

The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

Milwaukee, Wisconsin

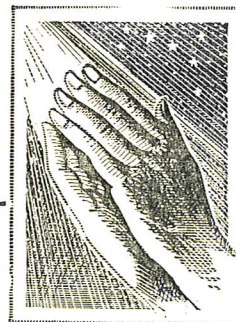
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O give thanks unto
the Lord; for He is
good; for His mercy
endureth forever.

Ps. 106:1.



REMEMBER YOUR GOD

Psalm 78, 34. 35

THANKING comes from the same word root as thinking. In order to really thank God we must think, we must ponder, we must remember. Two things we are to remember about our God, the two things which the Israelites, of whom our text speaks kept forgetting, the two things which also you and I must be taught over and over to remember: our need of God's grace, His grace for our need.



Your Need Of God's Grace

Israel Would Not Remember The entire Old Testament account of God's chosen people is a story of blind and stubborn pride. In vain did God seek to teach His people the wisdom of recognizing their great need of His help, their dependence upon His grace. When the Israelites were helpless slaves of Pharaoh in Egypt God led them out with His mighty arm. When they came to the Red Sea, with Pharaoh's army following hard upon them, God parted the waters for them but let the Egyptian host be engulfed. As they wandered through the barren wilderness He supplied them miraculously with food and water. When the Amalekites threatened their defenseless host God gave them the glorious victory. "In the daytime also He led them with a cloud, and all the night with a light of fire." Did they learn their lesson of humility, their lesson of dependence on God's grace? Most of them simply received God's kind blessings as a matter of course and in renewed discontent longed for more things.

Not Even Amidst Disasters Then God used sterner measures and let disasters

come upon them: plagues as they gorged themselves on the meat which He had so

wonderfully provided for them; defeat at the hand of the Canaanites, whose land they had refused to go out and possess in trust upon God's promises; fiery serpents as they murmured over their lot in the wilderness. On such occasions the people at last began to remember: "When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their rock, and the high God their redeemer." In the midst of disaster they began to come to their senses, to see their unworthiness, their dependence on God's grace. Yet the change did not last. "For their heart was not right with him, neither were they steadfast in his covenant." As soon as God's mercy brought an end to one of these great misfortunes those who still survived again promptly forgot their confession of humility and their pledge of faithfulness; they drifted back to the familiar ways of stubborn and rebellious pride. With most of them God's teaching amidst kindness as well as sternness was in vain.

Let Us Remember May the story of Israel which the Psalmist called to our mind teach us, whose flesh is likewise blind, stubborn, and proud, to remember our great need of God's grace. Let us not simply take His rich blessings for granted and in stubborn discontent lust for ever more things. Amidst the many divine blessings for body and soul which we are enjoying let us remember our need, so that it may not become necessary for God to use sterner measures to impress it upon us. Yet if we should insist on forgetting our need of God's grace, the greatest blessing that could come to us would be this that God would use whatever stern means are required to bring us to our senses.

We Need God's Temporal Gifts What presumptuously to imagine that you could get along without God's grace.

Rightly do we confess in the First Article: "I believe that God has made me

with all creatures, giving me my body and soul, eyes, ears and all my members, my reason and all my faculties; and that He still preserves me; therefore richly and daily providing clothing and shoes, meat and drink, house and home, wife and children, land, cattle, and all my goods, and all that I need to keep my body and life; defending me against all danger, and guarding and protecting me from all evil. And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all of which it is my duty to thank and praise, and to serve and obey Him. This is most certainly true." It most certainly was true also during this past year of our life.

Even More His Spiritual Grace

It is our sinfulness above all which should show us our great need of God's grace. If we recognize our sinful nature, our daily failure in doing what alone is holy and pleasing in God's sight, if we face the message of God's Word concerning the wages of sin in this life and in the next, we cannot but realize our helplessness, our need of God's help, of His Savior's help above all. We have nothing where-with we can excuse our sins or wipe them out. Our only hope in this helplessness of sin is this that God invites us to His grace in Christ, that He invites us to

say: "Just as I am, without one plea but that Thy blood was shed for me and that Thou bidst me come to Thee, oh Lamb of God, I come, I come." Yet to come thus to Christ in faith we again need God's grace of His Holy Spirit. We rightly confess: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him."



(Continued on page 373)

Editorials

Thanksgiving 1947 As the time of our national Thanksgiving Day approaches once again the thoughts of every Christian in the land center on Him who from His heaven gave us rain and sunshine and fruitful seasons filling our hearts with food and gladness. "And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me." So we confess in Luther's explanation of the first Article. We have learned this, memorized this in our childhood. At first without very much thought as to its meaning. Later the meaning of these words were explained to us and we began to grasp a little of their import. As we grew older and encountered some of the experiences of life, these words made a profound impression on us; and each year that is added to our life this impression becomes more solemn. Slowly we repeat the words as we ponder — *"therefor richly and daily providing clothing and shoes, meat and drink, house and home, wife and children, land, cattle, and all my goods, and all that I need to keep my body and life; defending me against all danger, and guarding and protecting me from all evil;"*

In our mind, it seems, we make a brief pause after these words. The next words fill us with holy awe, *"And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me."* Mentally we repeat it, slowly, humbly, penitently, **"without any merit or worthiness in me."** All this, all this, God has given us, yea richly and daily, all; yea, more, much more, than I need to keep my body and life. And who am I? What have I done that God should deal so bountifully with me and mine? It is this reflection that brings forth the blush of shame. The Christian knows only too well how much and how often he grieved the merciful Father with his sins and transgressions each day, each hour of his life and with Paul confesses, "I know that in me, that is, in my flesh, dwelleth no good thing," and yet — all this God has done and does for him! This humbles him. This brings him to a realization of the import of the words, Romans 8, 32: "God spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things." This is the basis of God's *"Fatherly, divine goodness and mercy."* It is the redemptive work of our Savior, the Son of God. His work for us made the mercy of God possible. For His sake the Father in heaven looks down upon us in grace and mercy and grants us "all that we need to keep our body and life." While we on our part deserve nothing but wrath and punishment, "the blood of Jesus Christ, His Son, cleanseth us from all sin." Through Him we are the beloved children of God for whom God provides so bountifully. That is the key-note of a Christian's thanksgiving.

* * * *

"Religion On The Bandwagon" That recently was the title of a long article in the *Christian Century* to show how low some churches have

sunk in their craze to attract the crowds and to impress the world. We take the liberty to set down here some quotations from this expose.

"Religion is now on the bandwagon. Replete with sex appeal, soothing syrup, money and noise, it is putting on what it hopes will pass as a great show. Though it boasts 'the old-fashioned gospel,' it nevertheless appropriates the latest technological and promotional methods.

"One of the schemes now often used is the great rally which is often held in the biggest auditorium in town or in an out-of-doors stadium. Sometimes the rally begins with a parade. A recent parade of this nature which I witnessed was headed by a color guard with flags flying. It was followed by some baton twirlers or majorettes with bare legs and skirts about as short as the law allows. Since the meeting and the parades had been announced as 'one of the greatest testimonies to Jesus Christ this section has ever seen,' the three powerful appeals of religion, patriotism and sex were combined from the start. The charming majorettes were followed by a band playing lively tunes. Behind the band marched a group of the conservative clergy, some of whom looked a little uncomfortable in making this new type of witness to their Savior! They were followed by assorted laymen who were footing the bill, a group of young people, another section of baton twirlers, a second band and a group of uniformed young people who belonged to a local religious organization. — A large crowd followed and entered the stadium. On a flagpole the organization flag was flying above the stars and stripes."

Then follows a description of the rally or service itself, which gave the impression to the onlooker that "religion is whoop-la." Though this is a description of an actual happening, we all know that this is an extreme case but it does show the trend in the visible church in its craze for publicity and desire to make an impact upon the unbelieving world. And the author of the article is undoubtedly correct that "conservatives" are more guilty of this bad taste than liberals. Many of them do not hesitate to borrow the promotional methods of the theater and sometimes even employ professional advertising agencies to put their project across. They are relying on all sorts of human props.

The appeal is to the flesh. They promise the flesh something seemingly in the endeavor to save the soul. But if you appeal to the flesh, the heart will remain closed to the spiritual.

In our own Lutheran Church the craze for publicity is steadily becoming more apparent, though its advocates insist that it must be "dignified" publicity. The trouble is that publicity is seldom dignified. Much of it cheapens the Church and its message in the eyes of the general public.

The large rallies and promotional schemes seldom remain purely religious but somehow are often flavored with a show of patriotism. The flag always seems to be in the foreground

and dims the cross. We ourselves have seen the color guards. One gets the impression that such people are suffering from an inferiority complex, that they are afraid that the general public suspects them of disloyalty to the flag and that the patriotism of our church must be demonstrated by such exhibitions if it is to amount to something in the world. There seems to be a fear to do in a clean-cut manner what Jesus says: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." They feel the necessity of combin-

ing their Christian message with an avowal of allegiance to the flag.

It often seems that those who stress church publicity are the most mission-minded, have the greatest passion for souls and that they are getting results. But the results which the eye sees are not always the results which God wants. The entire subject of church publicity needs careful rethinking in the light of Scripture in our day. St. Matthew quoted the prophet as predicting that the Savior would not make a public clamor: "He shall not strive nor cry."

I. P. F.

PURGATORY

Why We Reject This Dangerous Error

IN our previous study we quoted from the book of Cardinal Gibbons, *The Faith Of Our Fathers*. We did not repeat the full title of the chapter on Purgatory (Chap. XVI). It is: *Purgatory, and Prayers for the Dead*.

Cardinal Gibbons had a good reason for coupling these two matters under one head. He needed a proof text from the Scriptures for Purgatory, but there is not any. Purgatory is not mentioned in the Scriptures by name, it is not described under some other name, it is not used for exhortation, for comfort, for warning, in short, it is not referred to any where in any manner. But if you couple the matter of praying for the dead with the idea of Purgatory, then you can find a passage, though not in the Bible itself, at least in one of the Apocrypha, in the Second Book of Maccabees, which commends prayers and sacrifices for the dead, to the amount of two thousand drachms. Thus one error is needed to support the other.

Concerning prayer for the dead we find no command, no instruction, no promise, no example in the canonical books of the Bible. Pious people, mentioned in the Scriptures, lamented their dead, as did, for instance, Abraham when Sarah died, as did Mary and Martha when their brother Lazarus died. But never are we

told that they offered up prayer for their departed ones. We today thank God for all the blessings that He bestowed on the dead during their sojourn here on earth. We praise Him especially that He brought them to faith and preserved them in faith to the end. We petition Him that He grant to the body a peaceful rest in the grave, and that He may finally fulfill His promise of a glorious resurrection unto life everlasting both to the departed ones and to us together with them. More we cannot, and dare not, do, for death terminates the time of grace. "It is appointed unto men once to die, but after this the judgment" (Heb. 9, 27).

Purgatory and Justification

We quote the modern Catholic theologian Bartmann for a definition of Purgatory. He says: There is a Purgatory, that is, a state of moral purification in which the souls which are not yet quite pure are purged by means of punishments, and made fit for heaven.

The Council of Trent in its sixth session, January 13, 1547, adopted 33 canons on Justification. Canon XXX reads: "If any one saith that, after the grace of justification has been received, to every penitent sinner the guilt is remitted and the debt of eternal punishment is blotted out in such wise that there remains not any debt of temporal punishment to be discharged either in this world or in the

next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him): let him be anathema.' And in the twenty-second session, September 17, 1562, it added the following remark: "Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ and who are not as yet fully purified, is it (namely, the Mass) rightly offered, agreeably to the tradition of the apostles" (chap. II).

Accordingly, Purgatory plays an important role in the justification of a sinner. Justification, according to the Scriptures, is the forgiveness of sins. Concerning the forgiveness of sins we confess in our Small Catechism, in the question about the benefit of going to Communion: "Where there is forgiveness of sins, there is also life and salvation." No, say the Catholics, forgiveness of sins alone is not enough, you must also work out a purification of your heart from all remnants of sin. We quote Canon XXIV on Justification: "If any one saith that the justice received is not preserved and also increased before God through good works . . . let him be anathema." Purgatory serves this process of purification, and thus helps a man to get ready for heaven.

A Faith-Destroying Error

Thus Purgatory is part and parcel of a system that teaches salvation by works.

God will help the sinner a little on his way by pouring the quality of love into his heart; but then the sinner must use it properly by doing meritorious works, in order to earn an increase of grace. If he fails in any way, then he must make good his shortcomings by submitting to punishments which the priest imposes. If he does not finish his punishments here on earth, then whatever may be left at the moment of his death must be suffered in Purgatory until he is completely purified.

This doctrine of work-righteousness drove Luther to despair.

Luther on Purgatory

In 1519 Luther met the Catholic Dr. Eck in a debate at Leipzig. He was then still ready to concede that there is a Purgatory, but contested the hypotheses regarding the state of the souls in Purgatory, which were being preached as though they were articles of faith. He contended that the Scriptures nowhere mention Purgatory, and by thoroughly analysing the passage that had been cited in proof of the theory he upheld his claim that the doctrine of Purgatory has no scriptural foundation.

This way a very unsatisfactory position: to admit on the one hand that there is a Purgatory, while on the other there is not a shred of evidence to be found in the Scriptures for its existence.

In 1530 Luther published a retraction concerning Purgatory. In this treatise he relentlessly exposes the errors of his opponents. He takes up all the passages, one after the other, and shows point for point how shamefully the advocates of Purgatory had distorted the text. He concludes with a warning that everybody be on his guard against the papacy with its Purgatory. For whoever consents to the workings of the papacy must shoulder the responsibility for all the abominations, blasphemies, lies, murders, and deceptions that are connected therewith, even of all the innocent blood that was spilt on earth, beginning with Abel. For it is all one mass, one body, one spirit, one will, one example of all holy murderers. — At the close he announced that he would have more to say on the matter in an article on the Mass.

We close our brief study with a quotation from the Smalcald Articles of 1536: "In addition to all this, for dragon's tail (the Mass) has begotten a numerous vermin-brood of manifold idolatries. First, Purgatory. Here they carried their trade into Purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls' Day, by soul-baths, so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore Purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article, namely, that only Christ, and not the works of men, are to help (to set free) souls."

J. P. M.

REMEMBER YOUR GOD

(Continued from page 370)

God's Grace For Our Need

Not Like Israel As we realize our helplessness and insufficiency and thus remember our need of God's grace we shall also want to remember God's grace for our need. God Himself would move us to remember with joyful, thankful faith that He has help sufficient to meet our every need. It should deeply grieve us and displease us when in Holy Writ we read how the Israelites failed to remember this, when we read of their ever-recurring lack of faith in God's grace. God freed them from Egyptian bondage with wondrous miracles, yet they wailed in despair at the Red Sea. He promised to let them possess the Land of Canaan and let His Presence go before them, yet they trembled at the rumor of giants in the land. He made a special covenant with Israel that they should be His people, He promised to raise up a Savior out of their midst to give them and all people eternal salvation, He constantly impressed this promise upon them by the ritual of sacrificial lambs; still Israel failed to trust in His grace. How sad that only in dire visitations most of them turned to God for gracious help, and then only in the

beggarly desire to have what God might give them.

How sad if we, too, should be turning to Him only in utter extremities, and then only with the thought of bribing His favor with frantic promises. With humble and contrite trust, with joyful, thankful faith, let us remember that God is our rock and the high God our Redeemer. Many divine blessings, temporal and spiritual, there have been also in our lives during the past year which warrant moving us to such faith and trust as we see them in the light of God's Word. Let us hold them before our souls, these many blessings which came to us in our church, in our state, in our home, in our personal life.

God Is Our Rock and Our Redeemer The rich promises of His eternal Word ever stand to move us to a

firm and joyful faith

in His grace for our every need. "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" "This is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

We might continue to fill pages with such comforting promises of Holy Writ which guarantee us God's gracious help for every need. All bid us to remember that God is our Rock and the high God our Redeemer. Even amidst sorrow, adversity, and death we can rest securely in the shadow of this sheltering Rock. The high God, our Redeemer, says to us: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." As we remember God thus in joyful faith as our Rock and Redeemer we will want to say "thank you"; we will want to say it with grateful prayers, with public worship and praise, with zeal for His kingdom expressed in cheerful gifts and labors, with truly Christian lives, lives of obedience, charity, purity, temperance, truthfulness, and love.

C. J. L.

Siftings

A German Visitor. Bishop Otto Dibelius arrived in New York recently from Berlin, where he is head of the Church of Berlin-Brandenburg. He reports that conditions in Europe are steadily growing worse, both morally and physically. The coming winter would be "perhaps the worst in our lives." The poor harvest and lack of fuel would combine to kill thousands. "In cities like Berlin nearly 2,000 die by starvation every month, and during last winter an equal number died from cold." That is the report of an eyewitness who knows. Our help is surely needed.

* * * *

Refugees Reach America. Twenty-four Estonian refugees, who spent 75 days on the Atlantic in a 43-foot fishing sloop as they journeyed from Gothenburg, Sweden, to Savannah, Georgia, arrived in New York on September 18. All but one member of the group, consisting of fourteen men, nine women and a 30-month-old boy, are Lutherans. The Estonians sailed from Gothenburg on July 2. According to Arthur Schonburg, owner of the frail vessel, they ran through gales and frequent high seas during the voyage to America via British Madeira. Several days before they landed at Savannah on September 16, the little ship's radio broke down and the group was unaware that a violent hurricane was bearing down on the South Atlantic Coast. They made port only a few hours before the storm broke in full fury. Estonia, the former home of these refugees, we will remember, is in the hands of the Russians.

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A Commendable Move. A Lutheran church in Illinois was bothered by the lack of pastors, and decided to do something about it. The church will set up a scholarship fund which will be made available in the future to any young man or young woman who may desire to make the work of the church a life call-

ing. While the financial hazard is certainly one of the lesser causes for our present ministerial shortage, nevertheless the church has done a service by removing this hazard.

* * * *

An Old, Old Story. Wavre, Belgium, was the scene of a blasphemous celebration recently. Twenty thousand Catholics gathered for a midnight mass in honor of a statue of the Virgin. The celebration marked the return to the parish of its treasured statue of the Virgin of Peace "which had been hidden during the German occupation, together with a coffer containing a fragment of the true cross. Pious belief says the relic was left in the coffer by the Mother of God nine centuries ago. . . . After the mass, seals closing the coffer were broken, and the relic was borne by priests to the parish church. Pilgrims continued to venerate the relic until the morning hours." The Catholic church has not changed!

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Where Is The Initiative? In Washington, D. C., a new publication has appeared, the *Washington Lutheran*, subsidized and published by local Lutheran laymen. Dr. G. E. Lenski comments in the *Lutheran Standard* (October 18): "The appearance of this publication means something to some of us. We interpret it to mean that there is a growing interest among Lutherans in Lutherans, especially in those of their brethren in the faith who have hitherto been kept from them by synodical divisions. Now these fences are being broken down. Some of the clergy in all Lutheran groups are helping toward this end. But the interesting thing here is that the prime movers in creating a closer fellowship and a better dissemination of the facts and of the news needed for Lutheran unity are laymen. We like the initiative of these laymen. More power to them." Dr. Lenski is apparently of the opinion that the only obstruction to Lutheran

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unity is "synodical divisions." Nothing could be a greater perversion of the truth. False doctrine keeps us apart from other Lutheran bodies, and such a separation is *demand*ed not by synodical resolution but by the Word of God. For a simple, clear statement of this truth we need but read Romans 16, 17. This unionism has not been inspired by laymen, they have been following the lead of the watchmen on the walls of Zion, the God-appointed shepherds of the people. Ezekiel 33 should be studied by all who occupy such a position.

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The Cause Of The Reformation. The late Cardinal Gibbons in a book issued in defense of Roman Catholic tenets under the title *The Faith Of Our Fathers* says: "It cannot be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation and that laxity of discipline invaded even the sanctuary." The *Lutheran* comments: "It is also an admitted deduction that had the church set about a real and thorough housecleaning, the division between Protestant and Catholic might have been largely avoided." This, it seems to us, is treading on sand. This almost reduces Luther's reformation to an external. Luther's reformation was far from that. Luther sought peace for a tortured conscience in the blood of Christ alone. His was a rebellion against the fundamental lie of the Catholic Church, that the blood of Jesus Christ His Son does NOT cleanse us from all sin. To even begin to understand the Reformation it is vital that we view it from this angle. To reduce it to an external is to change a hurricane into a breeze.

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A Worthwhile Project. The Slovak Church (Synodical Conference) is erecting a new home for Children and Old Folks on a sixty-one acre tract near Slavia, Florida. The first two units, one for orphans and the other for aged, will be constructed immediately at a cost of \$113,280. The donor of the land turned the first spadeful of soil on August 24.

THANKSGIVING

THE national holiday of Thanksgiving is at hand again. How shall we observe it?

To give thanks is a form of prayer. In our prayers we may petition God for His blessings, or we may mention blessings which we have already received and give thanks for them. In both cases we give expression to our dependence on God. When we ask Him to give us His blessings, to confer some benefit on us, to protect us from some harm or evil, we admit that we are unable ourselves to achieve this. And likewise when we gratefully enumerate blessings that we have received in the past, we again admit that if God had not given us these things we would have been without them.

Because prayer thus implies a feeling of dependence on God there are people who assume that anybody who has this feeling is thereby automatically qualified to pray, to petition God for His blessings and to give thanks. Before me lies a book on Christian Ethics which speaks of "prayer of the unregenerated" and stresses the "possibility" and "importance" of such prayer. I quote a few sentences. "To be sure, there is a possibility of prayer also before regeneration and justification, but such prayer is motivated solely by the consciousness of dependence upon God and the desire to improve one's condition. Such prayer has its place; and it is proper and necessary that one should be trained in it . . . above all by cultivating the idea itself of dependence upon God. As an educational means this kind of prayer is indispensable. . . . Even the prayers and sacrifices of the heathen may be mentioned here as a natural and necessary expression of this feeling."

When our government proclaims a national Thanksgiving Day the assumption is that every citizen can pray in a God-pleasing way and give Him thanks; and that such thanksgiving will be acceptable to Him. Is that the case?

In The Name Of Jesus

Concerning the sacrifices of the heathen, which were mentioned in the quotation above as a natural and necessary expression of the feeling of depend-

ence on God, St. Paul says very tersely: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (1 Cor. 10, 20).

Jesus is very emphatic in stating that prayer must be made in His name. In the Gospel of John, chap. 14 and 16, He mentions it five times in five different verses. "Whatsoever ye shall *ask in my name*, that will I do, that the Father may be glorified" (14, 13). "If ye shall *ask anything in my name*, I will do it" (14, 14). "Verily, verily, I say unto you, Whatsoever ye shall *ask the Father in my name*, he will give it you" (16, 23). "Hitherto have ye *asked nothing in my name*; ask, and ye shall receive, that your joy may be full" (16, 24). "At that day *ye shall ask in my name*" (16, 26).

Accordingly, only in the name of Jesus may we approach the Father, also, only in the name of Jesus may we approach Jesus Himself (see John 14, 13 and 14, above); only in the name of Jesus will our petitions be heard, only in the name of Jesus will our thanksgiving be accepted. Let us meditate on this truth according to the three articles of our Creed.

The Second Article

On Thanksgiving Day it is particularly the blessings of God according to the First Article for which our people give thanks. Yet in our study we may not begin with the First Article, because no one can evaluate the gifts of the Father properly until he learns to see them in the light of what the Son did for us.

Our sin separates us from God. It has not only aroused the anger of the holy God against us so that we must flee from Him in dreadful fear, it has torn away our hearts from God so that we cannot appraise things according to God's standard nor appreciate them correctly. To what lengths we are liable to go in our error Paul pictures in lurid colors in Rom. 1, 21ff.: "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible

man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen." — Instead of attaching our heart to the Giver, we attach it to the gift, and make this to be our God.

What greater perversion of the truth can we imagine? But that this is a fact we experience every day. Do we not feel how our heart is attached to the things of this world? How we desire them? How we work in order to acquire them? How hard we find it to part with them? How we love them? How we trust in them? Yes, we make the gifts which our Creator has given us into our gods.

Through sin we have completely separated ourselves from God. Before we can thank Him, a reconciliation must be made. And Jesus Christ, the Son of God, who was made man, redeemed us lost and condemned creatures, purchased and won us with His holy blood and with His innocent suffering and death, so that again we may live in true righteousness under Him.

The Third Article

Before we can enjoy the reconciliation to our God which Jesus won for us we must come to Jesus and believe in Him. This is something which we cannot do by our own reason or strength. Paul complains: "We preach Christ crucified unto the Jews a stumbling-block, and unto the Greeks foolishness" (1 Cor. 1, 23). "The preaching of the cross is to them that perish foolishness" (v. 18). He says that the Gospel is hid to them that are lost, because the god of this world has blinded the minds of them that believe not, so that even the bright light of the glorious Gospel of Christ, who is the express image of God Himself, can not begin to dawn in their hearts (see 2 Cor. 4, 3, 4).

As long as we are separated from Jesus through unbelief we cannot pray in His name, nor give thanks to God. It is the Holy Ghost who must teach us to call Jesus our Lord. We who do believe in Jesus our Savior have learned to do so because the Holy Spirit called us by the Gospel, enlightened us with His gifts,

sanctified and preserved us in the true faith to this moment.

Through the Spirit we have become dear children of God, we have received the adoption of sons. Now we not only are able to pray to the Father in Jesus' name: the Spirit is a Spirit of prayer who teaches us so to pray, and urges us to persevere in prayer. St. Paul says of Him: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4, 6). Just so Jesus Himself taught us to say: "Our Father which art in heaven" (Matth. 6, 9; Luke 11, 2). In this one word all our prayers may now be summed up: Abba, Father. When we present our needs to God and ask Him for His help in Jesus' name, it is: Abba, Father. Likewise, when we remember the blessings of God and offer up thanks, again it is: Abba, Father. And when we are so weak that we do not even know what to pray for and how to pray for it properly, the Spirit will make intercession for us with groanings that cannot be uttered (Rom. 8, 26).

The First Article

Having been reunited with God through Jesus, in whom the Holy Spirit taught us to believe, we are now able to evaluate correctly also the temporal gifts which our Creator graciously bestows on us. We not only recognize that we ourselves have not produced any of the things that we enjoy, nor have we done anything to merit them, so that God in giving them to us would merely be paying off a debt: we learn to speak with Paul: "We brought nothing into this world" (1 Tim. 6, 7) and with Job: "Naked came I out of my mother's womb" (chap. 1, 21). We will learn to be content with what God gives us, we will not murmur because we have not received more, nor will we envy our neighbor for his possessions or covet them.

We will understand that our Creator gave us body and soul, food and raiment, and a happy home out of fatherly, divine goodness. Just as a father finds pleasure in making gifts to his children, so God takes pleasure in bestowing His gifts on us. And we begin to grasp the great truth that God is giving us all earthly goods, not that we should waste them, or

hoard them selfishly, but that we might have something which we can give to others, to help the poor and needy, and to spread the Gospel of salvation. For just as our Father in heaven takes pleasure in doing good, so will we also who are His children and have received His Spirit. He provides us with temporal goods that by dealing them out to others we may to a certain extent experience the same joy which God has in doing good to us.

Thanksgiving Throughout The Year

From the foregoing it is evident that we observe our annual Thanksgiving Day not in the sense of paying off in a lump sum the debt of gratitude that we owe our heavenly Father. It is rather to nourish the spirit of gratitude in us by meditating on the nature and blessedness of giving thanks. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph.

5, 20). Yes, giving thanks for *all* things, even such things as for the moment may seem rather bitter to our taste; for by faith in Jesus Christ we "know that *all things* — even sufferings and infirmities — work together for good to them that love God" (Rom. 8, 28).

O that I had a thousand voices!
A mouth to speak with thousand tongues!
My heart which in the Lord rejoices
Then would proclaim in grateful songs
To all, wherever I might be,
What great things God hath done for me.

I kiss the rod, too, unrepining,
When God His chastening makes me feel,
My graces call for His refining,
The trial works no lasting ill:
It purifies and makes it known
That He regards me as His son.

O that my voice might high be sounding,
Far as the widely distant poles;
My blood run quick with rapture bounding,
Long as its vital current rolls,
And every pulse thanksgiving raise,
And every breath a hymn of praise!

J. P. M.

FROM THE COMMITTEE ON RELIEF



"Give Us This Day Our Daily Bread!"

FROM untold numbers of Christian hearts and lips this prayer ascends to the throne of God each day. That is as it should be, for our Lord gave us this petition in the Lord's Prayer which He taught His disciples to pray.

Our refugee brethren in the four zones of occupation in Germany, the members of our former Poland Mission, are also praying: "Give us this day our daily bread!" It is hardly necessary to portray their dire need. We can picture in our mind's eye the thousands of hands uplifted in this fervent plea: "Give us this day our daily bread!" What a prayer in

the face of the starvation that threatens these war-sufferers!

We know, and confidently believe, that our heavenly Father hears and answers this petition. But He does so in various ways. The very fact that He taught us to pray "us" and "our" is evidence of this. One way is that He gives daily bread to others through us. He gives some more than they need, that they may give to those who are in need.

It should not be necessary to demonstrate that the most of us have more than we need. Only a hypocrite would deny it. Now, when we pray, "Give *us* this day *our* daily bread," do we think of our suffering refugee brethren? No doubt most of us do ask the Lord to remember them also. But are we ready to say: "Here, Lord, I place myself at your disposal as an agent through whom You can give daily bread to my suffering refugee brethren?" This "us" and "our" not only places us on the receiving end, but also on the sharing end!

What are we doing about it? Our Synod is responsible for the welfare of our refugee brethren. To us God says:

"Deal Thy Bread To The Hungry!"

Even as we fold our hands to pray, "Give us," we should also open them to "deal" our bread, that is, share it.

Your Committee on Relief urges our Synod's relief program upon you. The refugees under our care number about 5,000 men, women, and children. To send just one C. A. R. E. package a month to each family constitutes an expenditure of almost \$10,000.00. And the list of addresses is constantly growing! In other words, we shall need at least \$150,000.00 to take care of our brethren until next fall.

Thanksgiving and Christmas are just before us. The one reminds us of God's material gifts; the other of His greatest

gift: His only-begotten Son for our eternal salvation. All this must move us to ask with the Psalmist: "What shall I render unto the Lord for all His benefits toward me?" Above all, thank Him in word and deed!

We plead for your contributions. Heed the special plea that is coming to you by means of a little folder in these days. Make your giving for this worthy cause a matter of habit. We are going to have to extend this aid for some time.

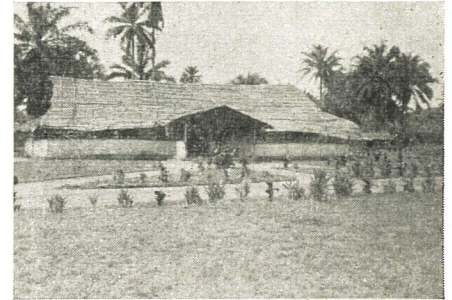
Fellow-Christian, inscribe these two divine directives indelibly upon your heart:

"Give Us This Day Our Daily Bread!"

"Deal Thy Bread To The Hungry!"

KARL F. KRAUSS, *Chairman.*

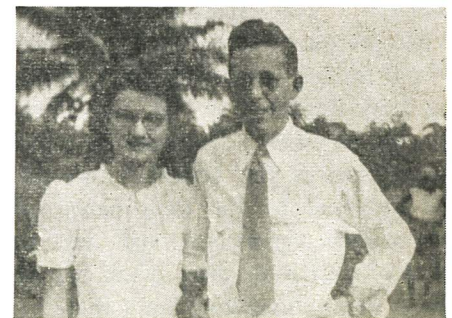
Afaha, which is located some three miles from the Obot Idim compound. The Afaha church is the largest church under Pastor Schweppe's care. Here we found the people gathered for a Holy Communion examination. Ten people approached the missionary at a time to be examined in the fundamental doctrines of the Scriptures. The examination was most thorough.



Mission House, Ukpom, Ikot Ekpene
Pastor and Mrs. N. H. Reim

"The Rev. Daniel Ekong, our native pastor, interpreted the questions and answers for us. We were much surprised to see what a wonderful working knowledge of the Efik language Pastor Schweppe has. He conversed all morning in Efik. Group after group appeared and as we looked on we had to admit to ourselves that in this mode of procedure lies a great strength for the upbuilding of a thoroughly indoctrinated Lutheran church here in Nigeria.

"When Pastor Schweppe had concluded the examination, he busied himself with those who had been instructed by the



Pastor and Mrs. N. H. Reim
Ukpom, Ikot Ekpene

teacher and the native pastor for a period of six months in the catechism preparatory to baptism. They, too, were examined most thoroughly. We were asked

AN INTERESTING REPORT FROM NIGERIA

BY PASTOR KARL KURTH, EXECUTIVE SECRETARY

THIS report of the Executive Secretary for our Nigeria Mission will interest us of the Wisconsin Synod since the report is based on his visit with three pastors of our Synod working among the natives in far-off Nigeria. The mission-

1,400 children enrolled. Ten American pastors and two native pastors are conducting the work here assisted by a great number of teachers and interpreters.

"It was my privilege to spend some time in the homes of Pastors William



Part of Congregation Assembled At Itak Ikot Akab On October 24
In Center — Karl Kurth, Executive Secretary
In Left — Mrs. N. Reim, Pastor Norbert Reim

aries are Pastors William Schweppe, Norbert Reim and George Baer.

"God has wonderfully blessed the work of the Synodical Conference in West Africa. From the unpretentious beginnings in 1935 the Lutheran Church of Nigeria now comprises 104 churches with a membership of over 12,000 souls. We have more than 70 schools with over

Schweppe, Norbert Reim and George Baer. I shall give a brief story of their work by giving you a day's happenings in the life of each. In my diary I have recorded the following for Saturday, October 4:

"We arose at 5:30 A. M. and had our breakfast at the home of Pastor William Schweppe. At 6 A. M. we drove to

to query the class. The members responded unhesitatingly and cheerfully.

"Thereafter the confirmation candidates came forward. This class, too, went through the same process. Here again we were asked to conduct an examination of this group. We were much surprised to receive the answers to our questions so quickly and correctly. The



Mrs. N. H. Reim and Orphan Baby
Three Months Old
Ukpom

class had been thoroughly indoctrinated. We asked the question, for instance: "If an unbeliever comes to the Lord's Table or one who is not a penitent sinner, does he receive the Body and Blood of Christ?" The answer was: "Yes." When we queried further: "Will such a person receive any benefit from such eating and drinking in the Sacrament?" The answer was: "No, only he who believes receives the benefit." We asked the members of the class many other fundamental questions and we were greatly amazed at their quick response. There was no guessing, but a reply based on the knowledge of the doctrines.

"During the examination it began to rain and the inside of our auto was soaked when we set out on our return trip. We shall not record our further experiences on the afternoon of that Saturday but continue with our account on

Sunday, October 5, especially the service at the above place on that Sunday afternoon. We shall copy the following from our diary: — We left Obot Idim at 2:15 P. M. for Afaha in the Hillman Jeep, an old British war auto. As already indicated the church at Afaha is under the pastorate of Missionary Scheweppe. The church has 400 communicant members and is listed as the largest church in the Ibisikpo area. When we arrived we found the church filled to capacity. All members rose when we entered. A place was assigned to us near the altar. The service began and the regular order of service was followed. We preached the sermon based on Zach. 3, 1-4, emphasizing the righteousness of Christ over against our own righteousness. The sermon was interpreted by our native pastor, Daniel Ekong.

"After the sermon followed an impressive baptismal service. 20 souls were placed into the arms of Jesus, 7 infants, 3 instructed children, and 10 instructed adults. Among the infants was listed Paul Edward, the son of the Rev. William Scheweppe. Mrs. J. Kretzmann and Pastor N. Reim were the sponsors.

"When the baptismal service was concluded the communion service followed. (The communion class had been confirmed in the early service.) The missionaries and their wives present in this service approached the altar first in order. We also partook of Holy Communion. Then followed the members of the church, each communicant giving the

headmen (elders) a card which he had received after he had completed his examination during the week. There were 260 communicants. During the distribution the boy's choir softly rendered appropriate anthems.

"At the conclusion of the service we again addressed the assembled congregation and brought the members the greetings of the Synodical Conference and the Mission Board in America.

"Before we left the church the headmen brought their gifts of love to us consisting of 5 yams, 1 rooster, 104 bananas, 40 oranges, and 3 dozen eggs. (At some of the places we were presented with goats and sheep. We now have 4 of them in an enclosure.)

"We shall not record other experiences that afternoon but just copy the last remarks from our diary which concluded our description of that afternoon: We retired at 11:30 P. M. Before we closed our eye-lids in sleep we recalled once more the experiences of the day. What great blessing God had showered upon this community during the day! In the morning we witnessed the baptism of 7 people, in the afternoon the baptism of 20. Then, too, 400 Christians had approached the Lord's table to strengthen their faith in the forgiveness of their sins — all this made our heart leap for joy as we finally commended our soul to God and asked His protective care for the night."

(The visit with Pastor N. Reim will follow in the next issue of the *Northwestern Lutheran*. — Ed.)

MICHIGAN STATE TEACHERS' CONFERENCE

WE begin our report with: "What hath God wrought!" — The convention convened at St. Bartholomew's Lutheran Church at Kawkawlin. In the initial sermon several years ago the local pastor, Rev. Wm. Steih, pointed out that the Christian Day School provides the best means for thorough indoctrination of the lambs of Jesus Christ.

What happened? — This rural church established a school after existing without one for sixty years. Within two years two instructors teach 79 pupils. 49 of the 60 children within the church at-

tend; 30 pupils have been gained from other or no churches. God, indeed, blessed the faithful testimony and the sacrificing labors of its shepherd! — Imagine, then, the rejoicing when consecrated pastors and teachers could assemble in such a church as a teachers' conference for the first time.

Chairman's Report

On the basis of "the harvest truly is great, but the laborers are few" he gave us more reason for thanksgiving. He stated that eight schools were established

in the past year throughout Synod — three of these in Michigan. Pupil enrollment reached an "all time high."

A considerable turnover in the teaching force was noted. Michigan lost some and gained others. He encouraged us to put forth efforts to gain more students for the teaching profession.

To fill the gap during the present teacher shortage former teachers who are now busy housewives, were prevailed upon to harvest is great, but the laborer are few!" assume a full teaching load. Truly, "the

Report On Synodical Convention

The chairman and the reporter represented the teachers from Michigan at Watertown. We labeled it a "Missionary Convention." Additional buildings to house more students, additional instructors at our institutions, expansion of our home mission program, undertaking a foreign mission program explain the label.

To help keep up the morale necessary salary increases were granted to professors and missionaries. Relative to doctrine and practice within Synod there prevails a God-pleasing and a courageous unanimity. Surely, the leadership of our Synod needs and merits the prayerful support of its constituency.

The School Sermon

Rev. Baer began it with "The Lutheran School is not just another school." It is not a competitive institution, nor is it maintained in opposition to the public school system. He acknowledged that such schools attain to high standards of achievement along many lines.

Forcefully and clearly he then pointed out that God demands of us that children be "brought up in the nurture and admonition of the Lord." Immortal souls need soul care; they need to acquire a Christian outlook on life. Daily instruction in the "one thing needful" is a satisfying approach to Christian duty. — The conference choir sang: "The Lord's Prayer" emphasizing particularly: "Thy kingdom come."

Professional Growth of the Teacher

Prof. Schuman selected first Colossians chapter 1, 9-14 as a basis of his presentation. He maintained that growth be in

two directions: 1. Spiritual growth, 2. Secular growth. He reminded us that secular growth is sanctified by spiritual growth.

After giving us a background relative to Colosse's physical advantages and spiritual problems he interpreted the apostle's remarkable prayer.

I. Spiritual Wisdom and Understanding

Colosse needed a definite wisdom, a marked understanding to cope with its problems. They required knowledge of spiritual truth in the light of Jesus Christ. Essentials were the ability of discerning and putting things together; of distinguishing between Law and Gospel and "rightly dividing the Word" in its application.

II. Understanding Their Redemption

Slavery existed in those days. Slavery was a cruel institution. Freedom could be acquired only if some one paid the price, if they were too old, or if they died.

Members of the Colosse church also had been slaves, — slaves of sin and Satan. Only the blood of Jesus Christ could free them. *And He did!*

III. Justification and Sanctification

The leader then taught that the Holy Spirit use the *means of grace* to establish and maintain faith and engender a stewardship of life. Gratitude for such dynamic Christianity makes for a desire of growth in knowledge and action. *Knowing and doing* on an increased scale becomes a prayerful challenge.

The esteemed professor made us definitely — book minded, study minded. Inasmuch as our problems are similar to that of Colosse he exhorted us "to continue in reading" with proper stress on that of the Bible and the confessions of our church. — We cannot report all, but all of us can thank God for this gift of

God to the church in the person of the professor.

Other Papers Or Lessons

The program made for variety. Lessons were prayerfully and thoroughly prepared and presented. Discussions made for teacher growth. The methods used gave attention to groups and individuals. Above all the mental, moral, religious, volitional, and emotional life of the instructed received due cognizance. Christ's benediction and blessing rested on the instructors, instructed, and observers.

The *Northwestern Lutheran* cannot publish a report on all lessons. We list them: The Sixth Commandment, Rev. O. J. Eckert; The Gulf Stream, W. Stindt; Art Lesson, Mrs. Pfeiffer; A Study of a Poem, W. Winterstein; The Position of a Principal in the Christian School, Rev. A. Westendorf; Round Table Discussion: Busy Work, etc., Miss E. Tiefel; Preparing our Pupils for Enrollment at Michigan Lutheran Seminary, Prof. Franzmann; Accreditation of our Colleges, Prof. Schultz.

Representatives

The Rev. Messrs. K. F. Krauss, president, and Edgar Hoenecke, vice-president, represented the Michigan District; Mr. Schaefer represented the Northwestern Publishing House; Mr. H. Ponitz the State Department of Education.

Conclusion

God, indeed, wrought great things. To Him be all glory for His gracious presence and for the privilege of being built up and established in working in His vineyard. The ambitious program of our Synod undertaken in God's name requires the best in all of us.

V. J. SCHULZ, *Reporter.*

W. STINDT, *Chairman.*

NEBRASKA DISTRICT TEACHERS' CONFERENCE

ON October 21 and 22 the Nebraska District Teachers' Conference convened at Stanton, Nebraska, for its fourth annual meeting, being the guest of St. John's Lutheran Congregation.

Sessions were begun on Tuesday morning at nine o'clock with an opening service conducted by Pastor H. Hackbarth. Thereafter our chairman, Mr. H. Krenz, conducted the sessions. All schools of

the conference were represented, and our program proved to be beneficial to all.

Our program for this year was as follows:

Tuesday

Opening Service, Pastor H. Hackbarth.
Initial Business.

The Characteristics of a Good Examination, Mr. F. W. Meyer.

Relation of the Teacher to a) his pupils, b) the Parents of his Pupils, and c) the Congregational Board of Education, Mr. Wm. Neujahr.

Penmanship Through the Grades, Mr. K. Petermann.

Science in the Lower Grades, Miss D. Prausa.

Wednesday

Opening Devotion.

Fifth Petition, a Catechesis, Pastor H. Hackbarth.

Official Report of Executive Secretary, Mr. F. W. Meyer.

Teacher Delegate Report on Synodical Convention, Mr. H. Krenz.

Bible History for the Lower Grades, Miss R. Sprengeler.

Report of District School Board Chairman, Pastor H. Hackbarth.

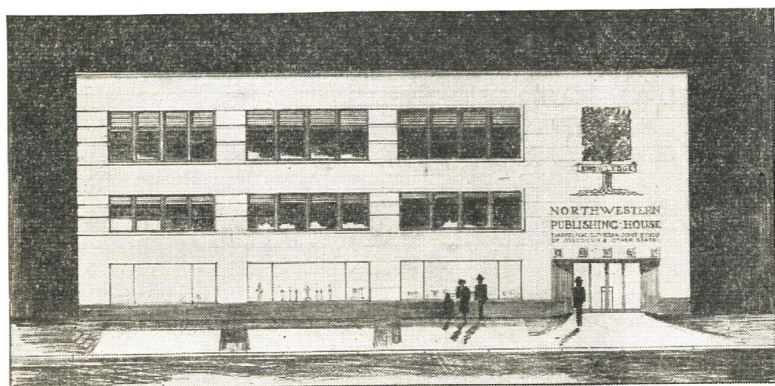
Topical Round Table Discussion.

Business Meeting.

K. R. PETERMANN, *Secretary*.

The Northwestern Lutheran

Renville-Winfield parish in Minnesota and served here for eleven years until he was called to Sanborn, Minnesota. Here he was privileged to serve for eighteen years. On October 5 he preached his farewell sermon, and on the day fol-



ARCHITECT'S SKETCH FOR THE NEW PUBLISHING HOUSE AND SYNOD OFFICES

The plans and specifications are now complete. Contractors are invited to bid on the various branches. Bids close December 15, 1947. Plans are available at the office of Walter M. Trapp, architect, 2711 North 27th Street, Milwaukee 10, Wisconsin.

OBITUARIES

† PASTOR REINHARDT SCHIERENBECK †

Pastor Reinhardt Schierenbeck was born at St. Paul, Minnesota, on January 11, 1890, the son of Diedrich Schierenbeck and Mathilda, née Korth. He received his earthly training in the Christian Day School of Trinity Church and was also confirmed there in 1903. That fall he entered Concordia College, St. Paul, in preparation for his work in the ministry. After his

graduation in 1909 he entered our Theological Seminary at Wauwatosa, Wisconsin. He was ordained in his home congregation, Trinity, St. Paul, by the Rev. A. C. Haase and installed in his first parish at Greenleaf, Wisconsin, on August 5, 1912. In December of that year the congregation at Shirley became a part of his parish. He was married to Irma Blauert on July 16, 1913, at New Ulm, Minnesota. In 1915 he accepted a call to Monticello, Minnesota. Three years later he followed the call of the

lowing entered his new field at Charles City, Iowa, a mission station of the Minnesota District. He was installed on October 12 and looked forward eagerly, with great joy, to the work that lay ahead. On Saturday, the 18th, his work finished on his initial sermon for the following day, he took his wife and grandson to Austin in anticipation of the birth of a grandchild. He began his return trip alone, unaware of that which God's good and gracious will had in store for him. Fourteen miles south of Austin he was involved in a railroad grade crossing accident. Despite his serious injury, he remained conscious and gave instruction to call the home of his son at Austin. His son reached the scene of the accident with an ambulance. Still conscious, he confessed his readiness to depart in Christ, his Savior. Enroute to Austin he peacefully departed to be with Christ. He attained the age of 57 years, 9 months and 7 days. He leaves to mourn his earthly passing his wife, Irma; his children Mrs. Ruth Rasmussen of Camby, Minnesota, Pastor Lester Schierenbeck of Austin, Minnesota, Egbert of the Bethesda Home, Watertown, Wisconsin, and Robert, teacher in the Christian Day School, Lomira, Wisconsin; four grandchildren and a host of relatives and friends. One son, Edmond, fell on the battle fields of Europe in 1945.

Pastor Schierenbeck served the church-at-large in various capacities. He served his New Ulm Conference as a visitor. Repeatedly he was chosen the chairman of Mixed Conferences. For the last ten years he had rendered faithful service on the Minnesota District Mission Board, and repeatedly represented it at the General Board meetings in Milwaukee.

Funeral services were conducted on Wednesday, October 22, 1947. The undersigned preached the sermon on Jerm. 29, 11. Pastor A. Ackermann, President of the Minnesota District spoke on Eph. 6, 21, "A beloved brother and faithful minister in the Lord." Pastor Wm. Lindloff, Elkton, South Dakota, conducted the liturgical services and officiated at the grave, in the Lutheran Cemetery, New Ulm, Minnesota.

We pray God to comfort the survivors with the hope of a blessed reunion in heaven. We direct their thoughts, and the thoughts of Cross Lutheran Mission, Charles City, Iowa, to the words of Jeremiah: "I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil."

M. J. WEHAUSEN.

† PROFESSOR EDWIN SAUER †

Edwin Henry Sauer, son of Christian Sauer and his wife Elizabeth, née Weimar, was born in Montello, Wisconsin, on September 16, 1887. Shortly afterward the Sauer family moved to Juneau, Wisconsin, where the deceased was instructed and confirmed by his father.

He began his preparation for his life's work, the teaching and preaching of the Gospel, at Northwestern College of Watertown, Wisconsin, from which he graduated in 1907. In 1910 he finished his studies at our Theological Seminary at Wauwatosa, Wisconsin, and was ordained soon afterward.

As pastor he served the congregations at Myrna, Nebraska, from 1910 to 1912; at Gareen Lake, Wisconsin, from 1912 to 1920; at Morton, Minnesota, from 1920 to 1925; and at Goodhue, Minnesota, from 1925 to 1928.

In 1928 he accepted the call from Doctor Martin Luther College at New Ulm,

Minnesota, to serve as dean of men and to teach in the fields of religion and languages. In this capacity he served the Kingdom of God until this spring, when a heart ailment made it impossible for him to continue his labors.

On January 5, 1911, the deceased was united in holy wedlock with Esther Schaller, his lifetime and faithful helpmeet. God blessed this union with eight children. One daughter, Ruth, died in early childhood.

The heart ailment, which terminated Prof. Sauer's work at Dr. Martin Luther College, hospitalized him during most of the summer and finally caused his sudden but not unexpected death on October 16. Prof. Sauer had attained the age of 60 years and 1 month. 37 of these 60 years were spent as a faithful laborer in the Lord's vineyard.

Funeral services were held at St. Paul's Ev. Lutheran Church at New Ulm, Minnesota. A sermon based on 1 Corinthians 15, 54b-57 was preached by the undersigned. President A. Ackermann spoke on behalf of the Minnesota District. Director Carl Schweppe addressed the assembly on the basis of John 13, 7. The Dr. Martin Luther College choir sang appropriate hymns at church and at the committal.

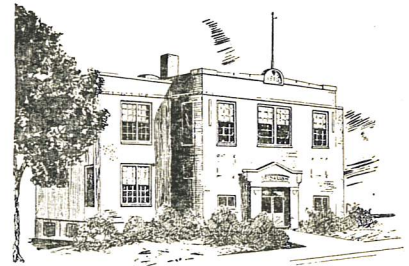
The survivors in the immediate family are his wife, Mrs. Esther Sauer, and 7 children: Doris, who teaches in a Christian Day School in Milwaukee; the Rev. Norman Sauer, who is the pastor of the Ridgely-Essig parish; Naomi, who is teaching in the Christian Day School at Nicollet, Minnesota; Charlotte, who holds a similar position in Thiensville, Wisconsin; Eleanore of Milwaukee, Wisconsin; Eunice, who is teaching in the Christian Day School in Mankato, Minnesota; Rhoda, who is a student at Dr. Martin Luther College. There are three grandchildren.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14, 13).

W. J. SCHMIDT.

DIAMOND SCHOOL ANNIVERSARY ST. JOHN'S LUTHERAN CHURCH West Bend, Wisconsin

The congregation was aided in its three jubilee services by the Pastors Paul Th. Oehlert and E. Benjamin Schlueter and the organists Wm. Prahl, who taught here from 1896 to 1902, and Walter Denninger. The morning rain that Sunday, September 21, did not dampen the spirit of jubilee prevailing in this congregation which under God is proud of its school.



Immediately with the sainted Pastor E. Maierhoff's ministry in 1872 its history of splendid service began. Forty-four teachers' names are inscribed on its service roll. Outstanding for length of service are Mr. H. J. Zautner, Misses Lillian Hoffmann, Louise DeJung, Elfrieda Braun, Louise Krieg, Irene Zarlring, Ada Nantke, Mr. John Bushman, and Mr. Henry Gruenhagen, present principal. Three edifices were erected through the years . . . in 1872, 1891, 1918; the last two under the long pastorate of Eduard Hoyer. The present enrollment of 180 is served by four full-time teachers and a Kindergarten teacher.

May the Holy Spirit continue to endow the school with pure doctrine, sound teaching, and well-gifted servants. May He inspire the members of St. John's with an ever strong school spirit, that it may serve His children until that great day of the Lord is ushered in by the resurrection call of Jesus and the blast of heaven's trumpets.

WALDEMAR P. SAUER.

CALENDAR OF CONFERENCES SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Date: December 2, 1947.

Time: 9:30 A. M.

Place: Mauston, Wisconsin.

Works: Exegesis of Titus 3, A. Werner; Points of Difference between Synodical Conference and Other Lutheran Bodies, H. Kirchner; Second Letter in Revelation, G. Gerth.

Sermon: H. Paustian.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastor

Sauer, Norman E., in Zion Church, Essig, Minnesota, and in St. John's Church, Tp. Ridgely, Nicollet Co., Minnesota...

Teacher

Walz, Ervin R., in St. Stephen's Lutheran School, by A. H. Baer; Eleventh Sunday after Trinity, August 17, 1947.

CHANGE OF ADDRESS

Pastor

Sauer, Norman E., Fairfax, R. R. 1, Minnesota.

Teacher

Walz, Ervin, 612 E. Front Street, Adrian, Michigan.

ACKNOWLEDGMENT AND THANKS

The Library of our Theological Seminary received a memorial wreath of \$10.00 from an anonymous donor in memory of Mr. Frederick Galbrecht...

The Northwestern College Library has received from a former student, who does not wish his name to be mentioned, a gift of \$2,000 to be used for books only...

MEMORIAL WREATHS

In memory of Welsey Kumm, Jr., \$3.00 were given for the Church Extension Fund through Pastor W. R. Meier, Watertown, South Dakota...

In memory of Ray Moser the following memorial wreaths were given for the Church Extension Fund through Pastor P. G. Albrecht: \$2.00 by Prof. and Mrs. C. L. Schweppe...

MISSION FESTIVALS

Trinity Sunday
Bethany Church, Tp. Emmet, Renville Co., Minn. Offering: \$148.47. O. K. Netzke, pastor.
First Sunday after Trinity
St. Matthew's Church, Tp. Flora, Renville Co., Minnesota. Offering: \$128.53. O. K. Netzke, pastor.

Fourth Sunday after Trinity
Trinity Church, Fall River, Wisconsin. Offering: \$169.63. Elmer G. A. Rimpler, pastor.
Eighth Sunday after Trinity
St. Stephen's Church, Fountain Prairie, Wisconsin. Offering: \$240.39. Elmer G. A. Rimpler, pastor.
Eleventh Sunday after Trinity
St. Paul's Church, Prairie Farm Tp., Wisconsin. Offering: \$426.41. Louis A. Winter, pastor.
Twelfth Sunday after Trinity
Mission Station, Ellsworth, Wisconsin. Offering: \$43.66. Carleton Toppe, pastor.
Thirteenth Sunday after Trinity
Zion Church, Olivia, Minnesota. Offering: \$477.13. I. Lenz, pastor.
Fourteenth Sunday after Trinity
Trinity Church, Grafton, Nebraska. Offering: \$908.36. R. H. Roth, pastor.
Fifteenth Sunday after Trinity
St. Paul's Church, Marquette, Wisconsin. Offering: \$96.05. Wm. Wadzinski, pastor.
Sixteenth Sunday after Trinity
Zion Church, Crete, Illinois. Offering: \$779.60. Gerhard Redlin, pastor.
Seventeenth Sunday after Trinity
St. Michael's Church, Fountain City, Wisconsin. Offering: \$461.02. Herbert Nommensen, pastor.
Eighteenth Sunday after Trinity
Zion Church, Broomfield, Michigan. Offering: \$173.31. D. Metzger, pastor.
Nineteenth Sunday after Trinity
St. Peter's Church, Tp. Theresa, Wisconsin. Offering: \$101.55. Harvey Heckendorf, pastor.

Christ Church, Tp. Brady, Michigan. Offering: \$680.68. Hans A. Schultz, pastor.
St. Stephen's Church, Beaver Dam, Wisconsin. Offering: \$1,800.00. L. C. Kirst, pastor.
Trinity Church, Caledonia, Wisconsin. Offering: \$416.25. Arnold Koelbin, pastor.
First Lutheran Church, Aurora, Nebraska. Offering: \$463.66. Milton F. Weishan, pastor.
St. John's Church, Root Creek, Wisconsin. Offering: \$368.38. Wm. C. Mahnke, pastor.
St. Paul's Church, Fort Atkinson, Wisconsin. Offering: \$1,971.21. Henry Gieschen, pastor.
St. Stephen's Church, Adrian, Michigan. Offering: \$766.30. A. H. Baer, pastor.

Nineteenth Sunday after Trinity
St. John's Church, Clare, Michigan. Offering: \$125.40. E. C. Leyrer, pastor.
St. Paul's Church, Greenleaf, Wisconsin. Offering: \$352.28. Melvin W. Croll, pastor.
Peace Church, Hutchinson, Minnesota. Offering: \$2,669.68. Arthur W. Koehler, pastor.
St. John's Church, Jefferson, Wisconsin. Offering: \$3,340.00. O. Kuhlow, pastor.
St. Paul's Church, New Ulm, Minnesota. Offering: \$1,705.00. G. Hinenthal and W. J. Schmidt, pastors.
Holy Cross Church, Daggett, Michigan. Offering: \$168.80. Bernard G. Kuschel, pastor.
St. Mark's Church, Carbondale, Michigan. Offering: \$82.95. Bernard G. Kuschel, pastor.
First Lutheran Church, Lake Geneva, Wisconsin. Offering: \$627.00. H. J. Diehl, pastor.
St. Paul's Church, East Troy, Wisconsin. Offering: \$258.15. E. Ph. Ebert, pastor.
St. John's Church, Montello, Wisconsin. Offering: \$653.17. W. J. Oehlhafen, pastor.
St. Luke's Church, Denver, Colorado. Offering: \$80.09. V. Tiefel, pastor.

Twentieth Sunday after Trinity
St. Paul's Church, Green Bay, Wisconsin. Offering: \$545.50. A. W. Voigt, pastor.
Trinity Church, Milwaukee, Wisconsin. Offering: \$601.46. Arnold Schultz, pastor.
St. Paul's Church, Saginaw, Michigan. Offering: \$1,505.78. O. Eckert and O. J. Eckert, pastors.
St. Paul's Church, Onalaska, Wisconsin. Offering: \$517.90. E. G. Toepel, pastor.
St. Paul's Church, Appleton, Wisconsin. Offering: \$1,000.00. F. M. Brandt, pastor.
Twenty-first Sunday after Trinity
Mt. Olive Church, Colorado Springs, Colorado. Offering: \$78.18. W. Krenke, pastor.
St. Paul's Church, Tacoma, Washington. Offering: \$327.40. W. Amacher, pastor.

A CONGREGATION IN NEED!

The new mission congregation in Highwood Section, St. Paul, Minnesota, just recently started by the undersigned, is in sore need of an altar, a pulpit, and communion and baptismal vessels...

DONATION OF A REED ORGAN

St. Andrew's Congregation, West Oklahoma Avenue at South 12th Street, Milwaukee, Wisconsin, wishes to donate a reed organ which is in good condition to a mission which is willing to assume crating and moving charges.

WESTERN WISCONSIN DISTRICT

July, August, September, 1947

Table with columns: Reverend, Amount, Reverend, Amount. Lists names and donation amounts for various churches and individuals.

S. Rathke, Cameron.....	225.00	K. A. Timmel, Watertown..	627.87
E. G. Rimpler, Doylestown..	304.10	C. Toppe, Elmwood.....	273.42
E. G. Rimpler, Fountain Prairie	240.38	I. G. Uetzmann, Watertown	170.00
E. G. Rimpler, Fall River..	169.63	F. C. Uetzmann, Lebanon..	188.00
A. W. Sauer and A. v. Rohr Sauer, Winona	685.96	M. W. Wahl, Cambridge...	145.11
H. Schaller, Tomah.....	882.28	E. Walther, Wisconsin Rapids	121.00
R. Schoeneck, Plum City....	261.15	W. E. Wegner, Moline.....	42.50
W. E. Schulz, T. Berlin....	500.00	W. Weissgerber, Minocqua..	176.64
W. E. Schulz, Goodrich.....	150.00	W. Weissgerber, Woodruff..	100.15
A. Schumann, Globe.....	418.97	E. H. Wendland, Janesville..	56.39
A. Stuebs, Portland.....	46.25	A. J. Werner, Little Falls..	33.96
A. Stuebs, Baxton.....	1,085.75	L. A. Witte, Kendall.....	7.50
M. F. Stern, Ixonia	163.56	W. E. Zank, Newville.....	208.59
		G. W. Zunker, Fox Lake....	136.17
Budgetary Items	\$ 31,737.25		
Non-Budgetary Items	1,153.95		
Total Receipts	\$ 32,891.20		

T. Sauer, Livonia.....	1,091.38	19.00
E. Zell, Lola Park.....	38.82	2.00
S. Westendorf, Monroe.....	4,179.35	
H. Muehl, Monroe Twp.....	567.67	
A. Maas, Northfield.....	1,080.89	
E. Hoenecke, Plymouth.....	1,801.37	
C. Schmelzer, Riga.....	1,718.92	5.00
H. Engel, Saline, including \$4.16 from Carol Ann Vidmar Baptism Collection.....	3,181.35	85.41
A. Wacker, Scio, including \$10.25 from Wilbert Schaible Baptism Collection	1,791.56	43.25
A. Maas, South Lyons.....	229.50	
J. de Ruiter, Tecumseh.....	570.95	
R. Timmel, Toledo.....	1,400.00	
W. Koelpin, Toledo.....	578.10	3.00
J. Martin, Toledo.....	2,748.60	10.00
P. Heyn, Van Dyne.....	230.82	
A. Bloom, Waterloo.....	644.95	
G. Press, Wayne.....	2,243.52	

Northern Conference

M. Schroeder, Bay City, including \$2.25 from Mrs. A. Boehringer	1,748.00	25.75
J. Vogt, Bay City.....	310.75	
A. Westendorf, Bay City.....	3,226.00	8.00
E. Kasischke, Bay City.....	1,911.85	
H. Schultz, Brady.....	1,316.98	
D. Metzger, Broomfield.....	297.75	50.20
H. Schultz, Chesaning.....	1,006.16	
E. Leyrer, Clare.....	574.27	
E. B. Rupp, Elkton.....	584.32	
B. Westendorf, Flint.....	1,435.67	
V. Winter, Flint.....	592.40	
N. Maas, Durand.....	75.20	
A. Kehrborg, Frankenthum.....	1,420.88	147.00
A. Schwerin, Freeland.....	799.20	
R. Frey, Fremont Twp., Hemlock	1,252.43	
G. Schmelzer, Hale.....	305.30	4.00
E. Leyrer, Hamilton.....	59.73	
W. Steih, Kawkawin.....	1,030.92	214.50
R. Scheele, Manistee.....	781.14	1,500.00
R. Schaller, Mayville.....	239.75	
K. Vertz, Owosso.....	2,531.17	42.00
A. Hueschen, Pigeon.....	1,735.50	
D. Metzger, Remus.....	411.27	37.23
O. Frey, Saginaw.....	1,342.24	
H. Eckert, Saginaw.....	696.31	
O. and O. J. Eckert, Saginaw.....	5,313.83	10.00
N. Luetke, Sebawaing.....	1,096.43	
R. Scheele, Sheridan.....	369.28	10.00
R. Schaller, Silverwood.....	33.00	
J. Zink, Sterling.....	409.23	
O. Leyrer, St. Louis.....	641.25	46.45
G. Cares, Swan Creek.....	653.28	
J. Roekle, Tawas.....	1,616.81	17.00
W. Kehrborg, Vassar.....	621.61	
R. Koch, Zilwaukee, including \$5.00 from Sunday School	1,121.34	20.00

Special Donations

Marion Springs	75.00
Young People's Society, Saline, Scio, Adrian and Monroe	5.00
Pastors, Southeastern Conference.....	28.00
Michigan Lutheran Teachers' Conference.....	5.00
Pastors, Southwestern Conference.....	10.00
Michigan District Mission Board.....	17.00

Total \$ 99,721.75 \$ 2,771.85

NOTE: Of the Non-Budgetary money there were \$2,036.03 for the Church Extension Fund and \$755.82 for Non-Synodical activities.

Special donations included with congregation's remittances above are for April, May and June of 1947, others given during the year have been listed in previous reports.

**MICHIGAN DISTRICT
July 1, 1946 to June 30, 1947
Southwestern Conference**

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 539.72	
E. J. Berg, Benton Harbor.....	575.99	6.00
H. C. Haase, Benton Harbor.....	4,400.00	
R. A. Gensmer, Coloma.....	1,186.34	5.00
E. Lochner, Dorr.....	448.25	
C. J. Kionka, Dowagiac.....	1,014.01	51.06
W. Krueger, Eau Claire.....	720.50	
E. Lochner, Hopkins.....	1,451.37	
A. Hoenecke, Muskegon Heights	772.00	
A. Fischer, Sodus.....	2,066.82	
W. Westendorf, South Haven.....	1,901.85	
H. Zink, Stevensville.....	2,566.93	
H. Hoenecke, Sturgis.....	1,269.58	50.00

Southeastern Conference

L. Koeninger, Ann Arbor.....	124.32	
H. Buch, East Ann Arbor.....	145.50	1.00
A. Baer, Adrian, including \$3 from Ladies' Aid Society	2,430.40	142.00
C. Kipfmiller, Belleville.....	505.29	
E. Frey, Detroit.....	679.85	
W. Valleskey, Detroit, including \$28.08 from Sunday School	616.57	
E. Rupp, Detroit.....	560.77	
N. Engel, Detroit.....	730.83	
C. Frey, Detroit.....	958.58	
G. Albrecht, Dexter.....	171.70	
F. Schroeder, Findlay.....	496.13	10.00
A. Tiefel, Greenwood.....	576.00	
J. Gauss and W. Voss, Jenera, including \$50.00 from Merritt Nessler	3,974.32	175.00
K. Krauss, Lansing.....	6,652.33	
F. Zimmerman, Lansing.....	419.27	

Memorial Wreaths

(Included In Above Monies)

In Memory of	Sent In By	Amount
Mrs. Rosa Leute	Adrian	\$ 9.00
Frieda Edler	Adrian	2.00
Mrs. Margaret Roekle	Adrian	136.00
Mrs. Mary Kraeft	Bay City, Bethel	2.00
Mrs. Hannah Haut	Bay City, Bethel	7.50
John G. Meier	Bay City, Bethel	2.00
Edward Steinmann	Benton Harbor, Grace	6.00
Henry Metzger, Sr.	Dowagiac	20.00
Wm. R. Verick	Elkton	5.00
Matthias Frank	Findlay	6.00
Loretta Rupprecht	Frankenthum	2.00
Ludwig Engelhardt	Frankenthum	1.00
Mrs. Albert Blumenreich	Frankenthum	2.00
Carl Gugel	Frankenthum	1.50
Edward P. Rittmaier	Frankenthum	1.00
Caroline Schellhas	Frankenthum	2.00
Juliana Abraham	Frankenthum	7.00
Michael Zucker	Frankenthum	5.00
Mrs. Margaret Reif	Frankenthum	12.00
Dr. Ludwig Fuerbringer	Frankenthum	3.00
Christian Schleier	Frankenthum	2.00
John Allwardt	Owosso	1.00
E. J. Feuerbacher	Saline	3.00
H. Feldkamp	Scio	12.00
Henry Krueger	Swan Creek	3.00
Wm. Holzbauer	Tawas	2.00
Charles Kasischke	Tawas	7.00
Mrs. Cohrs	Toledo, Arlington	3.00

ALWIN R. BURKHARDT, Treasurer.

DISPLAY YOUR LITERATURE Attractively!



in this
All-Metal Rack
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Tracts and
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- ATTRACTIVE.....Furnished in dark brown to harmonize with church woodwork
- CONVENIENT.....Metal easel on back; will stand on table, radiator top or shelf.
- COMPACT.....22 inches long, 13 inches high, 4½ inches in depth — no waste space!
- DURABLE.....Made of pressed steel with parts spot welded together

This ALL-METAL rack contains 13 pockets:

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2 for 4½x6 pamphlets

4 for 6x9 periodicals or pamphlets
6 for 3½x6 tracts

SPECIAL ACCESSORIES

COIN BOX — with printed insert pointing out how members may co-operate in the use of the rack.

INVITATION PLATE — metal plate “Take and Read” to be fastened on the face of the lower cross strip (as illustrated).

PRICE:

RACK ONLY (Without Coin Box or Invitation Plate)	\$10.25
RACK with INVITATION PLATE (Without Coin Box)	11.00
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With COIN BOX and INVITATION PLATE

\$12.50

Northwestern Publishing House

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