

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

Volume 32

Milwaukee, Wisconsin, November 11, 1945

Number 23

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395 Ellis St
Jan 46



**"My House
Shall Be A
House Of
Prayer;
But Ye
Have Made
It A Den
Of Thieves"**

Matthew 21:13

"I AM THE LORD THY GOD"

Ex. 20, 2

WHAT is written in the Law; how readeest thou? — "Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." Indeed, we know the letter of the Law. But have we not overlooked something?

Sinai

At Sinai, where the Law was revealed, Israel was first duly prepared to receive the Commandments. Moses told the people to sanctify themselves against the third day, to take heed lest they touch the border of the mountain, "Whosoever toucheth the mount shall be surely put to death." What was the meaning of this preparation and warning? — Then it came to pass on the third day "that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19. The burning bush which Moses beheld, and the voice which came out of the bush, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," that scene in Midian, recurred on a grander scale at Sinai. And the only explanation for it is given in these words, "Because the Lord descended upon it in fire." Ex: 19, 18.

We are in the presence of the Lord God. It is His holy will, His holy Law that is revealed at Sinai. And the first words which pierced the smoke and the sound of the trumpet at Sinai are, "I am the Lord thy God." These are, as it were, the forgotten words of the Law. But they are the important preface to every Commandment. The two tablets of stone on which the Ten Commandments were engraved were "written with the finger of God." Ex. 31, 18.

"I Am the Lord"

"I am the Lord." What do these words mean? When Moses was sent to

Pharaoh to free Israel from the bondage in Egypt he went with this charge, "Thus saith the Lord God of Israel, Let my people go." But Pharaoh said, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go." Thus Pharaoh dared to defy the Lord. But, "be not deceived; God is not mocked." Pharaoh soon received the answer through his provoking question, "Who is the Lord?" The plagues descended on Egypt. The Nile was turned into blood; frogs entered the land and came into the bed chambers and into the very kneading troughs; the frogs were followed by lice, and the lice by a grievous murrain, so that all the



cattle died. Then Moses took ashes of a furnace and sprinkled it up toward heaven, and it became a boil breaking forth with blains. And the magicians who had tempted God with their sorcery could not stand before Moses because of the boils. But Pharaoh continued to exalt himself. And God answered with hail and fire mingled with the hail, and the hail smote all that was in the field, both men and beast, and brake every tree in the field. What was left of the vegetation in the land of Egypt was then destroyed by the plague of locusts which covered the land. And upon that devastated land the Lord now descended with darkness, a thick darkness in all the land of Egypt three days. The shadows were lengthening for Pharaoh. "It is a fearful thing to fall into the hands of the living God." Hebr. 10, 31. Witness the land of Egypt after the Lord's angel had passed over it in that fearful night; all the first born in the land from the first born of Pharaoh, even to the first born

of the maid-servant behind the mill, and all the first born of beasts laid dead. And finally the haughty Pharaoh himself with his chosen army perished in the Red Sea.

The frogs, the lice, and the locusts, all the plagues with which the Lord visited Pharaoh and Egypt were a most crude punishment. But remember, Pharaoh was a crude man, his ears were thick, and his heart was hardened, and he mocked the Lord, "Who is the Lord that I should obey his voice?"

The Fear of God

Our own generation has produced a host of "magicians." We have seen the most wonderful scientific developments in our day. But wars and famine and pestilence have not ceased. Our generation has seen two bloody world wars. Entire cities and countries have been laid waste; whole nations are starving; famine and pestilence are taking a heavy toll in human lives. What do wars and famine mean? They are weapons, crude weapons, in the Lord's hand, they are judgments of the almighty Lord. Not one, but many voices of men were saying, and they are still saying, "Who is the Lord, that I should obey his voice? I know not the Lord." — God is a jealous God, jealous of His name and of His glory. He has said, "I am the Lord." And only one thing will satisfy that glory of the Lord, "Fear God, and give glory to Him." The *fear* of God is still the beginning of wisdom. Read the letter of the Law again, but remember the preface to that Law, "I am the Lord." Luther caught the spirit of the Commandments, and he introduced the explanation of each commandment with the words, "We should fear God that we do not . . ."

Where among men is this fear of God found? Transgressions abound, because the fear of God is lacking, and without the fear of God men boldly sin against Him. He prefaced His Law with the words, "I am the Lord thy God." Moses came to Pharaoh with the message, "Thus saith the Lord God of Israel, let my

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Editorials

Are We To Blame? In regard to juvenile delinquency the *Milwaukee Journal* of October 1, had this to say: "The church, as the delineator and defender of positive morals, has a responsibility here that it also tends to shirk. By and large, it seeks youth only on its own terms, which are fundamentally adult terms. It follows a withdrawn and austere course, coldly religious, unbending to the humanly exuberant, but essentially moral child, it offers too ethereal contact. To the already wavering child, it offers nothing to which he can cling." Why people who know nothing about the church and the business of the church attempt to define its program and to find fault with its "terms" will ever remain a deep secret. Had this writer said some churches he may have been eminently correct. We wonder where the man got his knowledge and information? When a man describes the church as a "delineator and defender of morals," accuses it of seeking youth on its own terms," calls the church "austere, cold, *religious*, unbending," believes that "children are essentially moral," and claims the Church offers the child nothing to which he can cling," it is then that one feels like shouting, "Man, where have you been?" — Let us repeat it for the nth time: the Church of Jesus Christ does not preach morals but preaches Christ Jesus and Him crucified. That is the message of the love, grace, mercy, and kindness of God toward poor sinners. It is a message of faith, peace and joy in the Holy Ghost. That's the message of the Church to the sinners of the world. It calls to the sinners young and old alike, "Though your sins be as scarlet they shall be white as snow, and though they be red like crimson they shall be as wool." It invites them to come and buy without money and without price and take grace for grace from Him who was slain for their sins and is alive again and is now at the right hand of God and makes intercession for us. What's hard and austere, unbending about those "terms?" Is it cold, austere to preach of the love of the heavenly Father, of the grace of the Savior? Is there nothing in this for a child, a young man or woman "to cling to?" Is there a stronger magnet than love to draw young or old and lead them in the paths of righteousness? These are the "terms" of the Church, the Lord: "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." (Jer. 31:3.) Who will blame the Church if men will reject these "terms?"

W. J. S.

* * * *

Religious Vagueness The most dangerous enemies of the Christian Church are not those who are open enemies, as, for instance, the man who recently in a letter to a newspaper wrote that he was not going to teach his child any of the "Bible stuff, which in this scientific age would be indoctrinating him in pre-scientific ideas that have been anachronisms for a long time." Those who employ

Bible terms and phrases but empty them of their definite content are far more dangerous.

When men express belief in a Supreme Being, a Creator or the Great Architect of the universe, some conclude that those who use these pious words are Christians. Likewise when it is said, "Go to church, any church", the speaker may be regarded as a defender of the faith. The tendency to speak in broad, vague religious terms is one of the chief religious characteristics of our day, and we must not be fooled by it. That does not constitute true Christianity.

The Bible does not speak of God merely as a Higher Being or as a Supreme Being. It speaks of Him as the Father of our Lord and Savior Jesus Christ. Take that away and you have a false god, an idol. Nor does the Bible say that any kind of religion will do but insists upon that religion which is anchored in the atoning work of Christ. Jesus came right out and said: "No man cometh unto the Father but by me". "Without me ye can do nothing". "He that honoreth not the Son honoreth not the Father which hath sent him". The Bible scorns religious vagueness. It speaks in definite and positive terms. Luther once put it this way:

"This I have often said and now say again, that when I am dead it may be thought of, that men may learn to avoid all teachers as sent and driven by the devil who set up to preach and talk about God simple and sundered from Jesus Christ. If thou wouldst go straight to God and surely apprehend Him, so as to find in Him mercy and strength, never let thyself be persuaded to seek Him elsewhere than in the Lord Jesus Christ. In Him begin thy art and study, in Him let it abide firm, and wherever else thy own reason and thinking, or any other man's, would lead thee, shut thine eyes and say, I must not, I will not know any other God than in my Lord Jesus Christ."

I. P. F.

* * * *

Japan's Religion And The Pope The idea of the Japanese Emperor as God is of quite recent manufacture. After Perry opened up the gates of Japan, emissaries were sent to America and Europe to size up what was good in their systems. American democracy did not appeal to them. They admired Germany and copied its military and education systems. They remodeled their *God-Emperor* after the Pope of Rome as the politico-religious link between earth and heaven. It was only since then that the Emperor of Japan claims to be the "Son of Heaven" and to speak for God — just like the Pope.

This no doubt accounts for the following:

"A recent dispatch from Chungking, China, to the *Religious News Service* asserted that Catholics have shown the least decline of Christian bodies in Japan during the war. Italian and

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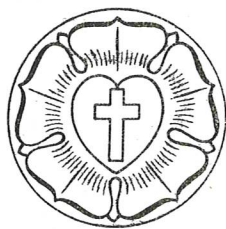
STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII
Of Ecclesiastical Power

VII.

IN THE part of this Article which we discussed in our last Study our fathers showed that by foisting ceremonies on the church as necessary to salvation both the Gospel and the Law of God will be violated. They now take up another question, the question of authority. Who authorized the bishops to enact laws concerning ceremonies? Or, in what Scripture passages does God do so? They adduce several passages to show that God did the very opposite.



Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification, not to destruction? Why, therefore, do they increase sins by these traditions?

NOTES

The two passages to which our fathers here refer are worthy of closer study. Acts 15 tells us the story of the Apostles' Council in Jerusalem. There were fanatics in the church at Jerusalem who went to Antioch and there severely criticised the mission work of Paul and Barnabas, because they admitted Gentiles into the church without the ceremony of circumcision. These fanatics considered circumcision as necessary for salvation, and insisted over against the Christians in Antioch that it was the established custom strictly observed in Jerusalem. The congregation at Antioch sent a delegation, including Paul and Barnabas, to Jerusalem to discuss the matter with the church there.

In Jerusalem certain Christians, who

were very devout but had a Pharisaic background, also thought that Gentiles coming into the church must be compelled to observe the ceremonies commanded by Moses. A lively debate resulted. Then Peter arose and reminded the assembly of the fact that some time ago God through a special vision had sent him to preach the Gospel in the house of Cornelius, and that, without circumcision or any other ceremony, He had poured His Holy Ghost on these former Gentiles. Peter emphasized that God did not make the slightest distinction between former Jews and former Gentiles, but purified the hearts of both by faith.

Then he spoke the words to which our Article refers: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" — In the Old Testament the Jews observed ceremonies which God Himself had commanded through Moses, but which then had been fulfilled in Christ. They were "a shadow of things to come, but the body is of Christ" (Col. 2, 17). Therefore they could well be dropped, since they had served their purpose and had now become meaningless. To enforce them still as necessary for salvation was nothing short of tempting God, as Peter bluntly says. — If that is true of ceremonies which God Himself once had instituted, whence then have bishops the right to lay their ceremonies upon the church? To re-introduce ceremonies as necessary for salvation which God Himself had abrogated, and to demand submission to new man-made ceremonies in order to merit God's favor, has no other effect than the *ensnaring of consciences*.

Our fathers next refer to the example of Paul. Paul had great authority. He was called by Jesus to be His apostle. In Corinth his authority was questioned by some, they were "seeking a proof of Christ speaking" in Paul (2 Cor. 13, 3). Yet, had not Paul brought the Gospel to Corinth? Had he not by means of the Gospel "opened their eyes and turned them from darkness to light, and from the power of Satan to God" (Acts

26, 18)? Had he not through the Gospel built up a wonderful Christian congregation in this Gentile city that was steeped in the most heinous vices? Christ certainly had not been weak in Paul, but mighty in the midst of the Corinthians. Yet some questioned Paul's authority. Over against them he asserted that his authority included also the use of "sharpness" on them, in order to safeguard the work which he had built up. But then he added that *the power given him, was to edification, i. e., to the building up of Christ's kingdom*. There Paul's authority stopped. He had no other authority, least of all was any authority given to him *to destruction*.

What then if bishops claim the right to dictate ceremonies as necessary for salvation? It is clear that their attempts cannot but *increase sins by these traditions*. Consciences will be confused. People will often fail to observe all ceremonies imposed by the bishops, and then their conscience, being wrongly instructed, will condemn them. Or they will observe the ceremonies as prescribed, and then, like the Pharisee in the temple, thank God that they are not as other men are. Through their self-righteousness they will lose their favor with God, and will be abased.

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THE NORTHWESTERN LUTHERAN

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

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All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

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

All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5847 West Elliot Circle, Milwaukee (8), Wisconsin.

Siftings

BY THE EDITOR

One Of The Doolittle Fliers shot down over Japan early in the war and captured by the Japanese intends to return to Japan as a missionary among those unfortunate people. He is M/Sgt. Jacob DeShazer. In a series of articles he tells of the many cruelties inflicted upon their little group by the Japanese resulting in the death of one of their number brought about by the mistreatment and starvation. At their repeated request for reading matter they were finally given four religious books. These books, avidly read by the prisoners, so impressed them that they determined to become missionaries. They will go to a missionary school for their training and then back to Japan.

* * * *

The Slovak Ev. Lutheran Church held its convention in Streator, Illinois, from October 2-5. An essay was read on "Prayer Fellowship" by Pastor Joseph Kolarik. Pastor Andrew Daniel of Detroit, Michigan, was re-elected president. "The highlight of the convention was the acceptance of a gift of \$90,000 and a 40-acre tract of land from Andrew Duda, Sr., of Slavia, Florida, for the founding of a synodical Orphans' Home and an Old Folks' Home on property adjoining the St. Luke's Slovak Lutheran Church."

* * * *

The Plight Of The Lutherans in Germany is inestimably great. It is estimated that more than 17,000,000 are now under Russian and Polish domination. A great number (millions) have been dispossessed, driven from their house and home and forced to return to Germany where they are now starving to death. Lutheran churches in various places have simply been possessed and given to the Roman Catholic Church. This is especially true in Silesia. The deaconess House of the German Inner Mission at Miechowitz is now also in the

hands of the Roman Catholic Church. All in all it is a sorry day for the Lutheran Church of Germany and the end is not yet. In the interior of Germany 1,583 churches and institutional buildings have been entirely destroyed and many more are damaged beyond recognition.

* * * *

Hundreds Of Young Men, says the *Lutheran*, each week are reporting to the Commission of Army and Navy Chaplains as wishing to enter the ministry. Through September 28, 3,789 from the army and navy had filed questionnaires through their chaplains, indicating such desires. The denominations appealing most to these prospective candidates are: Methodist, Baptist, Presbyterian, Episcopal, and Lutheran. Of the first 2,000 to register, more than 200 are interested in church bodies associated in the National Lutheran Council.

* * * *

At the Central Conference Of American Rabbis held in Atlantic City recently Dr. Salo W. Baron, professor of Jewish Literature at Columbia University, expressed their fear that many Jewish children who found shelter in Christian homes during the persecution in Europe in the years immediately preceding World War II will never return to the religion of their fathers. He feels certain that they have formally accepted the Christian religion and have become part of the Christian Church. Many others, though they may return to their Jewish faith, will never forget the Christian Church services and the Christian "legends" that they saw and heard. In London a formal protest was published by Dr. J. H. Herz against the proselyting of Jewish children who were given into the custody of charitable Christian people. He bitterly accused them of spiritual theft, claiming that many of them had been baptized and that their foster parents now refuse to give them up to Jewish foster homes.

A New Racket Is Afoot. This is a religious or "spiritual" racket. It seems that this "religious" organization or organizations watch the death notices in the daily papers, get the addresses of the survivors and send them religious literature. The publication of this organization calls itself the *Herald of the Epiphany* and claims to be Interdenominational and Non-sectarian. The copies that were given to us by a bereaved widow and that were brought to her by the postman contain two long articles. One article is entitled "Where Are The Dead?" and the other "What Is The Soul?" These came from the local headquarters called "Laymen's Home Missionary Movement", rubber-stamped on the first page telling the recipient the hour of their worship and the place of meeting. The treatment of both subjects sound very much like that of disciples of Charles Russell or "Judge" Rutherford. It may be well if our pastors would take the opportunity to call attention to this sect or better still send for a copy of the *Herald of the Epiphany*. Ask for Extra Edition May 15, 1935, and January 15, 1935. Address: Paul S. L. Johnson, Publisher and Editor, 1327 Snyder Ave., Philadelphia, Pa.

* * * *

Arthritis Day is being proposed in a bill before the United States Senate, we read in the *Lutheran Witness*. This day, as proposed by the bill, will be October 31. The writer in the *Lutheran Witness* expresses his fears for Reformation Day should this bill become a law. Be that as it may. But is it possible that that august body of lawmakers would actually perpetrate such a travesty as to put such a law on the statute books of the nation? We prefer to believe that somebody is trying to be funny. Such a thing would make us the laughing stock of the world, and rightfully so. But funnier things than that have happened. Who knows?

CONCERNING THE COLLECTION

Late Figures

AT THE sessions of the General Synodical Committee which met in St. John's School, Milwaukee, on October 17 and 18, there was, of course, a report on, and a discussion of our Building Fund Collection. According to the report of Financial Secretary Pastor Fischer the receipts as of October 16 amounted to \$336,952.77. Even though this has been increased somewhat since then, this still is hardly an accomplishment which we can view with pride. It is true that we still have about two months to go. But it must also be recognized that we are still faced with the greater part of the task which must be accomplished before we have the sum of a Million dollars plus, which we need for our work.

Conditions At Our College

At the same time we heard reports on the overcrowded conditions which obtain at our several educational institutions. On every hand we are confronted with a picture of cramped quarters and facilities which are utterly inadequate. Some of our schools were forced to turn away prospective students, as many as 33 at our Normal School at New Ulm. It has been simply impossible to provide housing for all who wanted to enroll. Classroom space likewise is inadequate. The Recitation Building at Watertown provides for eight regular classrooms. By using the two chapels, this can be stretched to eleven. Yet even after these facilities have been used to the utmost, it is necessary at certain times to use the Dormitory Reading Room for a twelfth class. Nor do matters look any better in the Missionfields, in spite of the fact that the Synod in August advanced a substantial sum for relieving at least the most serious needs, funds which are to be charged against our present collection. The emergency is as acute as before.

A Determination

The members of the General Committee, representing a fair cross-section of

our Joint Synod, were united in their determination by all means to bring this collection to a successful conclusion. During the two months which remain of the time which we have allotted ourselves, all Districts, Conferences, Pastors, and Congregations shall be asked to work, and not to rest until every one has done his part, until we have raised the funds which are so sorely needed.

Can we do it? Will we do it?

Fruits of True Repentance

There was a day when God's People showed themselves equal to a task of far greater proportions, when it became necessary to tell them not to bring any more gifts for the offering, because they had already brought too much. You may read all about this in Exodus, chapter 36, verse 6. To what cause may we trace this exceptional zeal?

They had but recently broken the solemn Covenant which their Lord had concluded with them at Sinai, worshipping the Golden Calf in His stead. For this God had chastised them severely, yet had not utterly cast them off, but at the intercession of Moses had given them an additional opportunity to prove themselves as His people. They were now making excellent use of this opportunity. The gifts which they were bringing in such abundance were clearly the fruits of a deep and sincere repentance. They were offerings of thanksgiving for the unmerited grace which they were still privileged to enjoy.

Is Our Repentance Sincere?

Ours is surely a parallel case. Even now God has been chastising this entire world, therefore us also. Untold numbers have perished. Untold suffering is still making itself felt. Yet we have been spared. To us has been given, also undeservedly, a further opportunity to receive His grace, to serve Him as His people. If we are sincere in our repentance over our sin, sin in general as well as our particular fault by which we

have neglected these schools which serve the cause of our Lord, and permitted them to fall into their present state of utter need, then we will not fail to bring forth fruits meet for repentance. If we have any understanding of what a wondrous privilege it is that in these days of ruin and desolation we, even we, are to have the blessed opportunity of continuing in the glorious work of our Lord, to be His witnesses in this twilight of the world, then our offerings also will be thankofferings indeed. Then we will not need to be urged. Then none of us will wish to lag. Then, even in spite of the little time which remains, our work will succeed.

Or should we be found wanting in sincere repentance and true thankfulness? From this preserve us, Dear Heavenly Father!

The Building Fund Committee,

E. REIM, *Chairman.*

For the sake of those who during the coming Victory Sale may wish to give a Bond for our Building Fund, we bring once more the proper title with which these Bonds are to be inscribed:

EVANGELICAL LUTHERAN
JOINT SYNOD of WISCONSIN
AND OTHER STATES,
a corporation.

(Wisconsin Synod Building Fund)
1337 South Sixteenth Street,
Milwaukee 4, Wisconsin.

These Bonds should not be sent directly to the Treasurer of our Fund, but rather remitted by the Pastor or Treasurer of the congregation. Only in this manner will it be possible properly to credit the account of the particular congregation.

IN THE FOOTSTEPS OF SAINT PAUL

A MODERN JEWISH INTERPRETATION OF STEPHEN'S MARTYRDOM

BY DR. HENRY KOCH, MANITOWOC, WISCONSIN

FROM the divine records we have been endeavoring to trace the early youth of Paul. We saw him last guarding the clothes of the witnesses at the stoning of Stephen. His later friend and companion Luke discloses to us that Saul consented to the death of Stephen (Acts 8, 1). The Sanhedrin, the highest religious tribunal of the Jews had found him "guilty of blasphemy". It is improbable that Saul himself was a member of this tribunal. He would have had to be married in that case and there is no authenticity for such a supposition. Spurious records would like to convey such an impression.

Whitewashing the Jewish High-Court

Sholem Asch, a modern Jewish writer, endeavors to whitewash the Sanhedrin of any guilt in the death of Stephen in his novel: *The Apostle*. This novel is being highly propagandized as one of the choicest masterpieces of literature. Asch has also written the novel: *The Nazarene*. In these novels Asch pictures Jesus and Paul as Jewish products in spite of their alleged eccentricities. He cautiously discredits their "erroneous" ideas and claims. Both novels are written for the greater glory of the Jewish race and with the underlying purpose of washing the hands of the Sanhedrin. As Pilate and the Roman government have to shoulder the whole responsibility for the death of Jesus, just as the Romanists shift the blame for the Inquisition to the worldly governments (modern historical textbooks are thoroughly purged by Rome in this case too), so the irresponsible mob takes vengeance on Stephen. These novels are the most insidious Jewish propaganda against Christianity of recent times, all the more dangerous, because so many Christians are reading and accepting them as truthful accounts. If they were less gullible in their reading of worldly literature and better versed in the Book of Books, if they were more discerning, they would notice the underlying purpose of writers of the type of Emil Ludwig in his: *Son of Man*, and

Sholem Asch, who neither believes in Jesus as the Son of God and the Redeemer nor in the preaching of the Cross of the Apostle Paul. Asch neither understands the true meaning of the words of Jesus to the Samaritan woman: "Salvation is of the Jews" (John 4, 22) nor does he approve of the world-wide mission of Paul to Jew and Gentile alike.

A Guilty High Priest

Referring to the gruesome stoning of Stephen, Asch would have us believe that it was the Little Sanhedrin consisting of the Chief of the Temple and some scribes which heard Stephen and judged him to be guilty of blasphemy. He lets the Chief of the Temple hide behind a curtain, lets members of the High Priest's family be present, but not the complete council, which alone could decide in religious matters. He furthermore lets the mob get out of the hands of the High Priest, who pleads in vain with them to delay action. How innocent and yet how false! It is mob vengeance and lynch justice pure and simple according to Asch, a clever whitewashing of the Sanhedrin. It escapes him that it is in reality a terrible indictment of the High Priest and the whole practice of the Sanhedrin.

The Council's Guilt

What is the truth? There is no Scriptural foundation for the assertion as though Stephen had merely appeared before the so-called Little Sanhedrin. Luke informs us that they dragged Stephen before the Council (Acts 6, 12). Only this council could decide matters. In the case of Jesus too not the trial before Annas was the legal one, but the one before Caiphas. It was the High Priest who officially asked Stephen to answer the accusations brought against him. (Acts 7, 1.) Thus the whole Council is responsible. There is "reason in the madness" of whitewashing the Council. God permitted the death of faithful and courageous Stephen. This however does not absolve the henchmen of their guilt. Saul's conscience always troubled him.

Why should others be permitted to whitewash themselves?

The Wailing Wall

In his heated discussions in the synagogues and before the Council Stephen points out that the time had come for a discontinuation of the worship in the Temple. What Solomon in his prayer at the dedication of the Temple (1 Kings 8, 27) and Isaiah (66, 1) had expressed in the Old Testament, Jesus said to the Samaritan woman: "The hour cometh, when ye shall neither worship on this mountain nor yet at Jerusalem . . . but in spirit and in truth." (John 4, 21f.) Stephen saw that the time for the fulfillment of these words had come. As Luther driven on by Eck in his disputation at Leipzig claimed: "Councils can and have erred" and the Elector George of Saxony exclaimed: "The plague take the man", so Stephen comes out with this revealed truth which was so offensive to the Jews and there the Sanhedrists shout: "He is guilty of blasphemy and must be stoned." Asch calls Stephen's claim a deviation from the "accepted narrative" (page 118). It is a deviation from the traditions of the Jews, but not from the Truth. In spirit we can see Sholem Asch standing at the Wailing Wall in Jerusalem lamenting the loss of the Temple and praying for its return and the restoration of the Israel of the flesh.

Stephen Not Understood

That Asch neither understands Stephen's argument nor is able to grasp it as an unbelieving Jew, is brought out by his remark that the words of Stephen: "Ye uncircumcised" were the most offensive he had spoken and could have used. Thus he too defends the outer circumcision of the Jews as essential and a peculiar characteristic of the "chosen people." He understands Stephen as little as did the Jews, who stoned him.

Let Readers Beware!

We can but warn our readers not to imbibe the hidden poison of such novels
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OUR LUTHERAN WAY -- THE BIBLE WAY

FROM A SERIES OF ARTICLES BY PASTOR IRWIN J. HABECK, WEYAUWEGA, WISCONSIN

Confirmation

WHEN we read the word "confirmation", the picture comes to mind of a packed church, adorned with many flowers. Entering it we see a group of solemn boys and girls, with a look of determination written on their faces. We see them individually regarded as having reached a milestone in their lives, having crossed the threshold between childhood and youth. We see them in their homes, remembered with gifts and honored with a feast. That's part of our Lutheran way. But is that the Bible way? Certainly there is nothing in the Bible about any of the matters mentioned above. And if there are any among the Lutherans who consider the formalities and festivities of confirmation day the most important feature of confirmation, they had best revise their ideas. These matters have their place as trimmings but the real importance of confirmation lies elsewhere.

Why Confirmation?

The important feature of confirmation is the unspectacular work that goes on day after day as a pastor teaches the boys and girls of his confirmation class the fundamental truths of God's Word. Here is something that conforms to the Bible way. For Jesus has commanded: "Baptizing them — *teaching* them to observe all things whatsoever I have commanded you" (Mt. 28, 19, 20). These words alone, however, do not account for the special arrangement of having a confirmation class, for there is a teaching also in the Christian home, in the Christian day school, and in the substitutes which are in order when a Christian day school is not available: Sunday School, Saturday school, and summer school. The special place of the confirmation class is indicated by the command: "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11, 28). Self-examination presupposes knowledge. You couldn't examine a person to discover whether he has sinusitis unless you knew what it is and where it is to be found. So, for ex-

ample, no one can determine whether he is penitent unless he knows what repentance is and where it is to be found. Therefore to make sure that there can be an intelligent examining of one's self we must assure ourselves that there is a thorough understanding of the chief teachings of God's Word by teaching them systematically. The public examination preceding confirmation assures the congregation of the fact and the act of confirmation draws the conclusion by inviting the catechumens henceforth to enjoy the blessings of Holy Communion. Since self-examination is required before Holy Communion may be received, there must be some point in a child's development where we establish the fact that it has reached a capacity for self-examination. In view of that fact someone has rightly said, "If we didn't have confirmation, we would have to have something like it."

In the case of adults all that has been said of confirmation in the case of children also applies. True, there may be some who come to us as professed Christians, some even with a rather thorough knowledge of the Bible. Still in their case too we would insist upon their confirmation. For it is written: "We being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10, 17). This passage implies that we who receive the Lord's Supper together are one in faith. Adults must therefore be acquainted with our faith and profess their acceptance of it before communing with us.

When Confirmation?

When, in the case of children, are they old enough to be confirmed? Here God's Word gives no answer except that which is implied in the command concerning self-examination. To examine one's self requires independent thinking. We who work with children find that there is a marked trend toward thinking things out for itself in the development of a child as it reaches the age of puberty between the ages of twelve to fourteen. Hence we could hardly conscientiously consent

to becoming partners to their confirmation before they reach that age, while to wait much beyond that time would make us wonder whether we are not depriving children of a blessing to which they are properly entitled. The writer encourages parents to have their children confirmed when they are in the eighth grade and has on several occasions been thanked for the advice by parents who testify that their children "got more out of their instructions than they would have if they had been confirmed sooner."

No Tyranny In Confirmation

Sometimes objections are raised to the form of the confirmation vow. The first five questions call upon the child to declare its intention to retain what it first received through baptism: freedom from the dominion of the devil and faith in the triune God. After a simple question concerning the child's desire to be a Lutheran follows one in which it is asked whether it accepts the Bible as God's Word and Lutheran teaching as found in Luther's Small Catechism as Bible teaching. If there isn't that conviction, none ought to want to be a Lutheran; if there is, the promise next exacted is perfectly in order in spite of all objections to the contrary. It is the promise to remain faithful to Lutheran teaching until death. For what Christian does not want to remain faithful to the Bible? And the child has just finished identifying Bible teaching and Lutheran teaching. The last question calls for a promise to remain faithful to the triune God until death in word and deed, something every Christian will want to be. No, we exercise no tyranny over consciences in exacting the confirmation vow. An erring conscience would be absolved from faithfulness to the confirmation vow (but not from responsibility for its error) if it could no longer identify Lutheran teaching and Bible teaching. But for the rest, we need to be assured of Bible knowledge and agreement in faith and Christian earnestness on the part of those who receive Holy Communion with us. Thus our way of confirmation is the Bible way.



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NOTES

Surplus literature suitable for congregational sick visitation is available. Order quantity desired from the S. W. C. office.



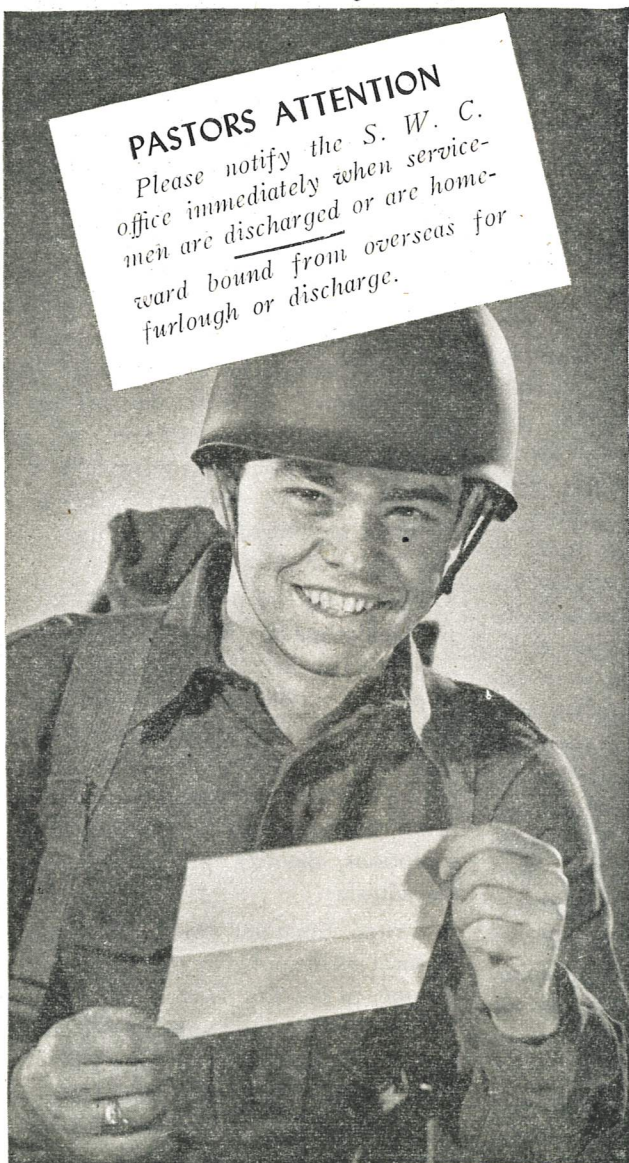
It has come to our attention that some discharged servicemen are returning to veterans' hospitals for treatment. Addresses of such hospitalized ex-servicemen should be sent to our office at once.



The report is gaining ground that the S. W. C. office is "closing-up" and that therefore addresses of new inductees need not be sent in. **THIS IS A FALSE REPORT.** Our mailing list still numbers over 17,000.



The saving in postage costs alone will be considerable if our office is informed promptly when servicemen are discharged or are in transit to the U. S. for furlough or discharge.. We beseech your cooperation in the future as we have received and appreciated it in the past.



Orders for the new S. W. C. Information Bulletin presenting our work in behalf of hospitalized servicemen now total more than 40,000 copies. Offering envelopes to be used with these bulletins for S. W. C. offerings are also available, as well as S. W. C. Sunday bulletin covers for mimeographing purposes. Order from the S. W. C. office.

E. R. B.

EVOLUTION - SCIENCE OR THEORY?

TO UNRIDDLER the origin of this world and its life has been the favorite pastime of the thinkers among men since the dawn of history. Rejecting God's own revelation concerning His creation of the world, sinful man has sought by means of vain philosophy to find his own answer and even prove God's Word as false and unscientific. One generation of philosophers, however, died only to have the next prove the former's pet theories untenable.

Darwin's Discovery?

In 1832 Prof. Charles Darwin, traveling on a survey tour around the world, thought he had discovered the key to the age old riddle of the origin of the species. Coming to the uninhabited Galapagos Islands off the coast of South America he was amazed to find that each island though identical in soil and climate had its own peculiar fauna and flora. This observation led Darwin to the conclusion that the species are not immutable, that in the struggle for existence life adapts itself to its surroundings so that useful variations of a species will increase, useless or hurtful variations will decrease and diminish. He concluded that superior varieties will ultimately extirpate the original species, so that there is a constant struggle for existence in nature. Inferior variations of a kind will be eventually eliminated, superior variations will survive. Smaller differences will gradually during long periods of time amount to major differences. So gradually by means of *natural selection* the creation evolves to higher levels, so that from the simplest forms of life, more intricate forms evolve, and from the lowest types of animals higher types and finally man evolved.

At the end of his life Darwin did not feel that he had completely solved all the angles of the problem of the origin of this world nor lifted evolution from a *philosophical theory* to a *scientific fact*. He did feel however that he had sufficient evidence to prove the Christian and Biblical doctrine of the creation of many kinds scientifically false, that the Bible was wrong in stating that God created

vegetation, birds, fishes, and man after its kind, each having within itself the seed to reproduce only its kind. Darwin died with the conviction that the Bible doctrine of the immutability of species was unscientific.

Darwin Shows The Way

The influence that Darwin had upon the thinking world during the last century cannot be overestimated. He led the pace to a new trend of thought which was carried over into every phase of our life. Astronomers began to talk about the evolution of stars; geologists began to speak of the evolution of all matter particularly of the surface of the earth; historians began to speculate on a prehistoric existence of man for millions of years; psychologists began to consider man a highly developed animal and sought to solve all of his moral ills by means of physical environments; theologians began to speak of evolution of religion and began to treat the Bible as a book which at best can only demonstrate to us the development of religious ideals of man and can give us only the direction in which religious thought is traveling. Dr. Otto of the University of Wisconsin states correctly, that if any one truly accepts the theory of evolution, he must also, to be consistent, be convinced that there is no God, that to harmonize both evolution and the belief in a God shows some flaw in clear logical thinking.

Now here comes the saddest part of our story. Evolution led our world into materialism which robs the Creator of His honor and bestows it upon the creatures. (Rom. 1, 23.) The theory of evolution has gradually crept into our school books as a science, as an established fact. That which according to the Bible is a lie has come to be accepted as the truth.

Readers Digest Wrong

And so in a recent issue of *Readers Digest* we are told that evolution is no longer a theory, but a fact. It sneers at Genesis as now long outmoded by the fact of evolution. Many people will read this article and feel that all scientists now accept Darwin's theory of the origin of

the species by natural selection and be further led to believe that the Bible cannot be God's Word. But do all scientists accept the Darwinian theory of evolution?

Testimony Of Scientists

Writes H. S. Jennings of Johns Hopkins University (*Genetic Variations to Evolution*, 1935): "Progressiveness is a salient feature of evolution . . . yet highly developed organisms may degenerate into parasites, and many organisms still exist that have not developed beyond the lower grades of the organic scale. Whatever brings evolution must be able to bring progress but it may produce also the opposite." P. 3. He then continues to prove that genetic science is still left with the "search for the unknown factor in evolution." P. 138. He proves that the "overwhelming number" of gene mutations are not to the advantage of the animal, but are destructive, hence are "without significance for the question of the origin of the species."

The world famous zoologist, Richard B. Goldschmidt, of the University of California in his "The Material Basis of Evolution" (1940) quotes the well known botanist J. C. Willis and agrees with him that "Darwin's theory of natural selection has never had any proof except from a priori consideration." Not facts but assumptions, theories, are at the basis of Darwinism.

Writes Emanuel Radl, Professor of Natural Philosophy in the University of Prague, in his *The History of Biological Theories*: "We may sum up the modern position in Driesch's words: For those with insight Darwinism has been dead for a long time. The last pronouncements in its favor were little more than funeral odes." P. 388.

To quote Goldschmidt once more: "I cannot agree with the viewpoint that the problem of evolution has been solved. . . . I challenge the adherents of the strictly Darwinian view to try to explain evolution of the following features by accumulation and selection of small mutants: hair in mammals, feathers in birds, teeth . . . corresponding examples in plants could be given." P. 7.

November 11, 1945

Beware of Satan!

There are many scientists who in the interest of science have shown the Darwinian theory untenable. Yet by means of this theory Satan continues to deceive millions of children through ungodly text books, newspaper articles, causing them to believe that to accept Darwin is to be educated, to accept the Creation facts of the Bible is to be childishly simpleminded. And so as time goes on one generation after the other will go on in the blindness of thinking itself wiser than God, only to be considered fools by the next. So each generation of Christians will need anew the warning: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2, 8.

G. W. FISCHER.

"I AM THE LORD THY GOD"

(Continued from page 250)

people go." We may trace the significance of these words in the story that has been rehearsed. All the plagues with which the Lord visited Egypt finally pointed to but one thing, the deliverance of Israel out of bondage. The Lord lay bare His arm in behalf of his people Israel. He would prove to them, "I am thy God." When the darkness covered the land of Egypt for three days, "all the children of Israel had light in their dwellings." When the death-angel slew the firstborn of the Egyptians, he passed over the dwellings of the Israelites, and Israel was spared. The Lord opened the passageway for His people through the Red Sea. He provided bread from heaven for them in the wilderness and water out of the rock. Their garments and their shoes did not wax old throughout their journey of forty years. "I am thy God," the Lord said, "All that I am as God and Lord, I am for thy good, for thy benefit."

Have we not experienced the same goodness of the Lord? It is of His mercies that we are not consumed. Without any merit or worthiness in us He has showered His blessings upon us.

**"I Am Thy God" —
The Love of God**

"I am thy God." Luther had interpreted these words for us in the explanation of each Commandment. "We should love Him who first loved us. God has shown Himself to all men in His goodness. Paul calls attention to this when he says, "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful season, filling our hearts with food and gladness." Acts 14, 17. But Paul also writes to the Romans, "When men knew God, they glorified Him not as God, neither were thankful." Romans 1, 21. Neither the fear nor the love of God is found among men. This is really our sin.

From Sinai to Calvary

From Sinai we must turn to Calvary. There the Lord God laid the iniquity of us all upon His only begotten Son Jesus Christ. There under the cross we may read the full meaning of the words, "I am the Lord thy God." There the holy God demanded satisfaction for our sins, and the merciful God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. There, on Calvary, the Lord revealed His wisdom, His power, but above all His love. That Gospel of Christ and faith in that Gospel regenerates men. Believers fear God, but it is not a servile, a slavish fear, it is the fear a child has of his loving father. Believers love God, and delight in the law of the Lord. To be sure our sinful flesh still clings to us, and we daily sin much, but our hearts have been changed by the Gospel of Christ and we are no longer controlled by our sinful flesh which rebels against God, rather we have received the Holy Spirit, the Spirit of the new covenant who has written the Law into our hearts, and who has given us the spirit of Christ which saith "I delight to do Thy will, O my God."

A. P. V.

EDITORIALS

(Continued from page 251)

German priests are still serving there, their Seminaries are open, and future priests are being trained. Conscriptio is not being enforced against seminaries."

On the other hand

"All the non-catholic Christian seminaries have been closed and all Protestant publications are censored . . . many clergy have been conscripted or forced into other duties . . ."

This all because

"The Japanese government set up diplomatic relations with the Vatican since the start of the war."

Roman catholics in Japan number about 100,000, Protestants 200,000.

Japan needs the true Gospel of Christ. The pope will never give true freedom to any people, if he can help it.

G. W. F.

**STUDIES IN THE AUGSBURG
CONFESSION**

(Continued from page 252)

Paul's power was to edification; whence then have the bishops the right to lay their traditions upon the church, whereby they only increase sin?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or, of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not: which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a show of wisdom. — Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

NOTES

The congregation in Colossae, also the neighboring churches in Laodicea and Hieropolis, that were connected with the Colossians, were troubled by false teachers who demanded the observance of certain ceremonies as necessary for salvation. The elder of this church, Epaphras, went to Paul, who at that time was in

prison for the Gospel's sake, and laid the matter before him. He came to their assistance by writing the Epistle to the Colossians, which we have in our New Testament. He reminded them that we have everything in Christ: all fullness dwells in Him, all knowledge, all wisdom, all spiritual understanding; in Him we have the redemption — complete redemption — through His blood, even the forgiveness of our sins. He is our hope of glory; being grounded and settled and not moved away from the faith, being rooted and built up in Him we are *complete in Him* (Col. 2, 10). Yes, complete, lacking nothing.

If that is the case, what then about the ceremonies which some demanded as supplementing the work of Christ? We have Paul's answer quoted in our Article.

Titus was left by Paul on the island of Crete to carry on mission work. Crete was a difficult field. Paul describes the people in these words: "There are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith" (Tit. 1, 10-13). Then follow the words which are quoted in our Article.

Again it is clear how sternly God frowns on ceremonies that are practiced as necessary to salvation. Whence then have the bishops the right to lay their traditions upon the church? To them, rather, applies the word of Jesus, quoted in the following paragraph.

And Christ, Matth. 15, 14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

NOTES

Let these words be a warning to us, that we put our whole trust in our Savior and lead a life of gratitude by the strength which He supplies in the Gospel, without burdening our own or our fellow Christians' conscience with man-made ordinances.

IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 255)

as The Nazarene and The Apostle. A mere outward presentation of Biblical characters may appear to be a literary masterpiece, but only the Bible portrays its own characters truthfully. Only they can reproduce them in part who themselves know sin and grace and are true believers: We should like to warn unwary and uncritical readers of the deadly poison of unbelief.

NORTHWESTERN COLLEGE

As a result of the acceleration of our college program the present school year at Northwestern College had three different opening dates. The three upper classes began their year last April 3, the Freshmen entered the college department on June 25, and the preparatory department had their opening day on September 24.

There are 270 students enrolled this year, of whom 99 are new students. The dormitory population is 202. It was, not easy to find room for this number, since the dormitory normally has accommodations for about 185. With some crowding, however, it was managed.

For a short time in 1925 there were as many as 210 boys in the dormitory, but it was necessary to use the band rehearsal room as sleeping quarters for the overflow.

In 1925 we had a total enrollment of 300 in October, but in that year the barracks were still in use and they provided two of our largest classrooms, so that even with the largest enrollment in the history of the school we did not then suffer from lack of classrooms as we do now. There are certain hours when twelve classes are in session, but there are only eleven classrooms, if we count the chapels as classrooms.

It was found necessary to divide the two lower classes each into two groups, because of their size. The Freshman class in English likewise had to be divided. Because of the greatly increased teaching-load caused by the division of classes, it was not possible to provide special tutoring for applicants who were

The Northwestern Lutheran

deficient in languages. Only two such specially tutored groups were permitted, one in Latin and one in German. The Latin group is being tutored by a student, and Pastor Wm. Franzmann has undertaken to coach the German group.

Professor Waldemar Pless was inducted into his office as professor and inspector on the opening day in September. Mr. T. W. Sievert, of Oshkosh, who succeeds Professor Bølle as head of the commercial department, will begin his work at the beginning of the second semester.

December 14 will be graduation day for this year's Senior class. The two summer sessions that this class has put in advanced the date of their graduation by one semester.

It will be good news to our faculties and graduates to hear that the Selective Service System has relaxed the requirement that divinity students must pursue their course on an accelerated basis in order to qualify for exemption. We shall therefore discontinue the summer session and return to the semester plan at once. The faculties of the Seminary and Northwestern College will meet soon to work out a reconversion plan.

E. E. KOWALKE.

ANNIVERSARIES 90TH ANNIVERSARY Trinity Church, St. Paul

The oldest Lutheran Church of the Synodical Conference in Minnesota

Trinity Church celebrated its 90th anniversary on September 16 of this year. The congregation has grown from a hand full of Lutherans, mostly immigrants who had settled along the banks of the Mississippi River in 1855.

The Rev. F. W. Wier who came to St. Paul in 1855 was the first Lutheran pastor in that city. His first service was held in an Evangelical church. On September 14, 1855, the new congregation was legally incorporated.

The second pastor of the congregation was the Rev. C. F. Heyer who served from November 22, 1857, to May, 1862. As the membership increased, the need of a church building became apparent. In February, 1858, the congregation pur-

chased a lot on the corner of Wabasha and Tenth Streets. And in the same year began building. Only a part of the lower story, however, was finished, for the building program was interrupted by the Civil War. Services were held in the completed part of the first floor of the church on October 17, 1858. The building was finally completed and dedicated

130. The guest preacher at this service was Pastor Raymond Haase of North Mankato, the son of the pastor of Trinity.

Trinity Church has had eight pastors. The Rev. A. C. Haase, the present pastor was installed by Pastor John Plocher communicant members at this writing on March 6, 1910. Thirty teachers have served in Trinity's day school. The

in the various court houses fail to produce any filing of any Lutheran congregation prior to September 14, 1855.

May God be with Trinity, its pastor and its members, as He was with the fathers of the congregation.

— Ed.

FORTIETH ANNIVERSARY

Grace Church, Yakima, Washington

October 21 was a day of true joy for Grace congregation of Yakima, Washington, for on this day it could observe its 40th anniversary. Two special anniversary services were conducted in the morning. In the German service Rev. L. C. Krug, a former pastor of the congregation, delivered the sermon basing his message on John 13, 34-35. Rev. F. Tiefel preached the English sermon having chosen as his text Is. 51, 16.

In the afternoon a combined German and English service was conducted in which pastors L. C. Krug and F. Tiefel again delivered appropriate anniversary messages.

In the evening the congregation assembled itself to see the new Indian Mission film: "Of Such Is The Kingdom."

The congregation was organized by Rev. G. Ernst who at the time was pastor in Tacoma, Washington. Five resident pastors have served the congregation during its forty years. Pastors John Ebert, 1905-1907; P. Bartke, 1907-1909; L. C. Krug, 1910-1912; F. H. K. Soll, 1912-1940, and the undersigned since 1940:

T. R. ADASCHECK.

TWENTY-FIFTH ANNIVERSARY

Rev. M. Kunde

The twenty-fifth anniversary of the ordination an installation of the Reverend Max Kunde was celebrated in an special anniversary service by the Zion congregation at Brighton, Minnesota, and the Courtland congregation, in the Courtland Ev. Lutheran Church, on Sunday afternoon, September 16.

The Rev. C. J. Nuernberg of Stillwater, Minn., preached the anniversary sermon and the Rev. Paul Horn of Zumbrota conducted the altar service. After the service those present, including many from both the Brighton and the Courtland congregations, partook of refresh-



on December 26, 1866. In 1877 Trinity purchased a lot at Wabasha and Tilton Streets where the present church is located, and built a school which was dedicated in 1880, and has been used ever since. The present church building was begun in 1884 and dedicated in the year 1886. Trinity celebrated its diamond jubilee in 1930 and its 80th anniversary in 1935.

On occasion of its 90th anniversary, on September 16, of this year, three special services were held. The guest preacher of both morning services was Prof. Carl Schweppe, President of Dr. Martin Luther College, New Ulm, Minn. The evening service was dedicated to the members of Trinity Church who are serving in the armed forces, they number

present teachers are Mr. Arthur J. Sprengeler, and Mr. Edwin Sorgatz. The church records kept since 1855 show the following ministerial acts up to July 25, 1945: Baptisms 6,099; Confirmed 2,675; Marriages 2,585; Funerals 2,484; Communed (estimated) 137,500, and 850.

Pastor A. C. Haase took special care to produce documents showing that Trinity is the oldest Lutheran Synodical Conference congregation in the State of Minnesota. The entries in the court house of Ramsey County are on file, the parish records date back to August 5, 1855, when the first baptism was recorded at which Pastor Wm. Wier officiated. Examination of the archives of the State of Minnesota or of the records

ments in the basement of the church. A number of pastors gave congratulatory addresses, and messages of congratulation were read. Officers of each congregation presented their pastor with a gift.

After completing his seminary work, the Rev. M. Kunde went to the Prince Albert District, Saskatchewan, Canada. On September 19, 1920, he was ordained and installed there by the Rev. C. J. Nuernberg. He served seven mission stations until 1924, when he was called to Centuria, Wis. Here he served two congregations and a mission until May, 1928, when he became pastor of two parishes near Pine Island, Minn. In June, 1941, he came to the Brighton-Courtland parishes.

L. R.

GOLDEN WEDDING

Mr. and Mrs. August Stark

On Sunday, October 7, Mr. and Mrs. August Stark, faithful members of Cross Luth. Church, were privileged to celebrate their golden wedding anniversary. Their pastor spoke to them on Ps. 71, 17, 18:

S. BAER.

OBITUARY

† MRS. PHILIP MARTIN †

It pleased Almighty God in His infinite love and wisdom to call from this world of sin and sorrow to Himself in heaven the soul of Marie Caroline Martin. She was born to Philip and Marie Schoenhals on September 14, 1875, in Milwaukee, Wisconsin. In her infancy she was received into the covenant of grace of the Triune God through the sacrament of Holy Baptism. She attended the Christian day school of the St. Mark's Lutheran Church at Watertown, Wisconsin. Later she lived with her parents at Freistadt, Wisconsin, and also a few years with her sister at Kilmanagh, Michigan, where she was confirmed by her brother-in-law, Pastor Wm. Schumacher, in the year 1888. On May 8, 1900, she was united in marriage with Pastor Philip Martin of Echo, Minnesota, in Zion Lutheran Church of Milwaukee, of which she was a member. After seven years in Echo, Minnesota, she went to Stanton, Nebraska, with her husband, who ac-

cepted the call to the St. John's Lutheran Church. In 1927 she moved to Brownsville, Wisconsin, where her husband served as pastor until December 31, 1943. In January of 1944 she and her husband took up residence in Lincoln, Nebraska, becoming members of the Mount Olive Lutheran Church.

Mrs. Martin proved herself a true Christian wife and mother. Her Christian life served as a good example to the members of the churches which had been entrusted to her husband's spiritual care. She was always of a friendly and jovial nature. In the trials and tribulations accompanying the life of a pastor's wife as well as in the hours of her sickness she retained her friendly spirit, bearing patiently her Christian cross. Her devotion to husband and children was great. By word and example she taught her children the Word of God always pointing them to Jesus and the salvation in Him. In the closing days of her earthly sojourn, when all medical aid proved ineffective, she willingly resigned herself to the will of her gracious God. To Him she often prayed that He might soon take her to her eternal home, where there is fulness of joy and pleasures forever more. The Lord answered her prayers. On October 10 she fell asleep in Jesus. The days of her pilgrimage were 70 years and 26 days.

Surviving to mourn her death are her husband, the Reverend Philip Martin; two daughters: Esther, Mrs. Ernest Raasch of Norfolk, Nebraska, Margaret, Mrs. Leo Gruendeman of Lincoln, Nebraska; four sons: Helmut of Washington, D. C., Gerold of Milwaukee, Wisconsin, John of Toledo, Ohio, Philip of Hartford, Wisconsin; a sister: Mrs. Paul Hahn of Sanborn, Minnesota, and eleven grandchildren.

Funeral services were held in Lincoln on October 13 with Pastor Hahn of Gresham, Nebraska, conducting the services. Pastor Hahn based his words of comfort on the words of Jacob spoken to Joseph as recorded in Genesis 48, 21. The girls' choir of the Mount Olive Lutheran Church sang appropriate hymns. Members of the congregation served as ball bearers. Burial was in the Lincoln Memorial Park, there to await

the resurrection morn. Job 19, 25, 26: For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

L. GRUENDEMAN.

ANNOUNCEMENT

COMMITTEE ON THE ASSIGNMENT OF CALLS

The Committee on the Assignment of Calls will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, November 28, at 10 o'clock A. M. John Brenner.

CALENDAR OF CONFERENCES

SPECIAL COLORADO PASTORAL CONFERENCE

The Special Colorado Pastoral Conference will meet November 13, 10 A. M., 14, at St. Luke's (Rev. V. Tiefel), Denver, Colorado.

Work: The Doctrinal Affirmation, Rev. W. Bodamer leading in the deliberations. Please announce.

W. Krenke, Sec'y.

CORRECTION

In the "Northwestern Lutheran" of October 14, 1945, page 229, Red Wing Conference it states: Paul E. Horn, Zumbrota\$ 25.75

Sent in December 1944 and January and February, 1945.

Jan. 8, 1945—Mrs. H. Pahl, Memorial....	\$ 25.75
Feb. 26, 1945—Arnold Lohmann, Memorial...	315.00
Feb. 26, 1945—Cordt Quast, Memorial...	43.50
Feb. 26, 1945—Missions	300.00
	\$ 684.25

NEW ADDRESS

Rev. Martin F. Plass, R. D. 1, Box 105-E, Caledonia, Wis.

ACKNOWLEDGMENT AND THANKS

Since February 12, 1945, our Home for the Aged at Belle Plaine, Minnesota, received gifts from the following:

Minnesota

Mrs. C. Oldenburg, Henderson; Ladies' Aid, Lake City; Jacob Hosten, Belle Plaine; Mrs. Jonas Moor, Winona; Ladies' Aid, Jordan; Ladies' Aid, Wykoff; Otto Brandhorst, Winona; Mrs. Pauline Bosse, Winona; Ladies' Aid, Rapidan; Trinity Church, Belle Plaine; Visiting Committee, Jordan; Mrs. B. F. Kressin, Winona; Pastor H. Schaller, Glencoe; Mrs. Wm. Snobrick, Belle Plaine; Val. Ruediger, Jordan; Mrs. J. Stratcutter, Belle Plaine; C. W. Quandt, Red Wing; Otto Schultz, Belle Plaine; Mrs. Sarah Meany, St. Clair; Mrs. Wm. Schmalz, Lester Prairie; Paul Kuntz, Treasurer Minnesota District of the Missouri Synod; Immanuel Lutheran Ladies' Aid, Gibbon; Mr. and Mrs. Herman Viergutz, Echo; Mr. and Mrs. John Luhman, Winona; Ladies' Aid, Jordan; Mrs. Wm. Haack, Winona; St. John's Ladies' Aid, Goodhue; in memory of Mrs. Frank Butenhoff from A. C. Butenhoff, Delhi; in memory of Mrs. Caroline Herzberg from friends at Winona and Belle Plaine; in memory of Mrs. Henry C. Bremer from Edna Moehring, Lake City; in memory of Mrs. Wm. Kerkow from Trinity Ladies' Aid, Belle Plaine; in memory of Mrs. Gust Becker from friends and relatives, Winfield Twp.; in memory of Mrs. Hanna Meinke from Mrs. Norman Walz, Winona; in memory of Mrs. Caroline Orr from Mrs. W. N. Curtis, Jordan; in memory of August Krupke from relatives and friends, Hancock; in memory of Mrs. Wm. Keckefoth from St. Matthew's Ladies' Aid, Winona; in memory of Mrs. Sophia Krueger from Mr. and Mrs. Ed. Martin, St. Paul.

Wisconsin

Sewing Circle, First Lutheran Church, LaCrosse; Dorcas Sewing Circle, Cochrane; Ladies' Aid, Cochrane; Ruth Mission Club, Siloah Church, Milwaukee; Viola Dahlke, Neenah; Mrs. F. Rosenow, Cochrane; Ruth Mission Club, Siloah Church, Milwaukee; in memory of Mrs. Sophie Hedberg from

friends, Plum City; in memory of William and Mary Selle from Mr. and Mrs. Henry Selle, Manitowoc; in memory of Mrs. Carl Gahnz from Mr. and Mrs. Fred Krug, Fountain City.

South Dakota

Ladies' Aid, South Shore; Emmanuel's Lutheran Aid, Grover; Mr. and Mrs. Otto Weikauf, 50th wedding anniversary; Lutheran Aid, Emmanuel's Grover; in memory of Mrs. Amalie Schwandt from Mrs. Mary, Alma and Amanda Geberding, Watertown; in memory of Mrs. Ida Tacker from relatives and friends, Watertown; in memory of Mrs. Ernestina Fuerstenau from friends and relatives, Hazel.

Michigan

In memory of Fred Schultdt from Carl Bandka and family, Owosso; in memory of Mrs. Catherine Mary Irwin from relatives and friends, Pigeon and Sebawaing.

Washington

Pastor T. R. Adascheck, Yakima.

Idaho

Mrs. R. H. Walk, Lewston.

Pennsylvania

Miss Wanda McLaughlin, Pittsburgh.

North Dakota

In memory of Herman Gregor from Ladies Aid, Valley City.

Colorado

In memory of Mrs. Minna Koch from relatives and friends, Fort Morgan.

Our sincere thanks to all donors.

L. F. Brandes, Superintendent.

Jordan, Minn., October 21, 1945.

PASTORS PLEASE NOTE

In submitting notices of mission festivals please submit:

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

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

MISSION FESTIVALS

Second Sunday after Trinity
Christ Church, Zumbrota, Minnesota.
Offering: \$816.15. Paul E. Horn, pastor.

Fourth Sunday after Trinity
St. John's Church, Arcadia, Wisconsin.
Offering: \$94.44. H. W. Neubauer, pastor.

Fifth Sunday after Trinity
St. Peter's Church, Goodwin, South Dakota.
Offering: \$164.00. A. A. Hellmann, pastor.
Zion Church, David City, Nebraska.
Offering: \$269.50. A. K. Hertler, pastor.

Seventh Sunday after Trinity
St. Peter's Church, Weyauwega, Wisconsin.
Offering: \$461.55. Irwin J. Habeck, pastor.

Ninth Sunday after Trinity
St. John's Church, Bay City, Michigan.
Offering: \$48.42. Markus Koepsell, pastor.

Tenth Sunday after Trinity
St. Paul's Church, St. James, Minnesota.
Offering: \$302.00. Ernst C. Birckholz, pastor.

Eleventh Sunday after Trinity
St. Paul's Church, Town Herman, Sheboygan County, Wisconsin.
Offering: \$238.89. Herman A. Kuether, pastor.
St. Peter's Church, Brodhead, Wisconsin.
Offering: \$90.91. Eldor A. Toepel, pastor.

Twelfth Sunday after Trinity
St. John's Church, Herrick, South Dakota.
Offering: \$276.70. Ralph Unke, pastor.
Immanuel Church, Medford, Wisconsin.
Offering: \$457.85. R. W. Mueller, pastor.
St. Paul's Church, Norfolk, Nebraska.
Offering: \$741.63. W. W. Gieschen, pastor.
St. Paul's Church, Remus, Michigan.
Offering: \$234.22. D. Metzger, pastor.
St. Paul's Church, Tomahawk, Wisconsin.
Offering: \$204.75. E. J. Otterstatter, pastor.
Holy Trinity Church, Tripoli, Wisconsin.
Offering: \$31.98. E. H. Otterstatter, pastor.
Zion Church, West Jackson, Wisconsin.
Offering: \$527.76. F. H. Senger, pastor.
St. Peter's Church, Kekoskee, Dodge Co., Wisconsin.
Offering: \$466.74. R. O. Marti, pastor.

Thirteenth Sunday after Trinity

St. John's Church, Wayne, Michigan.
Offering: \$549.02. G. L. Press, pastor.
St. Paul's Church, Havana Twp., Deuel County, South Dakota.
Offering: \$200.23. A. A. Hellmann, pastor.
Bethany Church, Manitowoc, Wisconsin.
Offering: \$360.00. Armin Roelke, pastor.
St. Paul's Church, Slinger, Wisconsin.
Offering: \$221.51. F. Gilbert, pastor.
St. Paul's Church, Cedar Lake, Wis.
Offering: \$64.61. F. Gilbert, pastor.
Zion Church, Olivia, Minnesota.
Offering: \$400.00. Im. F. Lenz, pastor.

Fourteenth Sunday after Trinity

Zion Church, Chesaning, Michigan.
Offering: \$588.25. Roland H. Hoenecke, pastor.
Salem Church, Greenwood Co., Hennepin Twp., Minnesota.
Offering: \$688.17. W. P. Haar, pastor.
St. Paul's Church, Whitehall, Wisconsin.
Offering: \$145.59. H. W. Neubauer, pastor.
St. Matthew's Church, Town Lincoln, Monroe Co., Wisconsin.
Offering: \$110.28. Gerh. H. Geiger, pastor.
Trinity Church, Crawford Lake, Wright Co., Minnesota.
Offering: \$145.00. F. R. Weyland, pastor.
St. Paul's Church, Montrose, Minnesota.
Offering: \$100.39. F. R. Weyland, pastor.
St. Paul's Church, McNeely, South Dakota.
Offering: \$79.86. L. F. Groth, pastor.

Fifteenth Sunday after Trinity

Bethlehem Church, Raymond, South Dakota.
Offering: \$268.85. E. R. Becker, pastor.
St. Matthew's Church, Marathon, Wis.
Offering: \$261.50. E. E. Kolder, pastor.
St. John's Church, St. Clair, Minnesota.
Offering: \$212.46. A. H. Mackdanz, pastor.
St. Paul's Church, Batesland, South Dakota.
Offering: \$63.12. D. Grummert, pastor.
Zion Church, Broomfield, Michigan.
Offering: \$134.67. D. Metzger, pastor.
Immanuel Church, South Lyon, Michigan.
Offering: \$135.85. Alfred F. Maas, pastor.
First English Lutheran Church, Dupree, South Dakota.
Offering: \$44.90. H. E. Russow, pastor.
St. Paul's Church, Faith, South Dakota.
Offering: \$58.66. H. E. Russow, pastor.
Peace Church, Wautoma, Wisconsin.
Offering: \$373.45. T. W. Redlin, pastor.
Trinity Church, Hoskins, Nebraska.
Offering: \$212.81. R. F. Bittorf, pastor.
St. John's Church, St. Clair, Minnesota.
Offering: \$212.46. A. H. Mackdanz, pastor.
Mt. Calvary Church, LaCrosse, Wisconsin.
Offering: \$341.00. Theo. J. Mueller, pastor.

Sixteenth Sunday after Trinity

St. Mark's Church, Town Lebanon, Dodge Co., Wisconsin.
Offering: \$167.50. F. C. Uetzmann, pastor.
Zion Church, Fort Morgan, Colorado.
Offering: \$126.45. M. Weishan, pastor.
Willow Lake Lutheran Church, Willow Lake, South Dakota.
Offering: \$209.00. W. H. Zickuhr, pastor.
Zion Church, Columbus, Wisconsin.
Offering: \$1,336.86. Wm. Nommensen, pastor.
St. Bartholomew Church, Kawkawlin, Michigan.
Offering: \$211.53. Wm. E. Steih, pastor.
Immanuel Church, Township Mecan, Marquette County, Wisconsin.
St. Paul's and St. John's Parish, Town Forrest, Wisconsin.
Offering: St. Paul: \$343.45; St. John: \$53.50. E. G. Behm, pastor.
St. Paul Church, Mound City, South Dakota.
Offering: \$267.00. H. Sauer, pastor.
Peace Church, Gale Township, South Dakota.
Offering: \$101.50. H. Sauer, pastor.
St. Peter's Church, Town Carlton, Kewaunee Co., Wisconsin.
Offering: \$112.00. Wm. A. Kuether, pastor.
St. John's Church, Northfield, Michigan.
Offering: \$682.38. Alfred F. Maas, pastor.
St. Paul's Church, Menomonie, Wisconsin.
Offering: \$515.00. J. Mittelstaedt, pastor.
Zion Church, Akaska, South Dakota.
Offering: \$354.20. Ralph D. Gehrke, pastor.
St. Paul's Church, Town Lomira, Wisconsin.
Offering: \$122.75. H. Heckendorf, pastor.
St. Peter's Church, Town Theresa, Wisconsin.
Offering: \$70.24. H. Heckendorf, pastor.
Bethany Church, Hustisford, Wisconsin.
Offering: \$568.36. E. P. Pankow, pastor.
Zion Church, Valentine, Nebraska.
Offering: \$400.00. Hugo Fritze, pastor.
St. Paul's Church, Plymouth, Nebraska.
Offering: \$400.00. A. T. Degner, pastor.
St. Jacobi Church, Glenham, South Dakota.
Offering: \$683.34. Karl G. Bast, pastor.

Seventeenth Sunday after Trinity

St. Peter's Church, Town Freedom, Wisconsin.
Offering: \$266.03. Walter Hoepner, pastor.
Trinity Church, Hutchinson, Minnesota.
Offering: \$316.63. P. R. Kuske, pastor.

Zions Church, Clatonia, Nebraska.
Offering: \$789.00. E. C. Moonhardt, pastor.
St. Paul's Church, Town Franklin, Wisconsin.
Offering: \$123.40. G. Schaller, pastor.
Zion Church, Crystal Falls, Michigan.
Offering: \$41.00. Geo. Tiefel, pastor.
St. Peter's Church, Stambaugh, Michigan.
Offering: \$129.08. Geo. Tiefel, pastor.
Christ Church, Marshall, Minnesota.
Offering: \$501.64. E. R. Gamm, pastor.
St. John's Church, Milroy, Minnesota.
Offering: \$130.00. Waldemar A. Gelger, pastor.
Salem Church, Town Granville, Wisconsin.
Offering: \$140.25. Frank G. Gundlach, pastor.
St. Paul's Church, Roscoe, South Dakota.
Offering: \$1,100.00. Herbert Lau, pastor.
Trinity Church, Caledonia, Wisconsin.
Offering: \$252.25. A. Koepin, pastor.
St. Paul's Church, Bangor, Wisconsin.
Offering: \$649.00. C. W. Siegler, pastor.
St. Mark's Church, Carbondale, Michigan.
Offering: \$88.25. Bernhard G. Kuschel, pastor.
Mt. Olive Church, Monroe, Wisconsin.
Offering: \$73.50. Eldor A. Toepel, pastor.
Peace Church, Isabel, South Dakota.
Offering: \$136.50. M. H. Hanke, pastor.
St. Paul's Church, Timber Lake, South Dakota.
Offering: \$29.22. M. H. Hanke, pastor.
St. John's Church, Mukwonago, Wisconsin.
Offering: \$39.17. L. G. Lehmann, pastor.
Christ Church, West Salem, Wisconsin.
Offering: \$542.30. Walter A. Paustian, pastor.
Mt. Olive Church, Lamar, Colorado.
Offering: \$263.25. Herbert Witt, pastor.
St. Matthew's Church, Freeland, Michigan.
Offering: \$202.75. A. Scherwin, pastor.
Immanuel's Church, Elgin, North Dakota.
Offering: \$600.00. Oscar Lemke, pastor.

Eighteenth Sunday after Trinity

Zion's Church, Bruce, South Dakota.
Offering: \$71.42. B. R. Hahm, pastor.
St. John's Church, Dundas, Wisconsin.
Offering: \$185.90. F. Thierfelder, pastor.
Trinity Church, Hullsburg, Wisconsin.
Offering: \$346.85. W. Reinemann, pastor.
St. Michael's Church, Fountain City, Wisconsin.
Offering: \$566.22. Herbert Nommensen, pastor.
St. Paul's Church, Rocky Ford, Colorado.
Offering: \$160.93. W. Bodamer, pastor.
Trinity Church, Saline, Michigan.
Offering: \$1,959.71. H. L. Engel, pastor.
St. John's Church, Waterloo, Wisconsin.
Offering: \$1,012.00. H. C. Nitz, pastor.
St. John's Church, Bowdle, South Dakota.
Offering: \$876.48. P. G. Albrecht, pastor.
St. Paul's Church, Dale, Wisconsin.
Offering: \$400.00. G. W. Franzmann, pastor.
Immanuel Church, Gibbon, Minnesota.
Offering: \$1,738.00. Hy. Boettcher, pastor.
Zion Church, St. Louis, Michigan.
Offering: \$221.60. C. G. Leyrer, pastor.
St. Bartholomew Church, Kasson, Calumet Co., Wisconsin.
Offering: \$231.39. Melvin W. Croll, pastor.
St. John's Church, Riga, Michigan.
Offering: \$456.58. C. H. Schmelzer, pastor.
St. Peter's Church, Florence, South Dakota.
Offering: \$119.92. Wayne Ten Brock, pastor.
St. Paul's Church, Dale, Wisconsin.
Offering: \$400.00. G. W. Franzmann, pastor.
St. Paul's Church, Mayville, Michigan.
Offering: \$55.70. R. E. Schaller, pastor.
St. John's Church, Clarkston, Washington.
Offering: \$220.00. George Frey, pastor.
St. Matthew's Church, Appleton, Wisconsin.
Offering: \$380.43. Sylvester Johnson, pastor.
Bethlehem Church, Hortonville, Wisconsin.
Offering: \$590.29. Harold E. C. Wicke, pastor.
Zion Church, Burt, North Dakota.
Offering: \$165.00. Oscar Lemke, pastor.
Jambo Creek Lutheran Church, R. 1, Mishicot, Wisconsin.
Offering: \$21.76. Ed. Zell, pastor.

Nineteenth Sunday after Trinity

St. John's Church, Montello, Wisconsin
Offering: \$504.62. Ladies Aid \$25.00, Sunday School \$10.00. Wm. J. Hartwig, pastor.
Zion Church, Town Morrison, Wisconsin.
Offering: \$954.83. E. Froehlich, pastor.
Redeemer Church, Fond du Lac, Wisconsin.
Offering: \$120.13. R. Reim, pastor.
Holy Cross Church, Daggett, Michigan.
Offering: \$181.42. Bernard G. Kuschel, pastor.
Immanuel Church, Farmington, Jefferson Co., Wisconsin.
Offering: \$547.19. A. W. Paap, pastor.
St. John's Church, Woodland, Wisconsin.
Offering: \$345.33. H. A. Schultz, pastor.
St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin.
Offering: \$317.03. F. Zarling, pastor.
Emanuel Church, Town Eaton, Wisconsin.
Offering: \$97.40. A. Stuebs, pastor.
St. James Church, Tolstoy, South Dakota.
Offering: \$132.71. Ralph D. Gehrke, pastor.
St. Paul's Church, Fort Atkinson, Wisconsin.
Offering: \$1,540.72. H. Gieschen, pastor.

St. Paul's Church, Leavenworth, Washington.
Offering: \$70.91. E. F. Kirst, pastor.
Zion Church, Ripon, Wisconsin.
Offering: \$56.10. R. D. Ziesemer, pastor.
St. Paul's Church, Seaforth, Minnesota.
Offering: \$100.20. Waldemar A. Geiger, pastor.
St. John's Church, Oakwood, Wisconsin.
Offering: \$266.66. M. F. Plass, pastor.
English Lutheran Church, St. Croix Falls, Wisconsin.
Offering: \$165.29. F. H. Tabbert, pastor.
Emanuel Church, Sheridan, Michigan.
Offering: \$176.00. E. E. Rupp, pastor.

Twentieth Sunday after Trinity
Christ Church, Fontenoy, Wisconsin.
Offering: \$205.22. A. Stuebs, pastor.
St. Paul's Church, Greenleaf, Wisconsin.
Offering: \$255.16. Melvin W. Croll, pastor.
Bellevue Lutheran Church, Tw. Buckeye, Stephenson, Co., Illinois.
Offering: \$87.58. Eldor A. Toepel, pastor.
St. John's Church, Jefferson, Wisconsin.
Offering: \$2,300.00. O. Kuhlow, pastor.
Zion Church, Cambria, Wisconsin.
Offering: \$258.53. E. C. Schewe, pastor.

Nathanael Church, Milwaukee, Wisconsin.
Offering: \$50.00. Henry Lange, pastor.
St. Jacobi, Twp. Theresa, Dodge Co., Wisconsin.
Offering: \$66.66. R. O. Marti, pastor.
Twenty-first Sunday after Trinity
Peace Church, Hartford, Wisconsin.
Offering: \$442.13. Ad. von Rohr, pastor.
Trinity Church, Milwaukee, Wisconsin.
Offering: \$425.00. Arnold Schultz, pastor.
Mt. Olive, Denver, Colorado.
Offering: \$94.39. Im. P. Frey, pastor.
St. Luke's Church, Leith, North Dakota.
Offering: \$165.00. Oscar Lemke, pastor.

SOUTHEAST WISCONSIN DISTRICT
July, August, September, 1945
Arizona Conference

Reverend	Budgetary	Non-Budgetary
O. Hohenstein, Glendale.....	\$ 47.86	
E. Arnold Sitz, Tucson.....	498.21	
R. H. Zimmermann, Prescott.....	5.61	

Dodge-Washington Conference

G. Bradtke, Kripplein Christi, Twn. Herman.....	210.00	31.00
Frederic Gilbert, St. Paul, Cedar Lake.....	54.61	
Frederic Gilbert, St. Paul, Slinger.....	13.55	
Harvey Heckendorf, St. Paul, Twn. Lomira.....	160.50	
Harvey Heckendorf, St. Petri, Twn. Theresa.....	86.80	
H. J. Lemke, St. John, Lomira.....	224.40	
R. O. Marti, St. Peter, Kekoskee.....	666.74	
R. O. Marti, St. Jacobi, Twn. Theresa.....	78.85	
W. O. Nommensen, Zion, Twn. Wayne.....	75.40	
W. O. Nommensen, St. Peter, Twn. Addison.....	190.00	
W. P. Sauer, St. John, West Bend.....	647.41	
H. J. Schaar, St. Paul, Brownsville.....	212.04	
Alfred C. Schewe, Emmanuel, Twn. Herman.....	185.65	
Alfred C. Schewe, Zion, Twn. Theresa.....	177.71	
H. A. Schultz, St. John, Woodland.....		84.00
H. A. Schultz, vac. pastor, St. Paul, Neosho.....	175.95	
F. Zarling, St. Matthew, Iron Ridge.....	90.25	

Eastern Conference

Geo. W. Boldt, St. John, Lannon.....	215.44	
Adolph C. Buenger, St. John, Good Hope Rd., Milw.	322.78	
E. Ph. Ebert, St. Paul, East Troy.....	79.51	
L. Hallauer, Homehurst, West Allis.....	7.10	
L. Hallauer, St. Peter, West Allis.....	10.70	
Ph. Henry Hartwig, Zion, Hartland.....	150.00	
G. R. Hillmer, Hampton Heights, Wauwatosa.....	27.62	
G. Hoenecke, St. Paul, Cudahy.....	272.77	2.00
Wm. P. Holzhausen, Trinity, West Mequon.....	109.80	
Walter Keibel, Nain, West Allis.....	150.00	
Arthur F. Krueger, Resurrection, Milwaukee.....	102.55	
Henry Lange, Nathanael, Milwaukee.....		10.00
Kurt A. Lescow, St. John, East Mequon.....	131.15	
A. Maaske, St. John, Newburg.....	1.00	
J. Mahnke, Mt. Lebanon, Milwaukee.....	121.40	24.60
Wm. C. Mahnke, St. John, Root Creek.....	162.70	23.00
Theo. Monhardt, St. John, Twn. Lake.....		26.50
A. Nicolaus, Christ, Pewaukee.....	175.00	
C. A. Otto, St. John, Wauwatosa.....	354.45	
Martin F. Rische, David Star, Kirchhain.....	1,091.88	88.05
J. G. Ruege, Jordan, West Allis.....	486.08	
G. Schaller, St. Paul, Twn. Franklin.....	126.00	
A. Schuetze, Calvary, Thiensville.....	76.99	
Arnold Schultz, Trinity, Milwaukee.....	43.85	8.00
Melvin C. Schwenzen, Good Shepherd, West Allis.....	135.68	
H. W. Schwertfeger, Woodlawn, West Allis.....	163.66	36.00
Harry Shiley, Trinity, Waukesha.....	700.78	
E. W. Tacke, St. Paul, Tess Corners.....	397.25	
H. Woyahn, Grace, Waukesha.....	137.56	

Milwaukee City Conference

E. R. Blakewell, Divinity, Whitefish Bay.....	98.59	
E. Blumenthal, Salem.....	199.65	
John Brenner, St. John.....	771.16	101.80
Victor Brohm, Bethesda.....	347.35	107.25
R. O. Buerger, Getsemane.....	696.88	97.43
P. J. Burkholz, Siloah.....	1,791.37	521.88
Herman Cares, Christ.....	236.98	9.30
John C. Dahlke, Jerusalem.....	462.84	135.72
James de Galley, St. Paul.....	79.78	2.00
E. Ph. Dornfeld, St. Marcus.....	470.12	28.99
G. W. Fischer, St. Jacobi.....	588.05	143.79
Fred Graeber, Apostle.....	71.22	5.00
Arthur F. Halboth, St. Matthew.....	465.95	189.00
R. W. Huth, Messiah.....	190.78	
John G. Jeske, Divine Charity.....	249.22	10.00
L. F. Karrer, St. Andrew.....	40.01	
Ph. H. and H. P. Koehler, St. Lucas.....	861.29	99.00
Arthur C. Lengling, Saron.....	200.00	100.00
Erhard C. Pankow, Garden Homes.....	602.60	
Paul Pieper, St. Peter.....	692.61	258.25
Wm. F. Sauer, Grace.....	478.70	
W. J. Schaefer, Atonement.....	259.00	10.00
G. E. Schmeling, Bethel.....	268.47	58.88
Arthur Tacke, Zebaoth.....	177.40	
Arthur P. Voss, St. James.....	399.00	74.00
Luther Voss, Ephrata.....	150.42	

Southern Conference

Geo. A. Barthels, St. John, Burlington.....	258.77	51.00
H. J. Diehl, First Ev. Luth., Lake Geneva.....	5.00	
Walter A. Diehl, First Ev. Luth., Elkhorn.....	455.47	
O. Heidtke, Jerusalem, Morton Grove.....	34.00	
E. Walter Hillmer, St. Luke, Kenosha.....	111.75	
Edwin Jaster, Epiphany, Racine.....	92.35	
Edwin Jaster, Sturtevant Mission.....	9.05	
Arnold Koelpin, Trinity, Caledonia.....	110.00	

A. Lorenz, St. John, Slades Corners.....	450.00
O. B. Nommensen, Zion, South Milwaukee.....	275.36
W. K. Pifer, Bethany, Kenosha.....	80.50
M. F. Plass, St. John, Oakwood.....	3.00
Julius Toepel, St. Matthew, Twn. Maine, Ill.....	305.23
Theo. Volkert, First Ev. Luth., Racine.....	471.90
H. J. Wackerfuss, St. James, Evanston, Ill.....	20.15
Irvin W. Weiss, St. Mark, Worth, Ill.....	10.59
Irvin W. Weiss, Palos Ev. Luth., Palos Heights.....	25.81
Wm. H. Wiedenmeyer, Immanuel, Twn. Paris.....	123.78
Wm. H. Wiedenmeyer, Trinity, Twn. Raymond.....	255.00

Miscellaneous Contributions

Alfred M. Uplegger, in memory of Sgt. Karl Uplegger..	45.00	
	\$ 23,544.77	\$ 2,316.42

Memorial Wreaths (July)

(All following amounts are included in above totals)

In Memory of	Reverend		
Louise Krautkramer	G. Hoenecke	\$ 3.00	
Mrs. M. Statz	C. A. Otto	3.00	
Mrs. Lydia Grebel	C. A. Otto	5.00	
Albert Graese	M. F. Rische		12.00
Mrs. Ida Hoge	H. W. Schwertfeger.....		3.00
Mrs. Meta Zitzke	John Brenner.....	22.00	
Mrs. Bertha Bodanske	Paul Pieper		2.00
Mrs. Louise Dornfeld	Paul Pieper		5.00
Mrs. Ida Hoge	Paul Pieper		5.00
Bruno Schroeder	W. J. Schaefer.....		10.00
Mrs. Ida Hoge	Arthur P. Voss.....		9.00
Mrs. Louise Dornfeld	O. B. Nommensen.....	28.50	
		\$ 61.50	\$ 46.00

Memorial Wreaths (August)

F. W. Quandt	G. Bradtke	13.00	31.00
Mr. H. Rudorf	Frederic Gilbert	3.00	
Albert Graese	M. F. Rische	35.00	
Mrs. Martha Gronemeyer	M. F. Rische		8.00
Elizabeth Schmidt	Arnold Schultz		5.00
Mrs. Maria Priebe	P. J. Burkholz		4.00
Louis Leinberger	Herman Cares		9.30
Mrs. Walter Selwoch	J. de Galley		2.00
Mrs. Helen Wiese	Fred Graeber		5.00
Wm. Schmechel	A. F. Halboth	1.00	
Pfc. Richard Holz	A. F. Halboth	20.00	55.00
Mrs. Carrie Hoenke	A. F. Halboth		2.00
Mr. and Mrs. Wm. Wolff	A. F. Halboth	3.00	
Louis Schroeder	A. F. Halboth		5.00
Mrs. Bertha Luedke	A. F. Halboth		21.00
Bernhard Froemming	John G. Jeske		10.00
Mrs. Wanda Krueger	Ph. and H. Koehler	55.00	15.00
Oscar C. Hoppe	Ph. and H. Koehler	16.00	16.00
Mrs. Bertha Rudolph	Ph. and H. Koehler	4.00	5.00
Mrs. Bertha Boers	Ph. and H. Koehler		15.00
Mrs. Oscar Krautkramer	Ph. and H. Koehler		3.00
Mrs. Lydia Grebel	Ph. and H. Koehler	4.00	
Nora Braeger	Ph. and H. Koehler	12.00	15.00
Dennis Miller	Ph. and H. Koehler		1.00
Thomas Charles Alaxson	Geo. A. Bartels.....		15.00
Mrs. Anna Papenfuss	H. J. Diehl.....	5.00	
Sgt. Karl Uplegger	M. F. Plass.....	3.00	
Adam Schellin	Julius Toepel	5.00	
		\$ 177.00	\$ 218.50

Memorial Wreaths (September)

Ernst Indermuehle	H. A. Schultz.....		78.00
Wm. Rossman	Geo. W. Boldt	3.50	
Fred Vick	G. Hoenecke		2.00
Mrs. Wilhelmine Wille	M. F. Rische	6.00	
Mrs. Christine Kuhlmann	Arnold Schultz		3.00
Gilbert Wendlandt	H. W. Schwertfeger	5.00	
Mrs. James Dudeck	H. W. Schwertfeger	11.00	26.00
Mrs. Victor Striebe	H. W. Schwertfeger	3.00	7.00
Mrs. Volkman	Paul Pieper	15.00	
Mrs. Amanda Schultz	Paul Pieper		3.00
Mrs. Emma Daehn	Paul Pieper		15.00
Mrs. Wilhelmine Karsten	Paul Pieper		5.00
Dr. Ernst Panetti	Paul Pieper		5.00
Mrs. Lydia Grebel	Arthur P. Voss.....	3.00	
Mrs. Froehlke	Arthur P. Voss.....	6.00	
Pvt. Eugene R. Kell	Geo. A. Barthels.....		18.00
Daniel Biesman	O. Heidtke	25.00	
Carl Baewer	O. B. Nommensen.....	23.00	
Marvin Keske	O. B. Nommensen.....	3.00	
2nd Lt. Raymond Bull	W. K. Pifer	12.00	
E. F. Hartmann	Wm. H. Wiedenmeyer	2.00	
Ernst Parlow	A. Maaske	1.00	
Sgt. Karl F. Uplegger	Alfred M. Uplegger	45.00	
Leroy Lehman	O. Heidtke	9.00	
		\$ 170.50	\$ 162.00

G. W. SAMPE, District Cashier.