

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

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"A
MIGHTY
FORTRESS
IS
OUR GOD"

"THE WORD THEY
STILL SHALL LET REMAIN!"

"A MIGHTY FORTRESS IS OUR GOD"

This mighty hymn, whose words and music were composed by Dr. Martin Luther himself, characterizes the spirit of the reformation and characterizes Luther himself. That was the spirit in which he fought to liberate an abject ignorant and enslaved world dominated and tyrannized by the man who blasphemously called himself the "Vicar of Christ" — the Pope. Before his frown the world cowed — not the common ignorant man alone — but the kings and rulers as well. His word was law in the world and was not to be questioned, either in homes or palaces. He who dared challenge him had nothing to look forward to but deep humiliation as did King Henry IV or to be burned at the stake as was Hus, the Bohemian confessor. Thus the whole world lay at his feet ready to do his bidding. His was the gold and silver, the armies of the world. They moved at his command. Who would dare to rouse his wrath or oppose him?

Yet, one man dared — Dr. Martin Luther. He withstood this sire of iniquity, who sat in splendor on the banks of the Tiber at the beginning of the sixteenth century, and successfully unmasked this man of sin. This monk of Erfurt dared to challenge this Lion of the Vatican and wrestle with him in that fearful contest for the eternal truth of God.

Who Was Luther?

Who was this relatively unknown monk — this man called Luther? The story of his life is well known. He was the son of honorable miner folks in medium circumstances of life and was born in Eisleben, Germany, in 1483. At an early age he was enrolled in the Latin school of Mansfeld and later in the school at Eisenach. Financial reverses suffered by his father forced Luther to do what so many boys at the schools had to do in his day — seek his livelihood at the doors of the wealthy. One cold, stormy night, while singing at the door of one of the better homes in the city, he was invited to enter the house. The husband and wife, lovely Christian people, gave him a place at their fireside and table as long as he chose to remain with them. Here, then, Luther spent the next few years at the home of the Cottas. His present needs were taken care of.

The years passed and Luther, now a young man of eighteen years, entered the University of Erfurt, a school highly regarded in his day. But he had not yet determined for what course or vocation he would prepare himself. His father's wish was that he would become a lawyer rather than a priest, since he did not have a high regard for the priesthood, owing to the religious degeneracy of the day and the profligate manner of the clergy, "who," said he, "were beggars and lazy fellows."

Luther's Troubles

But Luther had his own troubles — deep, fearful troubles. He was a sinner and he knew it, and his sins troubled him. Night and day he was confronted by them and trembled at the thought of the judgment to come. Whatever he did, wherever he turned he found no peace for his troubled conscience. In the church he heard only of doing good deeds to heal the wounded conscience and to find peace and rest for his soul. He tried the cure, tried hard and long; but it was in vain. Instead of finding peace, fear overwhelmed him. God to him was a vengeful, merciless being. This only he sought — peace with God, peace for himself — his conscience and heart; but he found neither.

In the mean time he had entered the University of Erfurt. Here he devoted himself assiduously to the study of the classics and philosophy. The latter introduced him to the subtleties of scholasticism. In 1505, at the age of 22, he took the degree of Master of Arts. While a student at the university young Luther spent much of his time among the books in the university. One volume especially caught his eye. Never had he seen one like it. He read the title — The Holy Bible; a book almost unknown in those days. Avidly he opened it and read; and to his astonishment he found that it contained so much more than the fragments of Gospels and Epistles which were read in public worship every Sunday, throughout the year. These, he imagined, composed the whole Bible. His heart beat hard and fast as he held the divinely inspired volume in his hands. He turned page on page and rested his eye finally at the story of young Samuel. What a beautiful story. "Oh, that God would give me such a book for myself!" comes the thought from the depth of his heart.

Here, then, Luther had discovered the weapon with which he would later slay the usurper in Rome and release the captives from the chains of ignorance by which the Pope held them bound. Luther was not aware of this as yet — but he was soon to know. His was a cry for light — light for the darkness that enshrouded his soul, that troubled, restless, aching heart that could not find comfort in good works wrought by himself. But he was to experience even deeper, far deeper despair before he would be ready for that great work for which he was destined by divine Providence. During a short vacation at the university, while on his way home to visit his parents, a terrible thunderstorm occurred. Suddenly — a terrible crash, a loud report, a bolt of lightning — struck terror to his heart as it struck close to him and brought him to his knees. In abject fear he called on the "saints" for help and vowed then and there that if by their prayers his life would be spared he would enter a monastery and become a monk and serve God the rest of his life with good works. "What if I should then have died," mused Lu-

ther, "and appeared before the great Judge with my impure heart."

In the Monastery

Thus we find Luther, contrary to his father's wish, entering the monastery at Erfurt — to shut himself off from the world and to serve God with good works to expiate, as he thought, his sins. His experiences in the monastery were varied and salutary, even though humiliating. Once behind those gloomy walls he applied himself to his studies more earnestly, more intensely than before; and also performed the religious routines of the monastery conscientiously — much to the disgust of his lazy fellow-monks. They soon found a way to put an end to his reading and studying. They made him porter of the monastery. In this office he had to open and shut the gates, wind up the clock, sweet the chapel, and clean the cells. But, when even this could not stop him from reading, he was given a bag and sent out to beg for the monastery. Out he went — this youthful philosopher — bag on his back to beg bread, fish, corn, eggs, meat, and money. There was bitter humiliation in this task, for he had to stand at the door of many of his former friends; and yet he did this without complaining. *Was he not expiating his sin?* However, his former associates at the university interceded for him at the cloister, and Luther was released from those menial duties. Free once more to study his Bible, we find him more deeply interested than ever before.

Comfort — At Last

Though Luther studied and though he slaved in doing good works — fasting and praying and vigils and floggings — peace never came to him. So exacting was he in his religious exercises — especially fastings and prayers — that his body broke under the strain. Add to this the storm that was ever raging within his heart — "how can I meet my God" and his everlasting cry, "my sins, my sins" — we find him nigh despair and death. At this time an aged monk, who had found the better way, comforted him calling attention to the words in the creed, "I believe in the forgiveness of sins." "Ah," said the monk, "you must believe not only in the forgiveness of Peter's and Paul's sins, for even the devils believe. It is God's command that we believe *our own* sins are forgiven. The testimony of the Holy Ghost in thine heart is, *"Thy sins are forgiven thee."* Now the dark night was spent and day began to dawn — gloriously bright. He had found, finally, the peace he had sought these many years. His conscience is still. What a joy now to read, study, learn over and over again, that newly discovered truth, on the pages of God's Word. And it brought him ever greater assurance. *The fight — his fight is over!* He had learned the great truth, *"The just shall live by faith."*

Luther a Priest and at Rome

In 1507 Luther was ordained to the priesthood. In 1510 he made a journey to Rome in the interest of his order. Joy overwhelmed him at the thought that he would soon set his foot upon the "holy" soil of Rome and see the "holy city." When he came within sight of the city he fell to the ground and in holy rapture exclaimed, "Hail to thee, holy Rome!" But he was soon to be disillusioned. During his stay of fourteen days in Rome he visited the holy places and on his knees ascended the "sacred stairs." He still believed that such religious actions found favor with God. But what he saw and heard in Rome stirred his mighty pious soul with disgust. The godless frivolities of the clergy, the immorality of the inhabitants, and the general carelessness in religious matters incensed him. He had seen with his eyes and heard with his ears a blasphemy that challenged heaven.

Luther as Head of the University

Luther's light could not long remain hid under a bushel. His scholarly attainments were soon heralded abroad and were brought to the attention of the Elector of Saxony, who had lately founded a new University at Wittenberg. He was at this time seeking an outstanding man to take charge of this school. His choice fell on Luther. After much persuasion Luther was induced to accept the position. He took the chair of philosophy, although he much preferred to teach the Scriptures.

On his return from Rome Luther was honored by the Pope with the degree of Doctor of Divinity. Upon receiving this degree he had to take an oath to study and teach the Word of God faithfully. This, of course, he gladly did, and this oath was a great source of comfort to him in the years to come. Luther's fame as a great scholar and teacher soon spread far and wide and attracted many young men to the University to study under this gifted and eloquent monk of Erfurt. Besides teaching philosophy he opened the Scriptures to the students and taught them the great eternal truth, *"The just shall live by faith."*

John Tetzel and the Indulgencies

The time had come — God's time — when Luther must strike the first blow in the battle that was to end disastrously for the lord at Rome. Drunk with power and secure in his totalitarian influence, the Pope, needing money to repair the cathedral of St. Peter in Rome, hit upon a plan that would fill the empty coffers of the church once more. He would *sell* — the forgiveness of sins — for *money*. His ever ready emissaries were not wanting in their loyalty. With stacks of slips of paper which carried the assurance over the Pope's signature and seal of the forgiveness of sins for so and so much money — these henchmen covered the countries in his dominion.

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One of the Pope's most unscrupulous and subtle salesmen, John Tetzel, a shrewd and wily fellow as well, set his face toward the north where lived the ignorant and pious Germans. These he would fleece; among them he would extol the merits of his indulgences. And to Germany he went and did a very flourishing business. He reached the vicinity of Wittenberg. The Wittenbergians went out to him and bought his precious wares; for Tetzel assured them that "as soon as the money clinks in the money box the soul jumps into heaven." The people — Luther's people of the Castle Church in Wittenberg, where Luther was pastor — brought the news of Tetzel's traffic to his attention, very innocently, however.

Matters had now come to a climax. Luther, thinking only of the welfare of his own people, composed 95 theses — short sentences — against these infamous indul-

gences, to show the people *from the Word of God* that forgiveness of sins can not be bought with such corruptible things as silver and gold, but that God requires repentance and faith in our Lord Jesus Christ. This, and this alone, avails before God. These theses Luther nailed to the door of the Castle Church. Silently but effectively they did their work. The students of the University made copies of them and gave them to the people or they read them to such who were unable to read. An intrepid printer took a copy and printed them in thousands of copies. In a short time Luther's thesis, which were intended for his people at Wittenberg alone, were scattered all over Germany, entered France and even England. And wherever they were read and studied — in the homes or in the streets — hearts were won for Luther's cause and the cause of the Reformation.

Comments

The Bulletin Board For years the bulletin boards have stood all too inconspicuous, somewhat neglected and weatherbeaten, "bearded with moss, and in garments green indistinct in the twilight." They served but one purpose, to reveal the name and the denomination of the church — a bit of interesting information often guarded as a deep secret, especially by many of the churches in rural districts. The bulletin board published the pastor's name and address and announced the time of services. An invitation to attend the services concluded the announcements to be read on the board.

Then came neon light and a good salesman who told us that "every truly progressive church should not be without the latest in bulletin boards." You should have this "Assistant Pastor," the "Attendance Booster," the "Reminder," the "Informant," the "Accelerator." — They are attractive, these new bulletin boards, one does stop to look at them and they might be put to good use.

With the new board, however, came "Snappy Sentences" and "Snappy Squibs" and "Miss Elaine Yus" and "Multum in Parvo" to stimulate attendance, for special days, to attract the unchurched, and to prevent the thief from emptying our church pews. And now the bulletin board informs us "There's a comfortable pew and a welcome for you." We are invited to "The Little Church

with the Big Welcome" and to "The Homelike Church," or you may "Bide a Wee for Fellowship." We agree to this one if the church offers nothing more than fellowship "Breathe a Prayer both for the Minister and for all who Worship Here." It took real genius to light upon this one: "We cannot spell Success without U."

The very latest in announcements for bulletin boards are placards colorful and attractive in design and with inscriptions which range from the questionable admonition, "Remember the Lessons your Mother Taught You" to quotations from Holy Writ. We observe that some of our churches are using these placards indiscriminately. We note that some breathe a spirit contrary to the truth of the Gospel and that many are nothing more than sentimental poetry. Surely, if the bulletin board is to serve as an assistant preacher — we doubt — the pastor and the "assistant" must agree and dare not contradict one another. If the bulletin board is to serve as an attraction for the unchurched let us be careful that it does not create a wrong impression regarding the church and its mission.

A. P. V.

* * * *

Thanksgiving Confusion Great confusion is reigning everywhere in the United States because the President has in mind to move the annual observance of a national Thanksgiving Day up one

week. Instead of the 30th of November, Thanksgiving would be celebrated on the 23rd of November, if he carries out his proposal. Now the governors of the various states will also designate a day of Thanksgiving. Already there is a great confusion, mainly along strict political party lines. Some will concur with the President and others will adhere to the custom of designating the last Thursday in the month of November. As a result there will be two Thanksgiving Days in many states. It has spread to the churches. Some are in a quandary: Shall we hold our Thanksgiving service on the day designated by the President or on the one designated by the governor of our state? Yet, there need be no confusion nor difficulty as far as the churches throughout the land are concerned. Each church will adjust itself to local conditions. But had the Church held to its old custom of celebrating a Harvest-Home festival at the end of each harvest, of course, it would not now be caught in the middle of the stream. However, since the Church, whether wisely or not, had adopted the custom of celebrating its Harvest-Home festival on the day declared by the President as the National Thanksgiving Day, we must make the best of the confusion that obtains this year.

Of this every Christian ought to be convinced that it is entirely fitting and proper that the Church observe a day of public Thanksgiving each year. In the times of the Old Testament God commanded Israel to celebrate a Harvest Home festival each year. In the New Testament there is no such command, but ought that to hinder us from having a special Day of Thanksgiving for the harvest granted us, a day on which the Christians assemble in their house of worship to give full expression to the great truths so beautifully summed up by Luther in his explanation of the first article of our creed and in the explanation of the fourth petition? And why should not the churches of America choose for this purpose our national Thanksgiving Day?

What if our materialistic age has sorely abused this day and brought it into disrepute by reducing it to a day of feasting and drinking and merry-making and general licensed debauchery. What of it? — We realize full well that it offers great temptations to the Christian to do likewise; yet, since it means a cessation of work, a free day for everyone, it at the same time offers a good opportunity to the Christians to gather in the House of God and thankfully acknowledge our complete dependence upon the Lord's mercy and to be reminded and admonished to receive His gifts with thanksgiving and to use them to the glory of God and our fellow-men.

Perhaps, in this year of confusion our Day of Thanksgiving will have a wholesome and salutary and blessed effect. At least, it has made us more conscious of our celebration — and that will please the Lord if prompted by the right spirit.

W. J. S.

A Dangerous Mixture Mixing the concepts (issues) of Church and State is rampant again in these days as the war clouds hang heavy over the world. From all parts of our country and from Europe some passionate accusing words, oftentimes strangely contradictory, that this strife, which still threatens to involve all civilized and uncivilized nations and peoples — has once again retarded the ascension of Christ to the throne of the world — converting the world into a "Christian world" — in which Christ will be recognized as King of kings and Lord of lords. They dream of a world in which the Church will rule and of a "Christian brotherhood" among men.

The fallacy of such a conception lies in this that men who speak in this vein have forgotten or do not know, or do not care to know that the Church and the world are two distinctly different kingdoms. Of this world the state is part and parcel. Christ emphasized this fact before the Roman governor, Pontius Pilate, saying, "*My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.*" John 18:36. And after the feeding of the five thousand we read John 6:15, "When Jesus, therefore, perceived that they would come and take Him by force, to *make Him a king*, He departed again into a mountain Himself alone." Read also John 15:18,19. The world will not endure Christ's gracious rule and Christ will not have it on any other terms.

So all this twaddle about world peace on the basis of Christ's peace wrought for us on the cross, is a phantasy of dreamers. Rather, in the world there will be to the end of time, "wars and rumors of wars," "nation rising against nation and kingdom against kingdom," and all the efforts of well-meaning but erring church-people to deny this and attempt "to make this world a fit place to live in" is an idle dream. In spite of all that the Christians in the world can do, the world will still "lie in wickedness" and utterly oppose Christ and His kingdom. Let us repeat this again that we may ever be on our guard against this dangerous doctrine of the Reform sects — this mixing and confusing of the Church and the world.

Only if we understand this difference can we be of real service to our commonwealth. Knowing the composition and character of the state we will harbor no idealistic notions with regard to it. Yes, we will unite our hearts and voices in prayer for the state and for all that are in authority, that God may grant us wise counselors and wise rulers that the Church, His Church, may lead a quiet and peaceable life amid the christless throngs of the world, in all godliness and honesty. We will pray for the sinners in the world that God may lead them to repentance and faith in Christ; but we will never be misled by the idea that we will be able to convert the *world to Christ*, nor induce the nations to enter into a Christian agreement to abandon warfare.

W. J. S.

A Message From Our President

Pastor John Brenner

"PROCEEDINGS"

We have just been looking over the proof of "The Proceedings of the Twenty-Fifth Convention of the Ev. Luth. Joint Synod of Wisconsin and Other States."

This report on our convention in Watertown will comprise from 174 to 180 pages, and there is not one page that should not be of great interest to every member of our Synod.

Figures

It is only natural that there are figures upon figures, for the expenditures of one year ran close to \$400,000, and the boards and committees that handled these funds want to give an account of their stewardship. Every member in the Synod should know how the monies he contributed have been spent. At the first glance these figures may seem dry to you, but if you will take pains to study them carefully, they will put you into close contact with our work. Every dollar contributed by our congregations is a fruit of the Spirit who makes men willing to lay their thankofferings into the hands of the Lord and moves those whom the brethren elect to give much time and often arduous labor to the administration of these gifts of Christian love. You will be glad to note how economically and efficiently our work is being done. You will see, too, where our endeavors are being restricted by the lack of funds.

There are some figures that do not deal with dollars and cents, the statistics on our missions and parochial schools, for instance. These figures speak loudly of the power of the Gospel and of the faithfulness of the Lord who has abundantly blessed our weak efforts.

The Reports

The reports of our boards and committees tell the story of the work of their departments. These reports are replete with information, Christian instruction, admonition, and comfort. Read and learn anew of the true mission of the Church, of its battles and problems, of its powerful means, of the spirit in which it is to work, and of the divine furtherance and protection it enjoys. You will grow in knowledge; you will be comforted and strengthened; and your zeal for the cause will be increased.

Christian Doctrine and Life

In addition to the regular reports, there is much in the "Proceedings" that pertains to Christian doctrine and life. We call attention to the following: Pastor W. Sauer's essay on "The Lutheran Doctrine Concerning the Inspiration of the Bible"; Pastor W. Bodamer's essay on "Jesu Zeugnis von seiner Person und seinem Werk"; the Report on Lutheran Church Union; a Statement Regard-

ing Advertising Schemes Involving Churches; and the Report of the Committee on Chaplaincies.

All of these treat timely subjects on which every Christian should be informed most thoroughly. Read these essays and reports in your family circle, and discuss them. We recommend them also for *reading and study in Bible classes and in the meetings of the congregation*, confident that this will result in an inward growth and strengthening of our Synod. For this reason we felt that particularly the two essays should be made available to all of our members. The copy of the "Proceedings" should not be thrown away, but *filed in the family library for frequent further use.*

The Distribution of the "Proceedings"

The Secretary writes: "This report is distributed gratis in all congregations of the Joint Synod."

It costs very much money to print and to distribute without charge so many copies of this report, but we feel that this will be a profitable investment, **provided that these copies are distributed carefully (one to each home) and read.** For their distribution we are compelled to rely on our pastors and their church councils. Every pastor in the Synod has been asked to send in his request for a sufficient number of copies to supply every home in his church. (The Bulletin issued soon after the convention was not to take the place of this report, nor could it do so.)

Now, what will we do with the reports when they arrive? Will we simply announce that they have come and invite those present to take a copy with them as they leave the church? The result of such a procedure would be that some families would receive several copies, while many a home would get none at all. We would reach only the regular church-goers and neglect those who sorely need just what this report offers them.

No, when the reports arrive, write the name of every head of a family or individual member without family on one of them, and then *see to it that every copy reaches its destination.* Ways and means to do this will be easily devised by the pastor and his council, and you will always find church members who are willing to give their services.

Let us be faithful in distributing these reports!

Christians cannot be wasters; and to throw copies that have been left over through our fault into the furnace is a sinful wasting of the gifts of God.

Not to see to it that these reports reach all those for whom they are intended, means to neglect an opportunity to edify a brother and to serve the cause of our Synod.

Let us not consider this a "little thing." God wants faithfulness in "little things"; and it is through faithful performance of our duty in "little things" that "big things" are accomplished.

Luther's Letters To His Wife

August 14, 1530

A Short Account of the Diet at Augsburg, and of Luther's Health

Grace to you and peace in Christ. My dear Kate, this messenger is in such haste to depart that I have no time to write anything, but do not like to let him go without a few lines from me. You may tell Herr Johann Pommer, and all, that I will soon write more. We have as yet no news from Augsburg, but expect every hour a letter. We have flying reports that the answer of our opponents will be publicly read; but they would not give any copy to our party, that they might answer it. I do not know whether this is true. Where the light is thus shunned, our friends will not long remain. Since Lorenzo-day I have been almost well, and felt no swimming in my head, which has made me quite brisk in writing. I had before been much plagued by this dizziness. Greet all for me: more another time. God be with you. Amen. Pray hopefully, for the work is well begun, and God will help.

Martinus Luther.

Given on Sunday after Lorenzo-day, 1530.

August 15, 1530

To be delivered into the hands of my dear Frau Katherine Luther.

Grace to you, and peace in Christ. My dear Kate, just as I had fastened up my letter, I received these from Augsburg; so I detained the messenger, that he might take them with him. From them you will find that our concerns at Augsburg prosper, pretty much as I have said in other letters. Let Peter Weller read them to you, or Herr Johann Pommer. May God continue to help, as He has graciously begun. Amen. I cannot write more now, as the messenger sits ready to depart, and will scarcely tarry. Greet dear Sack. I have read your letter to the Treasurer's wife, and she thanks you much. I have sent Hans Polner to Peter Weller: see that he comports himself obediently. Greet Hans Luther, and his schoolmaster, to whom I will soon write. Greet cousin Lehnen, and all the rest. We are eating here ripe grapes, although it has been wet this month. God be with you all. Amen. Martinus Luther.
Ex Eremo, Assumption-day, 1530.

P. S. It vexes me that our printer has so shamefully delayed the copies. I send these copies that they may be finished speedily, and they make winter fruit of them for me. If I had wished them to be laid aside, I should have kept them with me. I have written to you to take the sermon from Schirlenz (if he has not begun it), and give it to George Ran. I can imagine that Schierlenz has not sufficient paper for his large

edition. If you have not given it to the other, let it be done soon, and the sermon finished at the earliest.

February 27, 1532

To be delivered into the hands of my dearly beloved wife, Katherine Luther.

God greet you in Christ, my beloved Kate. I trust, if Doctor Bruech permits, as he gives me hope he will, that I shall be with you tomorrow or the next day. God grant that He may bring us home fresh and sound. I sleep exceedingly well about six or seven hours together, and then one or two hours afterwards. It is owing to the beer, I think; but I am temperate, as at Wittenberg. Dr. Caspar says that the canker in the foot of our most gracious lord does not spread further; but no Dobitzsch, nor prisoner on the ladder in prison of Hans the gaoler, ever suffered such martyrdom as his Electoral Grace suffers from the surgeons. His Princely Grace is as sound all over as a roach; but the devil has bitten and stung his foot. Pray, pray yet more. I hope that God will hear us, as He has already done; for Dr. Caspar considers that none but God can help here. As Johannes will go away, it is necessary, and honor demands, that I should let him depart in honor. For you know that he has faithfully and industriously served us, and demeaned himself humbly according to the Gospel, and done and borne all things. Be mindful how oft we have given to good-for-nothings and thankless scholars, on whom it has been thrown away; therefore be liberal, and do not let such a pious fellow want, as you know that it is important, and pleasing to God. I know well that there is little in hand; but I would gladly give him ten gulden if I had them. But you should not give him less than five gulden, as he has no clothes. Give what more you can, I beg of you. There might, indeed, be given, out of consideration for me, somewhat out of the common chest to such a servant, seeing that I must keep my servants at my own cost for the service and use of the Church; but let them do as they please. Do not stint while there is a cup remaining. Think where you have gained it all. God will certainly give something else — that I know. Herewith, God be with you. Amen.

Ask the pastor at Zwickau to make shift and be satisfied with the dodgings. When I come, I will relate to you how Muehlfort exhibited to me much knowledge; but I was not in a mood for such drink. Fondle young Hansen for me, and desire Haenschen, Lehnchen and cousin Lehnen to pray for me and the

dear Prince. I cannot find any thing in this town, although the fair is now going on, to buy for the children. If I bring nothing especial, you must get me somewhat.

D. Martinus Luther.

Tuesday after Reminisc., 1532.

February 6, 1546

Written from Eisleben

To the deeply-learned lady Katherine Luther, my gracious Wife, at Wittenberg.

Grace and peace. Dear Kate, we sit here, and let ourselves be tormented, and would gladly be away; but that cannot be, I think, for a week. Tell Magister Philipp that he may correct his exposition; for he has not understood why the Lord in the Gospel calls riches

thorns. Here is the school where one may learn and understand it. But it dawns on me why, in the Holy Scriptures, the thorns are always threatened with fire; therefore I wait with greater patience, that, by God's help, I may bring matters to a good end. I have plenty to eat and drink, and might have pleasant days, if this exatious quarrel were settled. It appears to me that the devil scoffs at us; but God will laugh him to scorn. Amen. Pray for us. The messenger is in great haste.

Martinus Luther, D.

On St. Dorothy's-day, 1546.

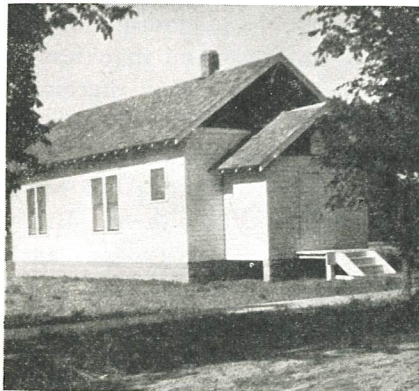
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(Luther's Letters to Women, Collected by Dr. K. Zimmermann, Translated by Mrs. Malcolm, 1865.)

HISTORY OF A COLORADO MISSION

By Pastor I. Frey

In a previous article on home mission work in the Nebraska District mention was made that our work in Colorado is of comparatively recent date. It may be of interest to the reader to hear how one of our Colorado mission congregations came into being. We, therefore, give the history of Trinity Ev. Luth. Church of Hillrose, Colo., on the basis of data furnished by the local pastor.



Trinity Ev. Lutheran Church
of Hillrose, Colorado

Hillrose is a little village about 100 miles northeast of Denver or 17 miles east of Ft. Morgan, in a section irrigated in part by water taken from the Platte River.

The history of the mission dates back to the summer of 1934. On the 29th day of July of that year Pastor Schulz of Ft. Morgan conducted his first service in the Hillrose Methodist Church for several Lutheran families of the community. These services were continued on alternate Sunday evenings. As time went on it was felt

more and more that services should be held every week and a Sunday school organized. October 1, 1935, the heads of eight families met with the chairman of the Mission Board, Rev. Geo. Tiefel, at the home of Mr. August Werner. This group of eight men decided to organize at an early date and also to ask for a local pastor. Their wish was granted.

The first local pastor was Rev. G. Struck, who entered upon his work in January, 1936. On January 14 the congregation was organized and a constitution was adopted. Nine men signed the constitution as charter members.

The next step was to acquire a house of worship, which meant much labor and great sacrifices. Finally, after much searching, an abandoned school house was found which would serve the purpose. A lot was bought, the building moved on the lot, remodeled and furnished. The conversion of the school house into a chapel involved an outlay of about \$1,000 in addition to the donated labor. It is a neat building, adequate for present and immediate future purposes. It was acquired without any help from the Synod. The building was dedicated February 23.

On the following Sunday a Sunday school was begun. By September 30 there was an enrollment of 38 children. There were 73 souls in the congregation, of which 32 were communicant members. The congregation joined the Synod in June, 1936.

Pastor Struck, who accepted a call to Wisconsin, was succeeded by the present pastor, Rev. O. Kreie, in October of that year. At present the membership numbers 95 souls and 48 communicants. The enrollment in the Sunday school is 45 and the average church attendance is 62.

A NEW MISSION AT LENA, WISCONSIN NORTH WISCONSIN DISTRICT

By Pastor Armin L. Engel

The Ev. Luth. Church of Our Savior at Lena, Wis., was dedicated on September 17 to the service of the Most High.

In announcing this happy event to the members of the Synod, in affect we are saying to friends of our mission from far and near, "Come and rejoice with us, for the Lord hath done great things for us, whereof we are glad," Ps. 126:3. This, our new sanctuary, is another chapel made possible with financial help (to the extent of \$1,500.00) drawn from the special chapel fund created last fall for the purpose of helping needy missions.

In the heart of a fairly good farming community thirty miles north of Green Bay is a village of some 400 inhabitants by the name of Lena. Although a Catholic stronghold for years, an attempt at opening a Lutheran mission

were desirous of organizing a congregation at once, and, accordingly the organization was effected January 9, 1938, with ten voting members. A beginning has now been made in winning the unchurched through baptisms and confirmation. More persons are being added one by one through the medium of instruction.

Amid seemingly insurmountable obstacles God's richest blessings flow forth. On February 27 of this year a conveniently located site on highway 141 near the intersection of the village was acquired. In early spring the present church edifice was moved from Stiles Junction five miles distant to this site.

This building was purchased from the Norwegians at a very nominal cost. It, at one time, had served as a house of worship for the Presbyterians by whom it had been furnished with pews, lecturn, table and chapel organ. Services were held in this church beginning with Trinity Sunday. Renovation and remodeling according to state specifications were carried on for the greater part of the summer. The building measures 24x44, is substantially constructed and has a full basement. Including the space as vestibule the seating capacity is approximately 150. A sanctuary for the altar and addition for a sacristy have been added. The grounds have been leveled preparatory for landscaping. Cement walks have been laid. Most of the work on the entire project was done by the members who contributed freely of their time and talents and consequently have added a neat and pleasing appearance to an old building in a new setting.

Two dedicatory services were held with a capacity attendance. Preceding the morning worship the corner stone was set, a container of documents and records having there been deposited for posterity. Pastor Wm. Fuhlbrigge of Coleman conducted this service. Pastor A. A. Gentz of Marinette, vice president of the North Wisconsin District, preached on Exodus 20:24 in the morning. Pastor R. Lederer of Green Bay, a mission board member, delivered the sermon in the afternoon using for his text the words from John 3:1-15.

The congregation of Our Savior herewith gratefully acknowledges all gifts as follows:

From Crivitz an altar, Gladstone a crucifix, Escanaba a bulletin board and chalice, Carbondale 5 pews, Menominee (Mich.) an altar cloth and a house-pulpit (designed and constructed by Pastor Geyer and sons), First Lutheran of Green Bay candle holders — a communion flagon, a number board, and \$20.00 cash from an unknown friend of Algoma.

May the gracious Lord, to whose honor and glory this house is dedicated, continue to look favorably upon those



Ev. Luth. Church of Our Savior at Lena, Wis.

in this vicinity dates back to 1932 when a preliminary survey was made by three pastors from neighboring congregations of our Wisconsin Synod. After five years of depression, dormant years which brought an influx of new settlers into this locality, mission work was resumed. During the summer of 1937 a few scattered families of Lutheran origin welcomed our mission in their midst and have staunchly stood by and supported it. These gathered for regular Lutheran services first in a Methodist church for 6 weeks, and then in a vacant dwelling for 8 months and finally in the living room of your missionary's home for nearly a year.

Not only the lack of a suitable place to worship proved a great hindrance to this young mission, but also the opposition it had to encounter. Immediately after the mission was begun, a pastor affiliated with the American Lutheran Church hurriedly organized a small opposition congregation and provided a church building. Because of this unforeseen development the members of our mis-

who gather within its courts and may He teach them to know His precious promise: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength." Rev. 3:8.

From a Wider Field

REFORMATION

"A mighty Fortress is our God,"

'Twas Luther's song and lay;
Its echoes rang through every land
Are ringing still today.

"With might of ours can nought be done,"

God's Church must still confess;
In all her battles only God
Can shield, protect, and bless.

"Tho devils all the world should fill,"

Take courage, little flock.
The gates of hell shall not prevail;
We stand upon the Rock.

"The Word they still shall let remain,"

'Twas Luther's battle cry;
And 'round its banners, wide unfurled,
We'll rally till we die." — W. M. Czamanske.

NEWS BRIEFS

Doctor Paul Peters, who has been called to a position on the faculty of our Seminary in Thiensville, left Oslo, Norway, on the 17th of October for the shores of America. As this is written we have not heard of Doctor Peters' arrival. May the Lord grant him a safe journey.



waukee during the month of November.

The Intersynodical Hymn Book Committee held a three day session in St. Louis, Missouri, the beginning of the month of October. There is still much work left for the committee to do before the complete copy can be given into the hands of the printers. Another meeting of the committee will be held in Milwaukee during the month of November.

Our sister synod of Missouri has published a hymnal in the Italian language and also one in the Spanish language. Both hymnals are now in use in the various missions. We received a copy of the above mentioned hymnal. The Italian hymn book contains 100 hymns and the Spanish hymn book has 168.

Pastor I. Frey, our General Missionary for the state of Colorado and an associate editor of the Northwestern Lutheran, has begun work in Denver, Colorado. Although it has not been possible for him to organize a congregation at this time, yet he was begun preaching services.

The Northwestern College Board has announced the calling of Pastor F. E. Blume of Evanston, Ill., and Pastor Dudley Rohda of Flint, Michigan, to augment the faculty of Northwestern College. As we go to press news has reached us that Pastor Blume has accepted the call. Pastor Rohda has not as yet made his decision. We wish Pastor Blume God's richest blessings and hope that he will be able to take up his new work in the near future.

The copies of Memorial Wreaths for the Church Extension Fund which were mailed to all pastors of synod ought to receive a special welcome everywhere. It is something that many pastors have been looking for. We sincerely hope that all pastors will call attention to them.

The meeting of all the officers of the Synod was held in Milwaukee from the 16th to the 19th of October. That these are strenuous days for our officers no one will doubt. These meetings which are held twice a year, in the spring and in the fall of each year, are certainly proving to be a great blessing for the Synod.

W. J. S.

Superintendent Bodamer of our missions in Poland who is in the States and cannot return to his post in Poland at this time informs us that no word has been received from that field of our Synod's work. How have our brethren in the ministry and faith fared in these past months in Poland? We are anxiously waiting to hear from them. Any item of interest will, of course, promptly appear in the columns of the North Western Lutheran. Meanwhile let us remember these brethren in our prayers.

A. P. V.

FIRST AMERICAN BIBLE

The first Bible printed in America, strange as it may seem, was in an Indian language. This was in 1663, and it was not until 1782, 119 years later, that the first English Bible was printed in America, according to a statement issued by the Baptist Board of Publication. Previous to that year, all our Bibles were imported from England.

— *Christian Herald*.

Use of radio time to attack any race or religion has been prohibited by action of the National Association of Broadcasters. A suggestion that the code prohibit the purchase of all religious time on radio programs was voted down. The proposed ban was replaced by the following provision in the revised code: "Radio which

reaches men of all creeds and races simultaneously may not be used to convey attacks upon another's race or religion. Rather it should be the purpose of the religious broadcast to promote the spiritual harmony and understanding of mankind and to administer broadly to the various religious needs of the community." — Ex.

Our Negro Missions at Home and Abroad

REPORT OF THE MISSION BOARD

Our Missions at Home

Executive Secretary Wisler has submitted *statistics on the work of our Colored Mission* for the past year. This report gives evidence of continued growth and progress. The statistics, among other things, show an increase of 370 communicant membership, 94 in day school pupils, 362 in Sunday school enrollment. Several stations, particularly in the Southeast, still prove unproductive, and as a result some of these probably should be eliminated in the course of time. Consolidation of mission congregations and preaching places has been effected wherever this could be done in the best interests of the work. — Several changes have been effected among the workers in North Carolina which should prove beneficial. Contemplated changes in the Alabama Field have not been carried out to date because of difficulties and uncertainties connected with several missionaries.

New Missions

- a) Rev. McLaughlin, who of his own accord is doing work among the Negroes in North Philadelphia without compensation, would appreciate support for rental of chapel, etc., in the amount of approximately \$30.00 per month.
- b) Rev. Obermeyer, Decatur, Ill., reports that Mrs. Rosa Hood, a Lutheran from Alabama, who attends his church services has eleven prospects for religious instructions. Pastor Obermeyer will begin the work but asks the Board to arrange for continuance of this work. It was agreed that our Springfield, Ill., missionary take over this work when necessary.
- c) Again we were reminded that our *Washington, D. C.*, mission is in dire need of a chapel. This need shall be brought to the attention of the constituent synods.

Attention has been called to the marked interest and continued generous support which our white congregations are giving the Colored Mission in Detroit. Their most recent forward movement is the purchase of a splendid parsonage.

Our African Mission

The Executive Secretary informs us that *requests* from individuals for Bibles, prayer-books, etc., continue to arrive. One of our pastors in the U. S. inquires why our Board does not furnish Ekong with a motorcycle and

asks whether he could privately raise the necessary funds for the purchase of one. This indicates that the African people are beginning "to beg" which is contrary to our policy and detrimental to the best interests of the work.

Resolved that Rev. Wisler publish an announcement in the church papers of the constituent synods informing our people that appeals and solicitations for gifts and material assistance from Africa or Negroes in the home-country shall be ignored.

From twelve to sixteen English pounds of *counterfeit money* have found their way into the treasury of our missionaries in Africa. (We are told that considerable counterfeit money circulates in Ibesikpo.) It was agreed that this amount be charged to operating expenses.

Since our *Central School in Ibesikpo* is not receiving the regular grant from the English government it was resolved that a loan of \$35.00 per month for our teachers be allowed for the present. This matter shall be reconsidered after the return of Missionary and Mrs. Schweppe, and Miss Kluck, who started their homeward journey on August 26 and are scheduled to arrive in the United States on October 12.

Rev. Justus Kretzmann and wife, who arrived in Ibesikpo in the latter part of May, in a lengthy letter described the service of praise and thanksgiving held upon their safe arrival and the reception arranged for them, as well as the numerous gifts received. Missionary Kretzmann is now acting as treasurer. He and Mrs. Kretzmann are living in a new "bush" house on the Obot Idim compound and found living conditions much better than anticipated.

Our missionaries have changed their bank and are now dealing with the Bank of British West Africa in Calabar.

The new *Girls' Institute* was dedicated May 27, 1939, and is in full operation with an attendance of eighteen girls.

Missionary Schweppe writes that despite very unfavorable economic conditions the *semi-annual free-will offering* by the various stations resulted in a larger amount than ever before.

Missionary Schweppe also writes: "We express our appreciation to the members of the Board for their kind and understanding attitude towards us and our difficulties.

It would have been much more difficult if we had not felt assured at all times that we had the prayers and complete confidence of all of you. It is our hope and prayer that

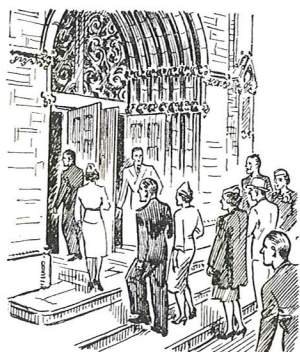
this mutual understanding and confidence between the Board and the workers might continue forever." — Condensed from a report by Edwin L. Wilson, Secretary.

Anniversaries

SEVENTY-FIFTH ANNIVERSARY

St. John's Church, East Bloomfield, Wis.

By the grace of God St. John's Congregation at East Bloomfield, Wis., was permitted to celebrate the diamond jubilee of its existence on Sunday, June 18, with three



services. The guest-preachers were Prof. John Meyer of Thiensville, Wis.; the Rev. T. Sauer of Appleton, Wis.; and the Rev. G. W. Zuberbier of Algoma, Wis., sons of former pastors of the congregation; the Rev. A. A. Winter of Mauston, Wis., and the Rev. Louis Winter of Plum City, Wis.,

two sons of the congregation.

St. John's Congregation was organized in 1864 by the sainted pastor Th. Jaekel whose residence was at Zittau, Wis. During the seventy-five years of its existence the congregation was served by the following pastors: Th. Jaekel, 1864-1866; Wiese, 1866-1868; Meyer, 1869-1874; E. A. Pankow, 1875-1879; J. Sauer, 1880-1887; Th. Bast, 1887-1890; F. Thrun, 1890-1892; J. Zuberbier, 1892-1919; P. Weber, 1920-1925; 1925 to present date, A. E. Schneider.

The following were teachers in St. John's school: Friese, Wm. Keller, G. Wachter, E. R. Schneider, Mrs. Norman Otto, and John Karpinsky.

The first church was a log building erected in 1864; the second, a frame building built in 1875; and the third, also a frame building, erected in 1891. The second building has, since 1891, served as the school house.

As near as could be ascertained 1403 persons were baptized, 1004 were confirmed, 453 couples married, and 512 persons received Christian burial during the 75 years.

A. E. S.

TWENTY-FIFTH ANNIVERSARY

The twenty-fifth anniversary of Rev. Arthur Berg's ordination was fittingly celebrated by his congregation and brethren in the ministry on Sunday, August 13, at Sparta, Wisconsin.

TWENTY-FIVE YEARS IN THE MINISTRY

On Tuesday, September 12, Pastor Paul C. Eggert of Brookside, Wisconsin, was privileged to celebrate the twenty-fifth anniversary of his induction into the office of the holy ministry. The members of the three con-

gregations at Abrams, Brookside, and Little Suamico together with the pastors of the Lake Superior Pastoral Conference which extends from Abrams to Marquette, and east to Sault Ste. Marie, Michigan, gathered to honor their pastor and brother in the ministry on this happy occasion.

A praise and thanksgiving service was conducted at St. Paul's Church at Brookside in which Pastor Kurt Geyer, predecessor of the jubilarian, preached the sermon. The undersigned conducted the altar service.

After the service a reception was held in the Abraham town hall where further good wishes and congratulatory messages were extended.

Representatives of the three congregations served by Pastor Eggert for the past twenty-four years spoke and presented him with a gift as a token of their esteem and love. A quartet sang the Lord's Prayer.

The customary purse from the conference brethren was likewise presented. Letters of congratulations and addresses by the pastors present followed.

Pastor Eggert responded stressing the thought: "The Lord's strength is made perfect in weakness."

A luncheon was served by the ladies of the congregations.

May the Lord, who has so richly blessed His servant with a large measure of grace in the past, continue to shower His blessings upon him in the future. May Pastor Eggert serve the Lord in His Kingdom for many years to come.

A. L. Engel.

FORTIETH ANNIVERSARY

On the evening of September 19 the pastors of the Northern Conference of Michigan with the members of St. Paul's Congregation of Manistee, and Emmanuel's Congregation of Batcheller celebrated the fortieth anniversary of Pastor E. E. Rupp. A classmate, Pastor J. F. Zink, preached the jubilee sermon, taking as his text 1 Timothy 1:12. The choir sang two appropriate selections. The worship was followed by a social gathering in the school hall, arranged by the ladies of the Manistee congregation. Lunch was served, in the course of which tokens of esteem and congratulations were presented to the jubilarian.



May God bless Pastor Rupp in the future as He has in the past.

J. F. Z.

TWENTY-FIFTH ANNIVERSARY

October 1 St. John's Church of Omro Twp., Yellow Medicine Co., Minn., observed the twenty-fifth anniversary of Pastor Arthur Fuerstenau's ordination to the holy ministry. Pastor E. G. Fritz of Fairfax addressed the assembled congregation and visitors on Psalm 116: 12-14 lauding and magnifying the office of the holy ministry. Pastor Fritz was at one time pastor of the jubilarian and also formerly Pastor of Rev. Fuerstenau's present charge. Pastor Fritz spoke in the German language. The Rev. Edw. A. Birkholz of Redwood Falls spoke briefly on Psalm 16:6 in the English language and presented the gift of the Redwood Falls Conference pastors. The president of St. John's church extended the congratulations and the gift of the congregation.

After the services in the church a pleasant social hour was enjoyed during which the ladies of the congregation served a luncheon.

Pastor Fuerstenau until 1935 served different charges in the Dakota-Montana District of our Synod and held various synodical offices. During the World War he served as camp pastor in Camp Harry Jones at Douglas, Arizona.

Edw. A. B.

ORGAN DEDICATION

On the evening of Sunday, October 8, Pastor L. Winter of Plum City, Wisconsin, preached to the members and friends of St. Matthew's Church in the Town of Cady, St. Croix County, Wis., basing his sermon on the words of the 98th Psalm: "O sing unto the Lord a new song: The Lord hath made known His salvation. — Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." The occasion was the dedication of a new electric power organ in St. Matthew's church, a gift to the congregation from the Young People's League of the church. Aug. Wm. Zarembo.

A NEW HOUSE OF WORSHIP — SOON

On Sunday afternoon, October 1, the cornerstone for the new church of St. John's Congregation at Buffalo, Minn., was laid. An open air service was conducted at the site of the new building. The Rev. W. Haar delivered the English and the Rev. John Beck the German sermon.

Work on the building is progressing at a rapid pace and God willing the super-structure will be erected within the near future. Workmen are concentrating on finishing the basement as rapidly as possible so that the services may be held there until the church auditorium is completed.

E. R. Berwald.

Obituary

† PASTOR AUGUST PAETZ †

On September 19 Pastor August Paetz was called to his eternal home at the age of 56 years, 5 months, and 27 days.

After he was confirmed he attended Concordia Seminary at Springfield, Ill., graduating in 1905. His first parish was at Daggett, Mich., where he served for two years. He then served twenty years at McMillan and March and twelve years at Friesland and Dalton. On January 31, 1907, he was united in marriage to Emma Mahnke of Manitowoc. This union was blessed by the Lord with two children. For over a year his health was

failing, but he was able to attend to his duties until two weeks before his death. He is survived by his wife, his son Harold, and his daughter, Mrs. Huber Nellesen, four grandchildren and one sister.

A funeral service was held at Friesland on September 21. Pastors H. Zimmermann, A. Paap and the undersigned officiated. On the following day another funeral service was held at the First Ev. Luth. Church of Manitowoc, Pastor L. Koeninger officiating. Interment at Manitowoc. "And where I am, there shall also my servant be." Joh. 12:26.

H. Geiger.

† WILLIAM HENRY GRAEBNER †

On August 30 occurred the death of William Henry Graebner, a faithful member of St. Peter's Church, Milwaukee, and an equally faithful servant of our Joint Synod.

William Henry Graebner was the son of Pastor John Henry and Jacobine Denniger Graebner. His father was one of the first members of the Missouri Synod. After William Graebner finished the Parochial school he enrolled at the Teachers' Seminary at

Addison, Ill. In 1872, before graduation, he was called to Bay City, Mich., as teacher of the Parochial school in that city. After six years he received and accepted the call extended to him by the St. Peter's Church in Milwaukee. He served at St. Peter's until 1891 when he resigned to accept work in another field.

His keen interest in the welfare of the home congregation and the Synod at large, however, never diminished. Besides taking an active part in the

affairs of the congregation he served our Synod in many capacities. He was a member of the Board of Regents of Northwestern College and also of the Seminary Board and for many years a member of the Board of Trustees of our Synod. In addition to this he served on the Board of the Lutheran Kinderheim, the Altenheim and the Bethesda Home in Watertown

and the City Mission.

His was a full life unselfishly spent for his Lord and Savior. He reached the age of 85 years, 4 months and 28 days. His mortal remains were committed to the ground at Forest Home Cemetery on September 2, there to await the Lord's return on Resurrection Day.

Announcements

INSTALLATIONS AND ORDINATIONS

Authorized by President K. Krauss, the undersigned, on Sunday, September 3, installed Pastor H. Engel as pastor of Trinity Ev. Luth. Church, Saline, Mich. May the great Shepherd bless both congregation and pastor.

Address: Rev. H. Engel, R. R. 2, Saline, Michigan.
A. G. Wacker.

On the 15th Sunday after Trinity the undersigned ordained and installed Walter Hoepner as Assistant Pastor and Teacher of the Emanuel Church at New London, Wis. May he be a workman approved of God!

Address: Rev. Walter Hoepner, 121 Wash. St., New London, Wis.
W. E. Pankow.

WESTERN DAKOTA-MONTANA PASTORAL

The Western Dakota-Montana Pastoral Conference will meet November 7 and 8 beginning at 9:00 A. M. (M. S. T.) at Faith, South Dakota (A. G. Eberhart).

Essays: The Baptism of John, What Is It? J. Wendland; The Inalienable Rights of the Congregation, P. Albrecht; The Essence and Character of a Sacrament, W. Schmidt.

Sermon: H. Schultz (H. J. Wackerfuss).
Kindly announce to local pastor. E. M. Bode, Sec'y.

MISSION FESTIVALS

Eighth Sunday after Trinity

Trinity Luth. Church, Wildrose, Colo.
Offering: \$58.50. — Orral Kreie, pastor.

Eleventh Sunday after Trinity

Salem Church, Scio, Mich.
Offering: \$600.00 — A. S. Wacker, pastor.

St. Peter's Church, Kekoskee, Wis.
Offering: \$134.22. — R. Marti, pastor.

Immanuel Church, Greenville, Wis.
Offering: \$188.74. — L. Kaspar, pastor.

St. Paul's Church, Manchester, Wis.
Offering: \$100.02. — Wm. Wadzinski, pastor.

Twelfth Sunday after Trinity

Gibson, Wis.
Offering: \$103.18. — W. Kleinke, pastor.

Zion Church, Mission, South Dakota.
Offering: \$47.00. — R. C. Stiemke, pastor.

Thirteenth Sunday after Trinity

St. Paul's Church, Lomira, Wis.
Offering: \$78.53. — H. Wolter, pastor.

St. Petri Church, Theresa, Wis.
Offering: \$31.12. — H. Wolter, pastor.

St. John's Church, East Bloomfield, Wis.
Offering: \$144.15. — A. E. Schneider, pastor.

St. John's Church, Olanda, Mont.
Offering: \$40.00. — O. A. Lemke, pastor.

Trinity Church, Elkton, Mich.

Offering: \$45.55. — Carl C. Henning, pastor.

Fourteenth Sunday after Trinity

St. Paul's Church, Town Forest, Wis.
Offering: \$131.77. — E. G. Behm, pastor.

St. John's Church, Town of Forest, Wis.
Offering: \$16.65. — E. G. Behm, pastor.

St. John's Church, Pardeeville, Wis.
Offering: \$147.09. — A. J. Engel, pastor.

St. Paul's Church, Ixonia, Wis.
Offering: \$264.80. — R. C. Hillemann, pastor.

Emanuel Church, New London, Wis.
Offering: \$674.53. — Walter E. Pankow, pastor.

Zion Church, Ripon, Wis.
Offering: \$35.56. — M. A. Fleischer, pastor.

Mt. Olive Church, Graceville, Minn.
Offering: \$117.76. — I. F. Lenz, pastor.

Zion's Church, Eitzen, Minn.
Offering: \$181.00. — Frank F. Ehlert, pastor.

Bethlehem Church, Raymond, So. Dak.
Offering: \$70.72. — Karl G. Bast, pastor.

Fifteenth Sunday after Trinity

Two Creeks, Wis.
Offering: \$26.64. — W. Kleinke, pastor.

St. Paul's Church, Lakemills, Wis.
Offering: \$327.58. — J. Martin Raasch, pastor.

St. Paul's Church, Plymouth, Nebr.
Offering: \$182.09. — A. T. Degner, pastor.

Withrow Church, Withrow, Wash.
Offering: \$60.60. — R. Jaech, pastor.

St. John's Church, Florence, Wis.
Offering: \$40.46. — Melvin W. Croll, pastor.

St. John's Church, Bowdle, So. Dak.
Offering: \$146.48. — P. G. Albrecht, pastor.

St. John's Church, Northfield, Mich.
Offering: \$372.00. — Alfred F. Maas, pastor.

St. Paul's Church, East Troy, Wis.
Offering: \$88.65. — Gust. E. Schmidt, pastor.

Sixteenth Sunday after Trinity

Brockway, Mont.
Offering: \$18.00. — O. A. Lemke, pastor.

Immanuel Church, Town Clayton, Wis.
Offering: \$45.48. — L. Kaspar, pastor.

St. John's Church, Waterloo, Wis.
Offering: \$472.25. — H. C. Nitz, pastor.

St. Paul's Church, South Haven, Mich.
Offering: \$90.12. — M. A. Haase, pastor.

St. Paul's Church, Gladstone, Mich.
Offering: \$31.41. — Theophil Hoffmann, pastor.

St. Martin's Church, Rapid River, Mich.
Offering: \$10.71. — Theophil Hoffmann, pastor.

Christ Church, Marshfield, Wis.
Offering: \$60.55. — A. C. Dornfeld, pastor.

NORTH WISCONSIN DISTRICT

July, August, September, 1939

	Reverend	Budgetary	Non-Budgetary
Trinity Church, Bay City, Mich. Offering: \$311.85. — Emil Kasischke, pastor.			
Immanuel Church, Tyler, Minn. Offering: \$42.00. — A. Martens, pastor.			
St. Paul's Church, Hale, Mich. Offering: \$45.82. — A. G. Schwerin, pastor.			
Seventeenth Sunday after Trinity			
Trinity Church, Theodore, So. Dak. Offering: \$35.42. — P. G. Albrecht, pastor.			
Emanuel's Church, Tolstoy, So. Dak. Offering: \$42.95. — P. G. Albrecht, pastor.			
Trinity Church, West Mequon, Thiensville, Wis. Offering: \$119.10. — A. C. Schewe, pastor.			
Emanuel Church, South Lyon, Mich. Offering: \$31.69. — Alfred F. Maas, pastor.			
Peace Church, Gale Twp., So. Dak. Offering: \$32.65. — A. Hellmann, pastor.			
Zion's Church, Crystal Falls, Mich. Offering: \$17.45. — Geo. Tiefel, pastor.			
St. Peter's Church, Stambaugh, Mich. Offering: \$49.20. — Geo. Tiefel, pastor.			
St. Paul's Church, Fort Atkinson, Wis. Offering: \$768.76. — H. Gieschen, pastor.			
Emanuel's Church, Forestville, Wis. Offering: \$138.70. — E. C. Hinnenthal, pastor.			
St. Paul's Church, Appleton, Wis. Offering: \$555.82.—F. M. Brandt and T. J. Sauer, pastors.			
Trinity Church, Terry, Mont. Offering: \$47.00. — E. M. Bode, pastor.			
Zion's Church, Town Morrison, Wis. Offering: \$340.41. — Br. Gladosch, pastor.			
St. Matthew's Church, Benton Harbor, Mich. Offering: \$1,000.00. — H. C. Haase, pastor.			
St. Stephen's Church, Adrian, Mich. Offering: \$317.25. — J. H. Nicolai, pastor.			
St. Matthew's Church, Iron Ridge, Wis. Offering: \$153.31. — F. Zarlring, pastor.			
Zion Church, Island Lake Twp. Lynd, Minn. Offering: \$93.22. — A. Martens, pastor.			
St. Paul's Church, Mission, So. Dak. Offering: \$35.50. — Richard Stiemke, pastor.			
Eighteenth Sunday after Trinity			
Zion's Church, Mobridge, So. Dak. Offering: \$108.38. — G. L. Schlegel, pastor.			
St. Paul's Church, Mound City, So. Dak. Offering: \$87.98. — A. Hellmann, pastor.			
Salem Church, Circle, Mont. Offering: \$65.00. — O. A. Lemke, pastor.			
Christ Church, Bison, So. Dak. Offering: \$26.53. — H. J. Wackerfuss, pastor.			
Trinity Church, Huilsburg, Wis. Offering: \$146.64. — W. Reinemann, pastor.			
St. John's Church, Ableman, Wis. Offering: \$136.74. — Philip Lehmann, pastor.			
St. John's Church, Milton, Wis. Offering: \$105.90. — H. C. Schumacher, pastor.			
St. Paul's Church, Livenia Center, Wayne Co., Mich. Offering: \$172.80. — Oscar J. Peters, pastor.			
Nineteenth Sunday after Trinity			
Zion's Church, Date, So. Dak. Offering: \$4.71. — H. S. Wackerfuss, pastor.			
Behm, E. G., St. Paul, Forest		\$ 131.77	
Behm, E. G., St. John, Forest			
Bergfeld, F., Beth., Bruce's Cross., Mich.		49.29	
Bergmann, P. G., Trinity, Menasha		350.04	
Boettcher, Imm. P., Grace, Sugar Bush ..		52.00	
Boettcher, I. P., Christus, Maple Creek ..			
Boettcher, I. P., Immanuel, Maple Creek			
Brandt, F. M., and Sauer, T. J., St. Paul, Appleton		400.00	
Braun, M. A., Parochie Centerville		317.12	
Brenner, Th., St. Peter, Freedom		135.49	
Croll, Melvin W., St. John, Florence		38.46	
Dowidat, John, St. Luke, Oakfield		47.49	
Eckert, Harold H., St. John, Reedsville ..		454.41	
Eggert, Paul C., Frieden, Abrams		31.00	25.25
Eggert, Paul C., St. Paul, Brookside			32.75
Eggert, Paul C., St. John, Little Suamico			23.35
Engel, A. L., Church of Our Savior, Lena			
Fischer, G. W., St. John, Grover			
Fleischer, M. A., Zion, Ripon		18.80	
Fuhlbrigge, W. G., Trinity, Coleman		170.70	
Fuhlbrigge, W. G., St. Matthew, Beaver		30.03	
Genz, A. A., Trinity, Marinette			
Geyer, K., Zion, Peshtigo			
Gieschen, Paul J., Zion, Rhinelander		123.62	
Gieschen, Walter A., St. Paul, Green Bay		185.86	
Gieschen, W. W., Frieden, Wautoma			
Gladosch, Br., Zion, Morrison			
Gose, Roy B., Zion, Jacksonport		15.12	
Grunwald, Harold, Zion, Louis Corners ..			
Haase, W. G., St. John, Two Rivers		43.52	
Haase, W. G., St. John, Sandy Bay		22.40	
Habermann, A., Frieden, Hartland		59.15	
Habermann, A., St. Paul, Angelica			
Hartwig, Wm. J., St. John, Montello			
Hartwig, Wm. J., Immanuel, Mecan		121.04	
Henning, Carl J., Grace, Crivitz		74.37	
Henning, Carl J., St. John, Athelstane ..		5.00	
Henning, Otto C., St. John, Sewastopol ..			
Hensel, M., St. Peter, Weyauwega		165.13	
Hinnenthal, E., Emanuel, Forestville			
Hoffmann, Th., St. Paul, Gladstone, Mich.		28.24	
Hoffmann, Th., Martini, Rap. River, Mich.		6.00	
Hopp, H., Holy Cross, Daggett, Mich. ..			
Hopp, H., St. Mark, Carbondale, Mich. ..			
Hoyer, O., St. Paul, Winneconne		83.41	
Hoyer, O., Zion, Town Omro			
Johnson, S., St. Matthew, Appleton		87.05	2.00
Kahrs, H. A., Grace, Powers-Spald., Mich.			
Kahrs, H. A., Trin., Hermansville, Mich.		12.90	
Kaniess, G., St. Luke, Kewaskum		218.92	
Kaspar, L., Immanuel, Greenville		188.74	
Kaspar, L., Immanuel, Clayton		42.48	
Kionka, Ed. H., St. John, Newton		221.81	
Kionka, Ed. H., St. Paul, Newton		12.25	
Kleinhans, Harold O., M. Luth., Oshkosh			
Kleinhans, Harold O., Trinity, Mears Cor.		34.77	
Kleinke, W., St. John, Gibson		139.39	
Kleinke, W., St. John, Two Creeks		50.92	
Kobs, Geo., St. John, Markesan		435.00	6.00
Koeninger, L. H., Erste Ev. Luth., Mani- towoc		365.00	
Koepsell, W., St. Paul, Crandon		26.50	
Koepsell, W., Frieden, Argonne			
Koepsell, W., First English, Hiles			
Krubsack, J., Christ, Eagle River			
Krubsack, J., Three Lakes			
Kuether, H. A., St. Paul, Sheboygan Falls		181.11	
Kuether, W. A., Immanuel, Kewaunee		158.82	
Kuether, W. A., St. Peter, Carlton		62.91	
Lawrenz, Carl, St. Paul, No. Fond du L.		45.00	32.00
Lederer, R., Erste Ev. Luth., Green Bay		200.00	
Lehman, L. G., St. Paul, Bark River, Mich.			
Lemke, H. J., St. Peter, Manistique, Mich.			
Lemke, H. J., Grace, Germfask, Mich. ..			
Lutz, W. F., Salem, Escanaba, Mich.			89.25
Masch, John, Immanuel, Black Creek		86.63	
Oehlert, Paul Th., Trinity, Kaukauna		177.45	

Pankow, E. P., Frieden, Green Lake, Wis.	
Pankow, W. E., Immanuel, New London	
Pieper, G., St. Peter, Fond du Lac	191.24
Pussehl, H. E., Grace, Monico	6.59
Pussehl, H. E., St. John, Enterprise	22.45
Raetz, F. W., Trinity, Wabeno	
Raetz, F. W., Laona	
Redlin, E., Trinity, Ellington	204.00
Redlin, E., St. Paul, Stephenville	3.00
Redlin, T. W., Zion, Kingston	77.54
Redlin, T. W., St. John, Salemville	
Reier, F. A., Immanuel, Waupaca	
Reim, Edmund, Trinity, Neenah	402.83
Reuschel, J., St. John, Dundas	28.35
Roepke, W., Trinity, Marquette, Mich.	
Roepke, W., St. Paul, Green Garden	91.07
Rupp, E. D., Emanuel, Sault Ste. Marie, Mich.	15.36
Sauer, M. F., Trinity, Brillion	149.95
Schaefer, Gerh. A., St. Peter, Collins	121.60
Schink, W. F., St. Peter, Haven	2.00
Schlavensky, Norman, Immanuel, Eaton	
Schlavensky, Norman, Christ, Fontenoy	
Schlueter, E. B., Grace, Oshkosh	100.00
Schneider, A. E., St. John, E. Bloomfield	224.00
Schroeder, E. C., Trinity, Liberty	130.02
Schroeder, Frederick, Trinity, Red Gran.	
Schroeder, Frederick, St. Paul, Berlin	
Schulz, C. P., Immanuel, Mosel	
Schulz, J., Zion, Van Dyne	87.00
Schumann, F., St. Peter, Sawyer	47.14
Siegler, V. J., Salem, Nasewaupsee	127.49
Strohschein, Walter, Trinity, Dundee	
Strohschein, Walter, Frieden, Waucusta	
Strohschein, Walter, Immanuel, Campbellsport, Wis.	270.53
Struck, Gerhard, St. John, Maribel	270.53
Thurow, Theo., Christ, Menominee, Mich.	89.68
Tiefel, Geo., St. Peter, Stambaugh, Mich.	
Tiefel, Geo., Zion, Crystal Falls, Mich.	
Tiefel, Geo., St. Stephen, Channing, Mich.	
Toepel, K. F., St. Paul, Algoma	542.49
Uetzmann, F. C., St. John, Wrightstown	
Uetzmann, I. G., Grace, Pickett	
Uetzmann, I. G., Immanuel, Oshkosh	
Uetzmann, Th., Immanuel, Manitowoc	
Valleskey, Wilmer, St. Paul, Greenleaf	40.50
Valleskey, Wilmer, Bartholomew, Kasson	26.00
Voigt, A. W., Immanuel, Shirley	121.00
Voigt, A. W., St. Paul, Pine Grove	20.42
Wadzinski, Wm., St. Paul, Manchester	92.02
Wadzinski, Wm., St. Paul, Marquette	
Warnke, Harold, St. John, Princeton	208.81
Werner, A., St. John, Center	139.35
Weyland, F. C., St. Peter, Winchester	20.50
Weyland, F. C., Zion, Readfield	
Weyland, F. C., St. John, Caledonia	
Wichmann, W. F., Mount Calvary, Kimberly	82.47
Wicke, Harold, Bethlehem, Hortonville	227.15
Wojahn, W. A., St. Paul, Eldorado	109.13
Wojahn, W. A., St. Peter, Eldorado	72.82
Zell, Ed., St. Peter, Mishicot	84.90
Zell, Ed., Rockwood	9.76
Zell, Ed., Jambo Creek	5.60
Ziesemer, R., Mt. Olive, Appleton	412.02
Zink, W., St. Paul, Dale	243.12
Manitowoc Pastoral Conference	21.00
Walther League, Fox River Valley Zone	2.75
Totals	\$10,711.26 \$ 280.10

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MEMORIAL WREATHS

(These items are included in above report)

In Memory of	
Elmer Mielke through Rev. E. Reim, Neenah	\$ 3.00
Rev. Friedrich Koch through Manitowoc Past. Conf.	20.00
Rev. Fr. Koch through Rev. W. Kleinke, Mishicot	1.00
Lois Jean Hoffmann through Rev. Theo. Hoffmann, Gladstone, Mich.	1.00
Mrs. Aug. Wojahn through F. M. Brandt, Appleton	2.50
Hy. Kluge through Rev. F. M. Brandt, Appleton	2.00

Mrs. W. Kuehl through Rev. W. Kuether, Kewaunee	2.00
Math. Wegner through Rev. Wm. Hartwig, Montello	4.00
Mrs. M. O'Neil through Rev. M. Fleischer, Ripon	5.00
Mrs. E. Stetson through Rev. W. Kleinke, Mishicot	8.00
Edw. Brown through Rev. Sylv. Johnson, Appleton	2.00
Mrs. H. Kelm through Rev. Geo. Kobs, Markesan	6.00
Prof. Aug. Zich through Rev. W. F. Wichmann, Kimberly	2.89
Ch. Brehmer through Rev. R. Ziesemer, Appleton	19.00
Prof. Aug. Zich through Rev. Walter A. Gieschen, Green Bay	15.00
Mrs. Ernst Sprenger through Rev. H. A. Kuether, Sheboygan Falls	5.00
Mrs. Lena Stumpf through Rev. H. A. Kuether, Sheboygan Falls	1.00
Mrs. Katherine Lawrenz through Rev. W. A. Wojahn, Eldorado	5.00
Mrs. Chas. Becker through Rev. E. Reim, Neenah	13.50
Calvin Tews through Rev. E. Reim, Neenah	5.50

Appleton, Wis., October 15, 1939.

ALBERT VOECKS, Treasurer.

CONDENSED TREASURER'S STATEMENT FOR SEPTEMBER, 1939

Cash on hand July 1, 1939		\$ 39.40
Receipts from Districts		55,046.01
Revenues		13,054.89
Extraordinary Receipts:		
Previously reported	\$ 138.49	
Erna Kuehl	10.00	
N. N.	3.00	
		151.49
Total Receipts		\$ 68,291.79
Disbursements		84,233.02
Deficit		\$ 15,941.23
Unpaid Requisitions		6,076.05
Total Deficit		\$ 22,017.28
Budget Debt		
Debt on July 1, 1939		\$198,393.75
Receipts from D. R. C.	\$ 2,400.00	
Collection for Debts	309.93	
Receipts from Sale of lot	504.20	
New loans received	15,804.70	
Inmates deposit	500.00	
Loan from Bank	7,000.00	
	\$ 26,518.83	
Loans paid	12,092.85	
Used for Budget	\$ 14,425.98	14,425.98
Unpaid requisitions		6,076.05
Total Budget Debt on Sept. 30, 1939		\$218,895.78
Church Extension Division		
Debt July 1, 1939		\$122,405.29
Balance on hand June 30, 1939	\$ 35.41	
Repayment	1,565.88	
Interest	624.65	
Collections	202.05	
Total	\$ 2,427.99	
C. E. Debt paid	1,765.00	1,765.00
Available for Debt	\$ 662.99	
C. E. Debt on September 30, 1939		\$120,640.29

Total Debt

Budget Debt	\$196,869.73
C. E. Debt	120,640.29
	\$317,510.02
Inmates Deposits	15,950.00
Unpaid requisitions	6,076.05
Total Debt	\$339,536.07

THEO. H. BUUCK, Treasurer.