law (Rule), T. Rehwaldt; 3) John the Baptist, his Life and Doctrine, A. Fellwock; 4) An Evaluation of the "Statement of the Forty-four, Chr. Albrecht; 5) A Re-examination of the Definition of Marriage, A. Gierke; 6) Religious Indifference in our Parishioners, Especially in their Attitude toward Lutherans not in Fellowship with us, S. Dorr; 7) Un-Lutheran Trends in the Lutheran Church (continued and expanded), Dr. P. Spaude; 8) Titus, Chapter 1, an Exegesis, W. Koch.

H. C. DUEHLMEIER, Secretary.

\* \* \*

**NEW ULM PASTORAL CONFERENCE**

Place: St. Paul's Lutheran School, New Ulm, Minnesota.

Time: February 12, 1947, 9:30 A. M.

Essays: Outlines for a series of Lenten Sermons, M. Schuetze; Committee Report on Bible Reading in the Public Schools, R. Janke; Selective Fellowship, E. Schaller.

Preacher: F. R. Bliedernicht (M. Albrecht).

W. FRANK, Secretary.

**WATERTOWN AND VICINITY TEACHERS' CONFERENCE**

February 7, 1947

Morning Sessions

Upper Grades

9:00-9:10—Devotion.  
9:10-9:40—Catechism: The Attributes of Christ, W. Tetting.

9:40-10:05—Language: A Letter of Application, C. Finup.

10:05-10:25—Discussion.

Lower Grades

9:00-9:10—Devotion.

9:10-9:40—Catechism: Introduction to the Commandments, M. Lillegard.

9:40-10:05—Spelling: Introducing New Words, L. Fenske.

10:05-10:25—Discussion.

10:25-10:35—Recess.

Joint

10:35-11:15—Major Causes of Reading Disability, G. Pape.

11:15-11:50—Business.

Afternoon Session

1:30-2:30—Developing the Technique of Questioning, O. Kolb.

2:30-2:45—Singing.

2:45-3:30—The Role of the School Library, Prof. E. Schroeder.

Substitute: An Approach to the Sciences in General and Its Application to Physics and Chemistry, Prof. Paul Eickmann.

VALBORG NESSETH.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

Pastors

Molkentin, Karl F., in St. John's Church, Mancos, Colorado, and Trinity Church, Cortez, Colorado, by Carl Lawrenz; New Year's Day, January 1, 1947.

Hanke, Arthur, was installed as pastor of First Ev. Lutheran Church, Minnesota City, Minnesota, by Rev. Herbert Nommensen on the fourth Sunday in Advent, December 22, 1946. Pastor Hanke will serve this field in conjunction with his field at Town Norton, Minnesota.

Hoenecke, G., in St. John's Church, Sleepy Eye, Minnesota, by Carl L. Schweppe, assisted by R. Hoenecke and V. Voecks, third Sunday in Advent, December 15.

**ACKNOWLEDGMENT AND THANKS**

A donation of \$400.00 for Church Extension Fund of the Wisconsin Synod has been given by Mr. Fred Busse at the request and in the memory of his mother, Mary Busse, who died in 1934 at Appleton, Minnesota. They were members of the Missouri Synod, Evangelical Lutheran Church at Appleton, Minnesota, Rev. Paul Gierke, pastor.

H. R. KURTH, Treasurer.

**CHANGES OF ADDRESS**

Pastors:

Molkentin, Karl F., Cortez, Colorado.  
Rupp, E. C., 11250 Wayburn, Detroit 24, Michigan.  
Froehlich, E., Pickett, Wisconsin.  
Albrecht, Wm., 1118 Center Street, New Ulm, Minnesota.

**MISSION FESTIVALS**

Fifteenth Sunday after Trinity

St. John's Church, Firth, Nebraska.  
Offering: \$275.15. E. F. Hy. Lehmann, pastor.

Seventeenth Sunday after Trinity

Martin Luther Church, Oshkosh, Wisconsin.  
Offering: \$396.56; Sunday School, \$40.00; total, \$436.56. Harold O. Kleinhans, pastor.

Twenty-first Sunday after Trinity

Zion Church, Fort Morgan, Colorado.  
Offering: \$108.21. R. Unke, pastor.

**NORTHERN WISCONSIN DISTRICT**

**Fox River Valley Conference**

July, August, September, 1946

Reverend	Budgetary	Non Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,100.00	\$
Weyland, V. J., St. Paul, Angelica.....	335.30	
Hallemeier, D. E., Bethany, Appleton.....	92.46	
Ziesemer, R. E., Mt. Olive, Appleton.....	880.65	

Lehninger, Ernst, Riverview, Appleton.....	100.70
Johnson, S., St. Matthew, Appleton.....	202.03
Brandt, F. M., St. Paul, Appleton.....	1,000.00
Masch, John, Immanuel, Black Creek.....	124.71
Kuether, W. A., St. Peter, Carlton.....	
Werner, A., St. John, Center.....	137.85
Gieschen, Walter, Immanuel, Clayton.....	44.55
Franzmann, Gerhard, St. Paul, Dale.....	343.00
Thierfelder, F., St. John, Dundas.....	420.37

Henning, Carl, Trinity, Ellington.....	225.26
Hinenthal, E., Imanuel, Forestville.....	
Hoepner, Walter, St. Peter, Freedom.....	46.72
Krueger, E. H., First Ev. Lutheran, Green Bay.....	200.00
Voigt, A. W., St. Paul, Green Bay.....	259.70
Croll, Melvin W., St. Paul, Greenleaf.....	
Gieschen, Walter, Immanuel, Greenville.....	159.06
Weyland, V. J., Friedens, Hartland.....	383.80
Wicke, Harold, Bethlehem, Hortonville.....	455.88
Senger, F. H., Zion, Jacksonport.....	201.25
Croll, Melvin W., Bartholomew, Kasson.....	130.50
Oehlert, Paul Th., Trinity, Kaukauna.....	332.19
Zink, Waldemar F., Immanuel, Kewaunee.....	
Erick, Delmar C., Mt. Calvary, Kimberly.....	156.52
Kahrs, H. A., Immanuel, Maple Creek.....	90.00
Knueppel, F. C., Salem, Nasaupsee.....	443.47
Pankow, W. E., Emanuel, New London.....	781.44
Baganze, Theo., St. Peter, Sawyer.....	
Henning, Carl J., St. Paul, Stephenville.....	71.24
Kahrs, H. A., Grace, Sugar Bush.....	500.00
Henning, Otto C., St. John, Valmy.....	128.24
Reier, F. A., Immanuel, Waupaca.....	100.00
Struck, Gerhardt, St. John, Wrightstown.....	134.05

Conference Total .....\$ 9,580.74

**Lake Superior Conference**  
July, August, September, 1946

Eggert, Paul C., Friedens, Abrams.....\$	12.00	\$
Fuhlbrigge, W. G., St. Matthew, Beaver.....		
Eggert, Paul C., St. Paul, Brookside.....	84.15	
Kuschel, Bernard G., St. Mark, Carbondale, Mich.....	62.00	
Fuhlbrigge, W. G., Trinity, Coleman.....	208.45	
Pope, Reinhart J., Grace, Crivitz.....	20.00	
Tiefel, Geo., Zion, Crystal Falls, Mich.....	170.85	
Kuschel, Bernard G., Holy Cross, Daggett, Mich.....	105.00	
Lutz, W. F., Salem, Escanaba, Mich.....	273.90	
Zaremba, Theo., St. John, Florence.....	59.50	
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	196.50	
Roepke, W., St. Paul, Green Garden, Mich.....	425.92	
Schlavensky, Norman, St. John, Grover.....	7.83	
Dobratz, Franklin C., Trinity, Hermansville.....	70.63	
Schabow, Alvin, St. Paul, Hyde, Mich.....	114.65	
Krug, Clayton, Our Savior, Lena.....		
Eggert, Paul C., St. John, Little Suamico.....	56.80	
Hillmer, S., St. Peter, Manistique, Mich.....	405.71	
Gentz, A. A., Trinity, Marinette.....	51.59	
Roepke, W., Trinity, Marquette, Mich.....	245.78	
Thurow, Theodore, Christ, Menominee, Mich.....	416.00	
Geyer, K., Zion, Peshtigo.....		
Dobratz, Franklin C., Grace, Powers-Spalding, Mich.....	64.05	
Hoffmann, Theo., St. Martin, Rapid River, Mich.....	6.00	
Zarling, Fredric H., Emanuel, Sault Ste. Marie, Mich.....	269.13	
Tiefel, Geo., St. Peter, Stambaugh, Mich.....		
Zaremba, Theo., St. Paul, Tipler.....		

Conference Total .....\$ 3,306.04

**Manitowoc Conference**  
July, August, September, 1946

Siegler, Victor, Trinity, Brillion.....\$	1,582.10	\$
Braun, M. A., Parochie, Cleveland.....	695.11	
Schwartz, H. Marcus, St. Peter, Collins.....	875.00	
Stuebs, Arden, Immanuel, Eaton.....	10.50	
Stuebs, Arden, Christ, Fontenoy.....	102.20	
Pusshel, Henry E., St. John, Gibson.....	76.51	
Schink, W. F., St. Peter, Haven.....		
Kuether, H. A., St. Paul, Town Herman.....	298.58	
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	16.01	
Grunwald, Harold O., Trinity, Kiel.....		
Geiger, Adalbert F. W., Trinity, Liberty.....	399.31	
Grunwall, Harold O., Zion, Louis Corners.....		
Roekle, Armin, Bethany, Manitowoc.....	564.00	
Koeninger, L. H., First Ev. Lutheran, Manitowoc.....	1,221.50	
Koch, Henry, Grace, Manitowoc.....	106.37	
Gieschen, Paul J., St. John, Maribel.....	921.90	37.00
Zell, Ed., St. Peter, Mishicot.....	283.85	
Froehlich, E., Zion, Morrison.....	58.00	
Kionka, Ed. H., St. John, Newton.....	490.33	
Kionka, Ed. H., St. Paul, Newton.....	103.25	
Thurow, Carl M., St. Paul, Pine Grove.....	119.05	
Eckert, Harold H., St. John, Reedsville.....	268.59	32.50
Zell, Ed., Rockwood Lutheran, Rockwood.....	156.60	
Ehlke, Roland, St. John, Sandy Bay.....	82.31	
Thurow, Carl M., Immanuel, Shirley.....	401.32	
Pusshel, Henry E., St. John, Two Creeks.....	290.07	
Haase, W. F., St. John, Two Rivers.....	156.89	

Conference Total .....\$ 9,057.95 \$ 69.50

**Rhineland Conference**  
July, August, September, 1946

Ristow, LeRoy, Friedens, Argonne.....\$	49.15	\$
Bergfeld, Fred, Bethany, Bruce Crossing, Mich.....		
Ristow, LeRoy, St. Paul, Crandon.....	56.14	
Krubsack, J., Christ, Eagle River.....	5.00	
Weyland, F. C., St. John, Enterprise.....	112.15	
Ristow, LeRoy, Christ, Hiles.....	10.37	
Raetz, F. W., St. John, Laona.....		
Weyland, F. C., Grace, Monaco.....	16.50	
Scharf, Erwin, Zion, Rhineland.....	823.11	
Weyland, F. C., Starks.....		
Krubsack, J., Grace, Three Lakes.....		
Raetz, F. W., Trinity, Wabeno.....	76.00	

Conference Total .....\$ 1,148.42

**Winnebago Conference**  
July, August, September, 1946

Engel, Armin L., St. John, Caledonia.....\$	106.90	
Strohschein, Walter, Immanuel, Campbellsport.....		
Strohschein, Walter, Trinity, Dundee.....	445.91	
Schneider, A. E., St. John, E. Bloomfield.....		
Wojahn, W. A., St. Paul, Eldorado.....		
Wojahn, W. A., St. Peter, Eldorado.....	156.57	
Reim, R., Redeemer, Fond du Lac.....	385.77	
Pieper, G., St. Peter, Fond du Lac.....		
Behm, E. G., St. John, Forest.....		
Behm, E. G., St. Paul, Forest.....		
Warnke, Hugo, Friedens, Green Lake.....	50.83	
Kanless, G., St. Luke, Kewaskum.....	118.01	
Sommer, Orvin A., Zion, Kingston.....	219.93	
Wadzinski, Wm., St. Paul, Manchester.....		
Kobs, Geo., St. John, Markesan.....	1,090.00	
Wadzinski, Wm., St. Paul, Marquette.....	24.41	
Hartwig, Paul L., Trinity, Mears Corners.....	79.25	
Hartwig, Wm. J., Immanuel, Mecan.....		
Bergmann, P. G., Trinity, Menasha.....	399.50	
Hartwig, Wm. J., St. John, Montello.....		
Hartwig, Paul L., Martin Luther, Neenah.....	141.91	
Schaefer, Gerhard A., Trinity, Neenah.....	1,074.36	
Wichmann, W. F., St. Paul, North Fond du Lac.....	215.26	
Dowidat, John, St. Luke, Oakfield.....	103.80	
Hoyer, O., Zion, Town Oniro.....		
Schlueter, E. Benj., Grace, Oshkosh.....	438.87	
Mittelstaedt, T. J., Immanuel, Oshkosh.....	102.00	
Kleinhaus, Harold O., Martin Luther, Oshkosh.....		
Siegler, O., Grace, Pickett.....		
Warnke, Harold, St. John, Princeton.....	487.10	
Engel, Armin L., Zion, Readfield.....	517.20	
Oehlhafen, W. J., Trinity, Red Granite.....	116.34	
Ziesemer, Richard, Zion, Ripon.....	65.50	16.00
Sommer, Orvin A., St. John, Salemville.....	112.00	
Oehlhafen, W. J., St. Paul, Seneca.....	173.95	
Schulz, J., Zion, Van Dyne.....		
Redlin, T. W., Friedens, Wautoma.....		
Habeck, Irwin J., St. Peter, Weyauwega.....	1,606.63	
Engel, Armin L., St. Peter, Winchester.....	180.74	
Hoyer, O., St. Paul, Winneconne.....	134.25	

Conference Total .....\$ 8,532.99 \$ 16.00  
Miscellaneous .....8.00

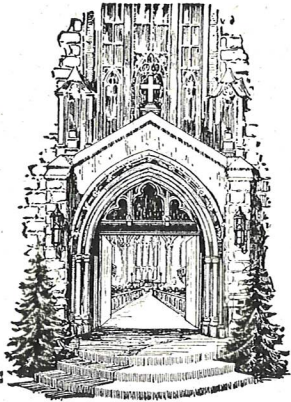
District Total .....\$ 31,626.14 \$ 85.50

**Memorial Wreaths**  
July, August, September, 1946

In Memory of	Reverend	Amount
Louis Albert.....	Rev. E. Walther, Wisconsin Rapids	\$ 8.00
Fred Baerwald.....	W. E. Pankow, New London	4.00
Mrs. Frank Bauman.....	Norman Schlavensky, Grover	4.00
Mrs. Amelia Beldin.....	Benj. Schlueter	2.00
Mrs. E. Borchert.....	W. Roepke, Marquette, Mich.	7.00
Mrs. E. Borchert.....	W. Roepke, Green Garden, Mich.	5.00
Mons. Borreson.....	P. Th. Oehlert, Kaukauna	1.00
E. Brickman.....	W. Roepke, Marquette, Mich.	3.00
Miss Myrtle Buboltz.....	Melvin W. Croll, Kasson	15.50
Mrs. Martin Conradt.....	W. E. Pankow, New London	6.00
Mrs. John Finck.....	A. E. Schneider, E. Bloomfield	4.00
Minnie Gaulke.....	Karl F. Toepel, Algoma	33.00
Mrs. Clara Glander.....	L. H. Koeninger, Manitowoc	13.50
Mrs. Herman Groelle, Jr.....	L. H. Koeninger, Manitowoc	3.00
Mrs. August Haman.....	Wm. F. Lutz, Escanaba, Mich.	5.00
Mrs. Louis Hansen.....	Harold Wicke, Hortonville	1.50
Mrs. Fred Hartwig.....	Norman Schlavensky, Grover	8.00
Wm. Hagewald, Jr.....	W. E. Pankow, New London	1.00
Mrs. Emilie Heimke.....	W. G. Haase, Two Rivers	5.00
Mrs. Wm. Heimke.....	Paul Th. Oehlert, Kaukauna	5.00
August Hersekorn.....	E. Benj. Schlueter, Oshkosh	2.00
Mrs. Herman Herzfeldt.....	G. Franzmann, Dale	18.00
Mrs. Houle.....	W. Roepke, Green Garden, Mich.	10.00
Amelia Humke.....	Karl F. Toepel, Algoma	2.00
Henry Huwig.....	Victor J. Siegler, Brillion	5.00
John Kasper, Sr.....	E. Benj. Schlueter, Oshkosh	28.50
Eugene Kipp.....	W. G. Haase, Two Rivers	4.00
Mrs. Augusta Koch.....	Theo. Thurow, Menominee, Mich.	13.00
Pastor P. Koehler.....	H. Marcus Schwartz, Collins	1.00
T. Kubichek.....	Karl F. Toepel, Algoma	12.00
Roger Kusserow.....	W. E. Pankow, New London	1.00
Ed. F. Lemke.....	E. Froehlich, Greenleaf	38.00
Pvt. John Lemke.....	Paul Th. Oehlert, Kaukauna	6.00
August Lippert.....	L. H. Koeninger, Manitowoc	21.00
Mrs. August Lippert.....	L. H. Koeninger, Manitowoc	23.00
Mrs. Wm. C. Miller.....	I. J. Habeck, Weyauwega	2.00
Mrs. Hugo Muehlbach.....	Victor J. Siegler, Brillion	11.50
Wm. Newmann.....	L. H. Koeninger, Manitowoc	5.00
Mrs. W. Oliver.....	W. G. Haase, Two Rivers	3.00
Mrs. Froni Otto.....	R. D. Ziesemer, Ripon	5.00
George Pingel.....	F. M. Brandt, Appleton	9.00
Alb. Ponath.....	K. F. Toepel, Algoma	11.00
Theo. Reinert.....	Armin Engel, Winchester	3.00
Mrs. Ernst Ritschke.....	A. E. Schneider, E. Bloomfield	34.00
Elmer Rohloff.....	W. E. Pankow, New London	24.10
Mrs. Frank Rosenberg.....	J. D. Krubsack, Eagle River	5.00
Robert Schei.....	L. H. Koeninger, Manitowoc	6.00
Otto Schmidt.....	W. G. Haase, Two Rivers	5.00
Mrs. Fred Schneider.....	H. Marcus Schwartz, Collins	4.00
Mrs. Henry Schumacher.....	Paul C. Eggert, Abrams	12.00
Mrs. Anna Schweitzer.....	F. H. Zarling, Sault Ste. Marie, Mich.	6.00
John Timker.....	K. F. Toepel, Algoma	5.00
Lucille Ulrich.....	W. G. Haase, Two Rivers	2.10
Harry F. Wilmann.....	W. G. Haase, Two Rivers	1.00
Mrs. C. Wm. Zick.....	I. J. Habeck, Weyauwega	6.00

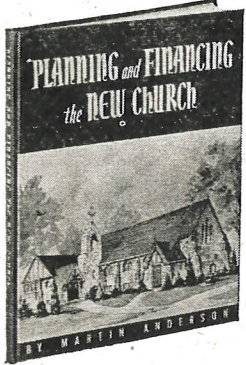
Total .....\$478.70

GERALD C. HERZFELDT, Treasurer.



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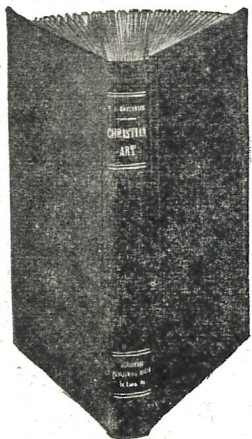


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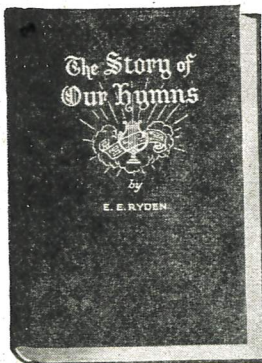
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