

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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395 Ellis St.
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“And
Forget Not
All
His
Benefits”

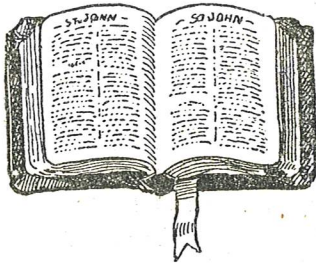
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Thanksgiving, 1945

OUR LIFE — Be Thankful Unto Him

THE FIRST Book of the Bible is called Genesis; it is so named, because it records the beginning of the world in which we live. Genesis, indeed, portrays far more of our life here on earth than most men realize. It is the Book of origins.

"In the Beginning —"

Genesis has the story of the creation of heaven and earth; the sun, the moon, and the stars, all creatures as they came forth through the creative Word of God are presented to us in this Book. We see the first rainbow after the Deluge, and we hear the covenant which God



made with Noah and all flesh, "Neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8. In Genesis the origin of labor, of the arts and crafts among men are presented. "Abel was a keeper of sheep, but Cain was a tiller of the ground." Tubal-Cain is presented to us as "an instructor of every artificer in brass and iron; and Jubal is the father of all such as handle the harp and the organ." Gen. 4, 21. 22. In Genesis we have the origin of the races of men on earth in Shem, and Ham, and Japheth. At Babel God confounded the language of all the earth, and we have the origin of the different languages among men.

Life Empty, Without Christ

But this first Book of the Bible relates far more. The first sin of man, and the power of sin, and how sin abounded, is recorded in Genesis. — How empty, how hopeless and bitter life would be, the arts and sciences, the joy of seedtime and harvest, the beauty of the rainbow notwithstanding, if the Lord God had not

placed into our heaven another Sun, the great Sun of Righteousness, with healing in His wings, our Savior Jesus Christ! In Genesis we read the first Gospel proclamation, the protevangel, "God said to the serpent: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3, 15. This is the protevangel, and the Gospel in its fullness concerning the woman's Seed, the God-man Jesus Christ who through His suffering and death has overcome Satan and hell and saved our sinful race.

Genesis also shows us the origin of God's own peculiar people on earth. In Genesis 12 we read of God's covenant with Abraham. It culminated in the promise of the Savior; and Abraham believed the Lord; Abraham is the father of believers.

The subsequent chapters in Genesis tell the story of the patriarchs of Israel, the story of Abraham, Isaac, and Jacob, and the sons of Jacob. A sizable portion of the Book is devoted to the history of Joseph.

Remember Joseph

Joseph's history is always fascinating. We see him, to begin with, in his home and family-circle. He is the favorite son of his father Jacob. But even as his father loved him, so his brethren envied Joseph. Their plot to be rid of him was carried out when they sold Joseph as a slave to the troop of Ismaelites. We accompany Joseph to Egypt. We follow him into Potiphar's house; there we may observe the temptations which beset him, temptations which abound in the world today. We may also see the perfidy, the injustice of men, Joseph is cast into prison. — We remember Pharaoh's chief baker and butler who were cast into prison with Joseph. That is another story. It is the story of the worldling's base ingratitude. "Yet did not the chief butler remember Joseph, but forgot him." In prison Joseph had interpreted this man's dream which indicated that he should be restored to favor with Pharaoh. Joseph had pleaded with the man, "Think on me when it shall be well with thee, and

show kindness I pray thee unto me, and make mention of me unto Pharaoh and bring me out of this house." Gen. 40, 14. But the butler promptly forgot Joseph. Such selfish ingratitude is still with us in the world today. It was not until Pharaoh had his dreams, and no one was able to decipher them, that Joseph was mentioned to Pharaoh by the butler. And *we* might well make his confession our own in this season of Thanksgiving, "I do remember my faults this day." Gen. 41, 9.

The events that followed are well known, the significance of Pharaoh's dreams for Egypt and the entire world, the years of plenty, the years of famine, the wisdom of Joseph in advising the building of granaries during the years of plenty to store the gifts of God, the rich harvest against the years of famine.

This is Life

This is life, as we know it. Joseph's history depicts our own. That coat of many colors which Joseph received from his father is a picture of the many good gifts which are showered upon us day by day. In our own affluent land *we* have been favored and blessed more than any other nation. But we, too, are beset, as was Joseph by temptations and dangers. Frequently our way is hedged in with thorns, and there are heartaches and hurts; there are heavy burdens to bear; there is much in this life to humble us, and to keep us humble. — We may observe also from this history of Joseph that we are largely dependent upon our fellowmen. From them we receive the good and the evil; they help us, they hinder us; they cheer us; they discourage us.

God Meant It unto Good

But we have not in all this touched the all-important truth of that fascinating story, the truth about our own life. Joseph finally summed it up in these words to his brethren, "Ye thought evil against me; but God meant it unto good." Gen. 50, 20. This is the golden thread that runs through the history of Joseph, "God meant it unto good." We read that truth in Moses' description of Joseph

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Editorials

"I Thank Thee Lord" Under the great sorrow and difficulties and horrors of the war that the Lord has finally mercifully ended we, we Christian people, made many promises. Perhaps they were not spoken to any one in particular or put down on paper anywhere, but we did within our own hearts say time and again, "if the Lord would stop this carnage we would be everlastingly thankful to Him." It is true, we did not put our promises into definite forms; we did not say, we will do so and so if the Lord will grant peace to the world and bring back our loved ones. That is entirely unnecessary. The Christian knows how to express his gratitude to the Lord. He knows the will of the Lord. He knows that the Lord loves His Zion, His Church, above all things on this earth. In fact, that if it were not His Church this world would have been done long ago and judgment day would have ended its existence. It is only for the sake of His Church, His believers, that the time of grace is still going on. God's love for the Church is expressed in the words of St. Paul, Ephesians 5, 25, "Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." If God so loves the Church, how can a Christian, who is part of that Church, love her less? Of the Church we sing in the familiar hymn:

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end."

Here, in this Church, let the Christian fulfill his promises of gratitude to the Lord. Let his voice of thanksgiving be heard within her walls; let his songs of gratitude be the songs of Zion; let him express his gratitude in gifts that her walls may rise higher and higher and that they may be strengthened. Such sacrifices will please God.

* * * *

"My Help Cometh From The Lord" With Thanksgiving Day at our doors once more our Christians will be given an opportunity once more to express their, "I thank Thee" in a very concrete way. The experience of God's unbounded love and grace to them will open, not only their hearts and lips, but their purses as well toward the Church, the apple of God's eye. As Christ died for her so the Christian, a member of Christ's body, lives for her. Certainly this is not so simple a matter as it is to say it. Nor does Christ speak of it in such simple terms. Rather, Christ says, Matthew 16, 24: "If any man will come after me, let him deny himself, take up his cross, and follow me." To serve Christ, to follow Him means just that and all

that. It means to *deny* one's self and to take up his *cross*. It is not hard to understand the implication of Christ's words. To deny the desires of our flesh is not an easy matter and to bear the cross, the shame and reproach and sorrows of Christ is not child's play. Every Christian knows that from experience. Neither does Christ make a secret of the fact. No Christian, therefore, will be able to serve Christ and His cause without a strenuous effort. Nor does the strength to carry on in the fellowship of Christ come from our own natural ability. Our help, our strength must come from the Lord, which made the heaven and the earth. But that help is within the reach of the Christian. It is offered to him by the Holy Spirit through the Word and the Sacraments. Here is the source of strength. He who will dig deeply into this fount will receive grace for grace. He who will say with Paul, Philippians 4, 13: "*I can do all things through Christ which strengtheneth me.*" This spirit, wrought in us by the Holy Ghost through the Word, will banish selfishness, unwillingness and greed, and will create just what the Christian most desires, a willingness and readiness to live for Christ and His kingdom and to "count all other things for dung," in the word of St. Paul. In such a life there are no regrets, no accusing conscience, no sorrows such as the wicked know. Such people keep a true Thanksgiving.

* * * *

"Enlarge The Place of Thy Tent" God would try and prove our faith and love in these days. The Lord has bid us of the Wisconsin Synod to "enlarge the place of thy tent . . . to lengthen thy cords and strengthen thy stakes" (Isaiah 54, 2). It is of the Lord's doing and it is marvelous in our eyes. The Lord in His grace has granted us wonderful growth during the last few decades, such growth that we need more elbow room to thrive and carry on. We dare not choke the tender plant in the process of maturing and thereby despise the Lord's blessings. But as the Lord shows us the way and clearly indicates His will and desire we must be up and doing; we must be about our Father's business. By the grace of God we could expand our mission work to bring the glad news of the Savior to many souls; our institutions, our colleges have received signal blessings from the Lord's hand so that we cannot properly take care of them with the present equipment. Our house is too small and our facilities too inadequate to care for God's blessings. Unless we want to despise God's gifts — and surely we do not want to become guilty of such a terrible thing — there is but one thing for us to do and that is to "*enlarge the place of our tent.*" And, in the fear of God, we decided to do just this thing. We decided that this is to be done immediately as the Lord gives us His grace. Here is another opportunity for every Christian in our synod to say, "I thank Thee, Lord" in a

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STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII
Of Ecclesiastical Power

VIII.

HAVING shown from the Scriptures by strong statements both of the apostles and of Christ Himself, which forbid the imposing of a yoke on the neck of the Christians under all circumstances, that the bishops only increase sins by arrogating to themselves the power of enacting laws for the church, our fathers once more sum up the situation in the following paragraph.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils?" 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things? — Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

NOTES

In these words our fathers point out the gravity of the offense if real legislative powers were given to the bishops.

They ask the pertinent question why, if the bishops were to have such powers, the Scriptures so sternly forbid both to enact and to accept human ordinances as binding on consciences, and why the Scriptures should go to such extremes as to call them *doctrines of devils*. We dare not take the matter lightly, it affects the very heart of the Gospel, which is the glorious announcement of Christian liberty. The servitude of the Law has come to an end. Our justification from all our sins was achieved by our Savior on the cross. His work was complete, and requires no supplementing on our part by meritorious works in submission to ordinances. We thank God for this joyful Gospel message, and devote our whole life to a service of gratitude. We do this as free children of God, and for that very reason jealously guard the chief article of the Gospel, as Paul urges: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5, 1).

After thus summarily repeating the argument of the second part of our Article our fathers, in the third part, take up the special question concerning our Sunday.

III. Sunday Serves The Purpose
Of Orderliness

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for

the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered, provided only that no offense be given.

NOTES

Here we note that the translators had difficulty in rendering the original German and Latin into English. The expression "it is lawful for bishops" is a little too strong. The Latin *liceat* literally means that it is permitted. The German has *moegen*. The simplest way of expressing the thought in English would seem to be: "the bishops may make ordinances."

The main point is that any ordinance is not to be considered as meriting grace or making satisfaction for sins, but is to serve merely the purpose of love and tranquillity, so that things may be done

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Siftings

BY THE EDITOR

Will We Succeed? The United States government is trying to do something about Shintoism in Japan. Believing that the fanaticism of the Jap has its source in its "religion" every effort is going to be made to stamp it out. Not by force, of course. The first step toward wiping it out has been taken by divorcing it entirely from the state. Up to this time Shintoism was the state religion and was subsidized and controlled by the state. This has been changed. According to a new law issued by MacArthur, Shintoism has now become the private religion of Japs. If a Jap wishes to confess Shintoism, that is his privilege, but if he refuses to do so and confess another religion no one will be able to molest him on that account. But in both cases he will have to pay for his own way. In this way it is hoped to eventually wipe out Shintoism and establish a new religion.

* * * *

The Pope Hid All Allied Soldiers. That is the report we read in our daily papers this morning. The Duchess de Villarosa, the former Mrs. Robert Wilson Goelet, who returned recently from Italy, avers that the pope had concealed escaped Allied prisoners in the Vatican and helped them to safety. "The Pope saved thousands of lives," the duchess reports. "He not only gave shelter in Vatican City to the hunted Jews but he cared for countless Allied soldiers who escaped from German prison camps or who were shot down over Italy." Well done! Perhaps we will soon read how the pope singlehandedly defeated the fascists and Nazis and restored to this patiently suffering world peace and tranquillity. Rome knows how to use every event to feather its own nest. Let us keep our eyes open for the coming revelations of the pope's heroism and service to the world.

* * * *

Rape and Murder and Robbery is the order of the day. One can hardly take up a paper without reading somewhere on its pages of another crime against

society. Not just ordinary things are happening now, but big things, things of great significance. In the industrial world the greatest unrest of all times is in progress. Labor and capital are at loggerheads and refuse to be appeased short of their demands. This disturbance above all is an omen one does not care to delve into too deeply for fear of what it portends. With the pressure of war emergency taken off, the unions are unwilling to listen as little as is the industrialist. The dead-lock is oppressing. And all this at a time when there is more money stored up and consequently more buying power in the United States than at any time in our history. All this is just another fruit of the war which may indicate even greater troubles still in the offing. Let the Christian read carefully the signs of the times and remain sober and vigilant. Remembering particularly the admonition of the Lord: "The love of money is the root of all evil."

* * * *

Universal Military Training proposed by President Truman to the nation and to the congress of the United States is again being violently assailed. In a long article or editorial the *Christian Century* refutes the claims of the President for the necessity of universal military training at great length. The writer makes the claim that President Truman's proposal is unsound in six respects. He claims that the president has an unsound conception of future wars; an unsound conception of our foreign policy, an unsound conception of the genius of the American system of government, an unsound conception of the free educational system upon which democracy must depend for its perpetuation, and an unsound conception of the way to quiet the suspicion and win the cooperation of other nations. We may add our greatest fear, that it's moral influence can not be highly recommended.

* * * *

Once More Pastor Martin Niemoeller is widely quoted. This time because

at a meeting of the Evangelical Church of Germany, a newly formed body, he is reported to have said, according to the *Christian Century* that "no Christian in Germany has a clear conscience" and if the Church would have "seen clearly and acted unitedly, this terrible war would not have risen!" This, of course, is nothing new. Others have said the same thing many times. But because Pastor Niemoeller said it, great importance is attached to his words. Yet Dr. W. A. Sisser 't Hooft of the World Council of Churches, who was a listener says of this sermon that "it was one of the most profound Christian utterances he had ever heard." And Dr. Samuel McCrea Cavert said of it: "If Christians the world over achieved such humility, a repentant new world would be born." The *Christian Century* adds significantly: "Now that the churches of Germany have spoken, as they have through Dr. Niemoeller, the repentant new world of which Dr. Cavert spoke waits on the churches of the victor states. No Christian in America has a clear conscience either." Had we Christians pleaded for the world as Abraham pleaded for Sodom and Gomorrah, perhaps, the Lord would have spared the world. But, perhaps, like Sodom and Gomorrah the righteous would have been found too few to save the world.

* * * *

The Japanese Received the American Christian Mission with open arms, so Walter W. Van Kirk, announced over the radio from Tokyo, Japan. With three other representatives of the American Christian Mission they went over to renew contact with the Christians of Japan. In a joint service at which holy communion was celebrated they united in the singing of hymns. One of them was Luther's "A Mighty Fortress Is Our God." The bread for the communion had to be secured from United States army rations. Not a piece of bread could they find in Tokyo. This gives us a picture of the conditions in Tokyo and Japan generally, no doubt. One thing is certain, Christianity will have opportunities in Japan at the present time.

CARDINAL NEWMAN AND CATHOLIC ACTION

BY DR. HENRY KOCH, MANITOWOC, WISCONSIN

ON October 8, 1845, one hundred years ago, John Henry Newman, a former Anglican clergyman, became a convert to the Roman Catholic Church. The Church of Rome makes much of this as well as of the beginning of the Council of Trent 400 years ago in 1545, in which after many lapses the official doctrine of the Papal Church was decreed. We should not call attention to these facts were it not for the importance attached to them by Rome itself. The influence of the seemingly unassuming artistic convert reaches into the present day activities of the Church of Rome.

John Henry Newman (1801—90) was a graduate of the University of Oxford and originally a member of the Anglican Church. He is known as the author of: "Lead Kindly Light." He became the spiritual leader of the Tractarian movement, also known as the Oxford Movement. In various tracts the trend toward Rome was propagated. In these tracts Newman revealed his leaning toward Roman Catholicism. In his last tract (No. 90) Newman tried to prove that there was no insurmountable barrier between the Roman Catholic and Anglican Communions and that the 39 Articles of Faith of the Anglican Church could be interpreted as being in virtual agreement with the teachings of the Council of Trent. When this tract appeared a storm of indignation arose in England and Newman had no other choice but to break with his former Anglican Church. In his Apology for his own life he wrote: "I saw that my place in the (Tractarian) movement was lost. . . . I never contemplated leaving the Anglican Church. . . . I could not however hold office in its service, if I were not allowed to hold the Catholic sense of the Articles."

The University of Oxford condemned the tract. No more tracts were issued. In the year 1845 Newman went over to the Church of Rome and in 1846 left Oxford for good. He became the rector of the new Catholic University in Dublin, Ireland. Here he published his Idea of a University therein setting forth his own ideas of scholarship and thereby

strongly influencing the various clubs later on named after him.

The strong influence of Newman can be felt and seen even today in that extreme branch of ritualism within the Anglican Church known as the High Church movement. The gorgeous vestments and the liturgy let one imagine one were in a Roman church, if one did not know that there still were some characteristic different doctrines. At heart many are more Roman than Protestant, but their Anglican background will not let them bow before the supreme authority of the Pope. The Episcopalian Church in our country has copied this ritualism extensively. Newman went all the way to Rome. His consequential nature would not let him stop at the half-way mark.

Charles Kingsley, a contemporary clergyman of the Anglican Church, known as the author of "Hypatia" and "Westward Ho" directed his attacks against Newman because of his conversion to Catholicism. He claimed that regard for the truth for its own sake was not a characteristic of Roman Catholic theologians. This aroused the ire of Newman and inspired him to write his "Apology for his own life." In this characteristic autobiography Newman endeavors to prove that he acted on the same principles before he had ever become a Roman Catholic. He fully subscribed to the teachings of the Council of Trent. In his Apology he states: "If Protestants wish to know what our real teaching is, let them look at the Catechism of the Council of Trent."

The strong influence of Newman's conversion was felt in England. Even though he was considered an apostate by the church he had left, the Church of Rome ascribed the rise of Catholicism in England from about 60,000 at the birth of Newman to its present 400,000 members to the brilliant convert, who was said to have popularized Roman Catholicism in the British Isles.

Only three years after his death in 1890 a group of Roman Catholic medical students at the University of Pennsylvania formed a club adopting Newman

as their patron and ideal for Roman Catholic scholarship. Today after about 50 years of propaganda there are about 400 different Newman Clubs in non-catholic colleges and universities throughout our country and the rest of the educational world. They are a major part and portion of the Catholic Action, a movement of the Roman laity to extend the influence of the Church of Rome, win members and be a powerful factor in political and community life. Roman chaplains guard the spiritual life of the young students. These clubs are to serve as a bulwark against isms hostile to Romanism. Their members will be the future leaders of the Catholic Action.

The rising influence of communism in Europe is undermining the power of Rome on the continent. Hungry and freezing millions are traversing Europe. Very meager will be the revenues flowing into Vatican City from there. Our wealthy country is to offset the handicaps and losses suffered in other countries. Already every tenth American is a Roman Catholic. These members of the various Newman Clubs will be potential factors in the propagandizing of our country in later years. Rome is on the alert.

What can we learn from this ever increasing Catholic Action displayed in the Newman Clubs? What are we Lutherans doing to safeguard our studious youth at the many colleges and universities? They are exposed to hostile isms and antichristian ideologies. We have some university pastors, but they cannot possibly provide for all. Should not every parent and pastor be deeply concerned about the spiritual welfare of the youth of our congregations seeking higher education? Clubs, social activities and fraternities are no answer to this problem. The faith of only too many has suffered shipwreck through such activities. What our students need is the constant spiritual care of a consecrated pastor and the regular opportunity to hear the Word of God and to partake of the Sacrament. Rome is on the march in our country. Let us not be caught sleeping with respect to Rome and our own youth.

H. A. KOCH.

CHRISTIAN DISCIPLESHIP

BY PASTOR WILLIAM G. KENNEL, MOBILE, ALABAMA

AND IT came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head. And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9, 57-62.)

Is it easy to be a Christian? It hasn't been easy for many a one. Think of that Christian who stood before a king and told him that it was against the Word of God for him to have his brother's wife. It took courage for that Christian to do his Christian duty and rebuke sin, especially when that sin happened to be committed by a king. It wasn't easy for that man to be a Christian.

Is it easy to be a Christian? Think of another Christian who had to escape a certain city over the wall, in a basket. That was only the beginning of his troubles for the sake of Jesus. From one city to another he went, preaching the Word of God as his Lord had given him commandment. The rest of his life he suffered persecution for the sake of Jesus. It wasn't easy for that man to be a Christian.

Being a Christian is a hard thing. That it often appears easy is because so many do not live according to their Christianity. But all who are willing to live up to their faith in Jesus will find it no easy matter to be His disciple. There are certain things which the Lord demands of us if we are to be His disciples.

Whatever the Cost

Christian discipleship requires that we follow our Savior whatever the cost. This first man of whom we read *offered* to

Lord. His request seems reasonable enough — to us — but not to Jesus. "Lord, I will follow Thee whithersoever Thou goest." That is a good way to speak when it comes to following the Lord. We are not to follow Him only along paths that are smooth and easy. We are to follow Him also over the rough places.

Yet Jesus cautions this man. He wants him to be sure he understands what the cost may be. He reminds him that He, the Son of Man, "hath not where to lay His head." The same might result for him who follows. Jesus does not seek to discourage this man from following Him. He *wants* him to follow. But He does not want him to be deceived into thinking that just because it is the *Lord* whom he is following that there will be no hardships or difficulties connected with it. He wants him to be willing to follow *whatever the cost*.

Jesus requires the same of us. In earthly things the cost of following Jesus might be great. It might mean giving up friends for Jesus' sake. It might mean giving up a certain kind of work for the sake of Jesus. It might mean enduring some sort of cross for the sake of Him who lived and died for us.

We read no answer given by this man. It is not important what this man did. The Lord wants to know what *we* are willing to do. Are *we* willing to follow Jesus whatever the cost? Before we give our answer, see what the Savior did for us. He gave Himself for our sins. The cost to Him was *great*. Born in a stable, enduring the mockery and curses of men, made to bear a heavy cross, crucified, made to suffer for the sins of the world. Surely, we should be willing to follow Him whatever the cost. This is a requirement of Christian discipleship. Are we meeting it?

Jesus First

Putting Jesus first is another requirement of Christian discipleship. The second man who wanted to follow Jesus made a certain request of the Savior. "Lord, suffer me first to go and bury

my father." After he had buried his father he would be willing to follow the *Jesus first! Jesus always first!* Others could bury this man's father. There was nothing this son could do to *help* his dead father. But there was *much* he could do as he followed Jesus. He could preach the Gospel of salvation to living people — people who could yet be helped.

Ordinarily we are permitted to take care of such things as tending to the burial of our loved ones. But there was a case where this would have interfered with the work of Jesus. As a rule the things we are called upon to do are not a hindrance to the work we should do for God. Our eating, our resting, our working, our enjoyments — all these are things which take place in our normal life. But we are never to permit them to come before the work of the Lord. If there must be a choice of serving ourselves or serving Jesus, the answer must always be *Jesus first!*

What this second man did is not told us. *His* action is not important. It is *we* to whom the Lord is looking for an answer. What would *we* have done under the circumstances? What *are* we doing when such circumstances arise which make it necessary for us to make a choice?

Here again, let us remember what Jesus did for us. He put His work for us first. Many things could have kept Him from making Himself a sacrifice for our sins — but they did not. His work was great, and it had to be done before everything else. Are we Christians willing to put Jesus first and everything else behind? Let us remember this requirement of Christian discipleship — Jesus first — especially when we are tempted to permit friends, work, the weather, our tiredness and other things to keep us from hearing the Word of God and from carrying out His work. *Jesus first!*

With Wholeness of Heart

We are not to be disciples grudgingly, but rather from a willing heart. The third man who wanted to follow Jesus desired first to bid farewell to those at

home. He probably would not have been rebuked by Jesus if it were not that he really had something else in mind. Notice the answer given him by Jesus. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

This man's trouble was that he *longed* for the things back home — perhaps the conveniences, the good times, the friends. All this he would now have to leave. He was ready to follow Jesus, yet he could not help but think of what it meant giving up.

Jesus states that the man who has put his hand to the plough is not to look back. *He is to look ahead.* Our missionaries to foreign lands must often give up much. Yet they are to keep at their work without any regrets as to what has been sacrificed. Jesus will more than repay them for any sacrifice they have made for His sake in His work. *Paul* did not look back. He writes, "Forgetting those things which are behind, and reaching forth unto those things which

are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3, 13-14.) Paul was a true disciple of Jesus. His motto was — forgetting those things behind — reaching forth to those things which are ahead. God expects the same of all who belong to Him.

Did Jesus do His atoning work for us grudgingly? Surely not! He went willingly to the cross. With a willing heart and mind He bore the sacrifice of us all. There was no looking back for Him. Rather did He look ahead thinking of the great good He could accomplish through His sacrificing work. We read of Him that "for the joy that was set before Him (He) endured the cross, despising the shame." (Heb. 12, 2.)

Is it easy to be a Christian? Indeed not! But shall we give up our Christian faith because it is difficult to be a disciple of Jesus? Surely not! How blessed to be a child of God! Sins forgiven! God's daily help assured! Heaven promised! Give up being a Christian? Never!

But let us begin to *live* as Christians. Let us make up our minds from the very beginning that we shall live up to these requirements of Christian discipleship. It may mean sacrifice; it may mean putting other things aside; it may mean showing much determination for living the Christian life. But let us settle in our minds from the very beginning that we shall be willing to go through with it.

That is what Jesus did. He sweat drops of blood thinking of the terrible agony ahead. But He conquered. He rose refreshed and strengthened. The matter was settled once and for all. There was only one possible way — to go forward.

Time and again we shall meet problems. It will mean choosing almost daily for *Christ* or for *something else*. But if we have conquered, even as Christ conquered, then the decision will not be difficult. Then, when other things rise up to come between us and our Savior — the matter has already been settled. *The choice is always Jesus. Everything else waits. Jesus is never made to wait.*

A COPY OF THE ROMAN CATHOLIC VERSION OF THE BIBLE BRINGS A MAN TO THE LUTHERAN CHURCH

HERE IS the story of a man which, in this member's own words, teaches us, "How marvelously the Lord leads us and the Holy Ghost brings us to true saving faith." When the priest gave this man a copy of the Douay or Roman version of the Bible, he thereby lost a family from the pope's sect. Only after six years of study, prayer, and meditation did this man finally become a member of our church, and since having joined has been most diligent in reading and studying the Word of God. He is constantly reading besides his Bible books on Church History, has finished the study of *Fahlings, Life of Christ, Christian Dogmatics* by Mueller, *Luther's Large Catechism*, as well as a number of books which compare the doctrines of the Lutheran church with those of other denominations, and is a diligent reader of the *Northwestern Lutheran*. We requested this article from him as an encouragement to our members to spend some of their spare time to read the Bible and

Christian literature and so learn to appreciate their Lutheran Church and be strengthened in their saving faith. It is thanklessness to God's Word which will not let us keep the true Word. It was in the spirit of true appreciation to the Lord for His wonderful guidance that our good member and friend consented to write the following account of his experience.

He Tries to Make His Wife a Roman Catholic

"When we were married in a Lutheran Church I knew I was doing wrong according to the teaching of my Roman catholic church, but I felt that in time I would win my wife over to my church and have our marriage blessed by a priest. For a while she went to her church and I to mine. Later the Roman church in our neighborhood had a mission. I brought my problem to the mission priest who told me that my wife would have

to come to the parish priest and talk the matter over. At our first visit the priest gave her an instruction book and asked her to read it and come back with any question she might have.

"The priest told us we were living in open sin as long as our marriage was not blessed by a Roman priest. Realising what this meant, my wife asked, 'Is there not some way he can keep his faith without the marriage blessing?' To this the priest replied: "Not unless he gets a separation." My wife told the priest that we were legally married and that she could not be as easily separated from me as the priest suggested. The priest told her that it usually took a while to get consent of the pope to have a marriage blessed, but that he thought he could arrange it in a few hours. When my wife refused to consent to this my only hope for the rest of my soul was to receive on my death bed the last rites of the church, and my relatives could then pray and pay me out of purgatory.

Wife Asks For A Roman Catholic Bible

"My wife asked the priest many questions and usually received unsatisfactory answers. She asked about a Roman bible. The priest said, 'It is not necessary to have a Bible because the catechism and prayer books contain all you need.' He did however say that they considered the Bible God's Word. At my wife's insistence then he sold us a Douay version of the Bible.

"Then at home we began to make comparisons between this Bible and the instruction book my wife had received. We came across things like this: The Roman catechism states that the blessed Virgin was conceived without original sin. As a proof it gave Genesis 3, 15. Yet when we looked up the verse we found that it contained nothing of the immaculate conception. So it was with other catholic teachings. Either we could not find them in the Bible or they even contradicted the very teaching of the Roman catholic catechism.

"Going to the priest for further explanation we received more unsatisfactory replies such as: 'The pope and the church teach the Truth.' My wife's insistence that she be shown from the Bible that there was a purgatory, that Jesus wants us to pray to Mary and the saints, that one can help the dead by having masses said for them and the inability of the priest to produce such proofs made me begin to doubt much that had been taught to me in the Roman church. We kept on reading the Bible at home.

"My wife asked the priest that since we were very poor, if it were not wrong to let meat go to waste, if there happened to be some left over for Friday. He told us as long as there was other food in the house meat was not to be eaten. Yet he could give us no Bible verse to prove his demands.

"Being very poor at the time it was a hardship for us to pay 25 cents at the door to attend mass. I wanted to give an offering in the collection and not be charged an admission or go to the priest for tickets so that I could be admitted to worship God.

"My father had fallen away from the Roman church for a number of years, but

during the months of lingering illness returned to the Roman faith. Even on his dying day he received the last rites. My wife could not see why we should pay out money to have masses read. I on the other hand was in constant fear because I knew that my father and I had not done enough good works to save our souls without someone paying for masses after our death. Who would pay for my soul after death?

Five Years Pass

"For five years while I was greatly troubled in my spirit, my wife asked me many times to go with her to a Lutheran church. Finally I consented to go with her to what is now *our* St. Jacobi Church. The second Sunday I went again. On the third Sunday I stayed at home and after services my little daughter said to me: "Daddy, why did you not go with us to church today?" I then determined, even though it would do me no good, I would go with the family every Sunday, just to please my wife and children. How thankful it is that the Holy Ghost uses ways unforeseen to us in order to bring us to true faith and to enlighten us.

"Now by attending services the sermons brought about the conviction in me that my sins are much greater than I thought and that no man can save me. I learned to my joy that however I am saved by grace through faith in Jesus Christ, Who died for me and took away all my sins. This truth I could find in my Bible and also in the Roman bible in many places. So gradually true peace and joy came to my heart. *I know now that my fears were caused by THE FALSE TEACHINGS* of the Roman church, teachings which were not in the Bible, not in the Douay version either. How happy I am to be a Lutheran and to know that God loves me and having been made His child through faith in Jesus I can now call upon Him in the day of trouble. I no longer have the fear that I must ask saints and the virgin Mary to intercede for me.

He Now Looks Back

"And so I am thankful that God has brought me to the Lutheran Church. We Lutherans can also appreciate the true beauty of the entire service by being able

to understand every word of it. How comforting and enlightening after having lived in the darkness of the Roman church to know that Jesus died for me and all sinners and that this is written in God's Word.

"Now I understand the deceit of the Roman church. Claiming to have the true faith as a proof we were shown pictures of shrines, such as Lourdes in France and St. Ann's in Canada, where crutches and chairs have been abandoned by people who were miraculously healed. For me now the only proof for any truth is the Bible. And the Bible tells me that in the last days many false teachers will perform miracles in the name of Jesus.

"On a certain day each year in one church, where I attended, there was a gold box with a glass cover. It contained a piece of wood which was said to have been a piece of the cross of Jesus. Everyone would go to the altar and kiss that cover and by doing so would gain indulgences. Another church laid a cross with a raised figure of Jesus at the foot of the altar on Good Friday and the people were to kneel in front of it and kiss it to gain indulgences. They also had a collection basket beside the cross!

"How thankful I am that I have been freed from the slavery of such superstitions and know now I need no indulgences, because the blood of Jesus has cleansed me from *all* my sins. Now all I do for Jesus and my church is out of love to Jesus and not because I fear purgatory and hell. Oh, if only more Roman catholics would read the Bible, and if they could free themselves of the clutches of the priests and could learn the true Gospel as it is taught in our Lutheran church! All my life I will pray for this and work for this. The Lord was good to me! The true faith which He gave me has brought peace to my heart and happiness to my home. My children are now permitted to learn the true Gospel at home and in their Christian school. It is my prayer that they will always be truly thankful to God for it."

The writer of the above was accepted into membership in our church in the service of October 10, 1943. He has been most faithful in attendance at services and continues to study his Bible.

Even though he permitted me to use his name, we are for obvious reasons withholding it from print. May the Lord grant that He continue to grow in faith and in the knowledge of our Lord Jesus Christ and may the Lord make him a blessing to many others.

G. W. F.

— *Jacobi Messenger.*

GRACE, EPH. 2, 8

A lawyer once asked Jesus, Who is my neighbor? Jesus, however, did not give him a definition such as this, "All men in general who need our counsel, help or assistance. Whether they be friends or foes, acquaintances or strangers, poor or rich, or whoever they might be." Instead Jesus told this lawyer the story of the good Samaritan. From that story we should learn, "Who is my neighbor." Definitions are hard to comprehend, and people learn nothing by giving a definition. But a story or parable defines the word in clear and vivid language. And so the Lord in the parable of the good Samaritan pictures vividly to the people who is meant by our neighbor. So, if any one would ask me what grace is, I would not give him a definition of grace, but I would tell him a story which took place during the Civil War.

After a fierce battle between the Union and Confederate armies, a soldier of the Union army, worn out and fatigued, was put on guard duty. It was his duty to stand at his post in the quiet of the night and to be wide awake until relieved. But, although he fought against sleep with all his might and will power, he could not stay awake. When the guards were changed he was found on the ground fast asleep. For this offense there is a stringent and inexorable military law — death before a firing squad. To everyone the man seemed to be doomed to this death. His mother came to the camp and begged the general to save her dear son. But with tears in his eyes the general said, "I cannot. No one but the President of the United States can commute the death sentence." The mother hurried to Washington where she gained an audience with President Lincoln and told him her story. Lincoln was moved by

the mother's tears and pleadings, and he wrote out a pardon for this mother's only son. That was mercy, taking the place of stern justice. That was *Grace* removing the deserved punishment.

Even so are you and I saved from eternal punishment by the *Grace* of God, by His kind and merciful disposition wherewith He extends to us His love, by His *Grace* in Jesus Christ, whom He has sent into the world to seek and to save that which was lost; by His *Grace* for Christ's sake, who bled for us, and died for us, and who pleads for us continually before the divine throne of God. Yes, we are damnable sinners, and we deserve nothing but hell and damnation. Therefore, we cannot be saved in *any* way other than by *Grace*. God in Christ deals with us as a judge will sometimes deal with a criminal who is brought before his court. Although the criminal is evidently guilty, the judge allows the prisoner to go free. *That is Grace!* God pardons the sinner for Christ's sake — *that is Grace!*

J. B. BERNTHAL, D. D.

OUR LIFE—Be Thankful Unto Him

(Continued from page 266)

in prison, "And he was there in prison. But the Lord was with Joseph, and showed him mercy." Gen. 39, 21. Joseph constantly recognized the Lord's goodness. In the interpretation of Pharaoh's dreams Joseph said, "What God is about to do He showeth unto Pharaoh." Gen. 41, 28.

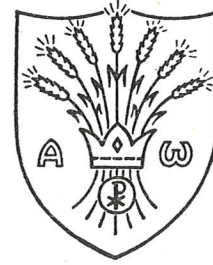
Our life is controlled by the Lord God. He sends us the good and the seemingly evil days. Our life, and that of all men, is controlled by His wisdom, His power, His goodness. And He is our Savior-God revealed to us in Christ and the Scriptures as our heavenly Father. Indeed, He has meant it unto good in our lives, and He still loves us with an everlasting love.

Be Thankful Unto Him

And for souls redeemed, for sins forgiven, for means of grace, and hope of heaven, for all material and spiritual blessings showered upon us — be thank-

The Northwestern Lutheran

ful unto Him. "It is a good thing to give thanks unto the Lord." — "Be thankful



unto Him and bless His name." — "In everything give thanks: for this is the will of God." Thank Him with hearts, and hands, and voices.

A. P. V.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 268)

orderly in the Church. Two things must be carefully guarded against, first, that consciences are not led to consider the observance of such ordinances as a necessary service, and, secondly, that in the observance, or omission, or alteration of such ordinances no offense be given.

It is important that we keep the matter of offense clear. There are some who think that if a matter is not forbidden by God, then we may under all circumstances do it. If any one is offended by our action, it is his own fault. We are not guilty of *giving* offense, he must be charged with having *taken* offense. Similarly, if anything is not commanded by God but is merely regulated by some human ordinance, then we are at liberty to disregard that arrangement at will and break the man-made ordinance. If any one is offended by our action, it is his own fault, he is guilty of taking offense.

Our Article says emphatically that offense may be given by breaking a man-made ordinance, which one is not bound for conscience' sake to observe. Paul speaks at length in two passages on the matter of giving offense in things that are indifferent in themselves. Read Rom. 14 and 1 Cor. 10, 19-33.

In the days of Paul there were Christians with a Jewish background, who were accustomed to eat the meat of "clean" animals only (read Lev. 11), and abhorred everything "unclean". When they accepted Jesus in faith as their Savior, they did not all at once also become clear in their conscience that all ceremonial laws of the Old Testament,

having now fulfilled their purpose, had been annulled by the death of Christ. They still hesitated to eat of "unclean" things. Likewise there were Christians with a Gentile background who by their new horror of idolatry were prevented from seeing clearly that it was not sinful in itself to eat the left-overs from idol sacrifices, so long as you did not participate in the idol service itself. The meat was not contaminated. Paul says: "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself" (Rom. 14, 14). What then? Does he recommend to eat freely of such things, faulting the weak brother if he takes offense? He says: "If my brother be grieved with thy meat, now walkest thou not charitably" (Rom. 14, 15). He charges, not so much the weak brother, but rather the eater with a grave violation of brotherly love. Again: "It is good neither to eat fish nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14, 21). If that is good, then certainly the opposite is not good, it is sin.

Thus Paul very decidedly teaches that offense may be given by doing things that are not sinful in themselves. It is important that we become clear in our own conscience, that we do not consider anything as a sin which God did not forbid in the decalog; that therefore all man-made ordinances cannot bind consciences; but it is just as important to remember that not all Christians have this mature understanding, they are weak, and that it is a flagrant violation of love to disregard their weak conscience. It is a shyster lawyer trick of our Old Adam to excuse ourselves: "I did not *give* offense, the other fellow *took* offense.

In passing we note that to be "offended", in the Biblical sense, does not mean to be irked or to feel insulted and provoked; it means to be hampered in one's faith or in the practice of sanctification.

In this connection our Article refers to Paul's instruction regarding the head-covering of women. Customs differ; and the custom as such is not the important thing, but the underlying meaning of the custom. Among the Greeks free men had their heads uncovered, while the

covering of the head indicated the status of a slave. In Rome, on the other hand, slaves went bare-headed. Yet when a Roman free man prayed he would veil himself in order to express reverence. Likewise the Jews. In our day men take off their hat, or at least tip their hat, when they show respect. — Paul speaks

about a custom, emphasizing its significance.

The important thing is that in every way offense be avoided both in the observance and in the breaking or altering of church ordinances which have been introduced *for the sake of love and tranquillity*, in the interest of good order.

WISCONSIN SYNOD BUILDING FUND MEMORIAL WREATHS

In Memory of	Sent in by Reverend	
Ferd. Maas	Alfred Maas	\$ 8.00
George Zeeb	Alfred Maas	5.00
Pvt. Mayford Kaercher, U. S. M. C. ...	Alfred Maas	100.54
Mrs. Elizabeth Weiss	M. C. Schroeder	5.00
Frank Rode	E. C. Schewe	5.00
Gustav Bubolz	E. C. Schewe	5.00
Paulina Schumack	A. S. Bloom	10.00
Mrs. T. W. Sievert	R. Reim	25.00
Mrs. Clara Koch	H. Warnke	7.00
Oscar Hoppe	P. Koehler	5.00
Mrs. Anna Heyn	E. Frey	10.00
Mrs. Florence Marshall	S. E. Westendorf	15.00
Herman Oldenburg	R. Hoenecke	2.00
Mrs. John Leitow	R. Hoenecke	10.00
Mrs. Amelia Wolf	R. Hoenecke	3.00
Mrs. Frieda Hasselman	R. Otto	5.00
Ernst Indermuehle	H. Schultz	73.25
Mrs. Marie Schink	W. Schink	5.00
Rev. Karl Machmiller	Manitowoc Conference	18.00
S/Sgt. Robert Klug	Wm. Lutz	74.00
Howard O'Neal	Wm. Lutz	25.00
Frederick Schmelter	Wm. Lutz	8.00
Chas. Sieggrun	G. M. Cares	23.00
Wm. Sperling	F. Zarling	10.00
Gustav Bubholz	H. Zimmermann	2.00
Wm. Warnke, Sr.	A. J. Engel	27.50
Robert Manthey	A. J. Engel	2.00
Mrs. Franz Zirbel	A. Schewe	4.00
Carl Winter	M. Schroeder	10.00
Mrs. Emma Leisticow	W. Dorn	42.00
Mrs. Conrad Becker	W. Dorn	2.00
Carl Standfass	W. Dorn	38.25
Mrs. Julius Klatt	W. Dorn	25.00
Mrs. Mathilde Berg	G. W. Fischer	4.00
Mrs. Bertha Wilke	G. W. Fischer	5.00
Henry Moldenhauer	G. Kaniess	9.00
Previously acknowledged		\$ 3,148.28
Total received to October 27, 1945.....		3,775.82

The Total Building Fund collection on November 12 was\$414,132.00

G. W. FISCHER, *Financial Secretary.*

EDITORIALS

(Continued from page 267)

very concrete way. Here an opportunity will be given to him to show the Lord just what he meant with those words, "I thank Thee, Lord." He is not going to let the Lord down and go begging for such a paltry amount as it will take to "enlarge the place of our tent." The amount required from each individual in our synod is so small that not even the poorest among us will hesitate to contribute but will freely, gladly give expression to the gratitude of his heart by his gift. That is the spirit in which God bids us to "enlarge the place of our tent." May the "I thank Thee, Lord" be translated into such action. On it will rest the blessing of God and we will experience the joy that comes in the morning.

W. J. S.

CLOSING OF THE PRESENT SCHOOL YEAR AT THE SEMINARY

A closing service in connection with the graduation of the present senior class will be held in the Seminary chapel on Thursday, December 13, beginning at 10 A. M. Pastor Norman Madson, president of the Norwegian Ev. Lutheran Synod, will deliver the address.

The Seminary chorus is planning its Christmas concert for the evening before, December 12, to be given in the Seminary chapel at 8 P. M.

Friends and patrons of the Seminary are cordially invited for both occasions.

J. P. MEYER.

OBITUARY

† MRS. C. E. BERG †

Helen Wilhelmina Gross, daughter of Frederick Gross and his wife Johanna Filmer, was born on August 22, 1876, while her parents were on a 2 year visit to Germany.

At the age of 1 year her parents returned to America, settling on a farm in Racine County and later moving with her parents and two brothers to the city of Milwaukee, where she received her Christian training and was confirmed in the Lutheran faith by the sainted Pastor Loeber of the Martini Church.

On October 19, 1904, she entered into the state of holy matrimony with Pastor C. E. Berg of Racine, Wisconsin. Their union was blessed with 8 children — 4 sons and 4 daughters.

The deceased proved to be a loving mother to her children and a faithful and devoted helpmate to her husband throughout the many years of his ministry while serving congregations at Grafton, Nebraska; Gresham, Nebraska; Bristol, Wisconsin, and since 1924 at St. John's, Town of Ridgeville, Wisconsin.

Mrs. Berg suffered a stroke in June 1928 which physically handicapped her the remainder of her earthly life. When it became apparent that her health was failing she entered the Lutheran Hospital at La Crosse. After 5 weeks of careful observation and treatment she returned to her home. Her health failed to improve, but throughout her illness she exhibited unflinching Christian courage and cheerfulness.

Commending herself into the hands of her Savior she peacefully fell asleep in the Lord on Friday, October 26, at 4:15 in the afternoon, having attained the age of 69 years, 2 months, 4 days.

She leaves to mourn her loss her bereaved husband, Rev. C. E. Berg; 4 sons: Martin, recently discharged from the Army, Carl and Harold of the Army, and Winfred of Miles City, Montana; 4 daughters: Mrs. Esther Roscovius, Tomah, Wisconsin; Mrs. Lydia Kortbein, Norwalk, Wisconsin; Irma, at home, and Mrs. Alice Eagan of Oconomowoc, Wisconsin; 6 grandchildren, 3 sons-in-law and 1 daughter-in-law; 1 sister-in-law; 6 nieces and nephews, and a host of other relatives and friends.

Services for the deceased were held at St. John's Church in Ridgeville on Monday, October 29, 1945, Pastors Carl Siegler, Paul Monhardt and Herbert Schaller officiating. Her earthly remains were laid to rest in Oak Grove Cemetery, Tomah, Wisconsin.

May the Lord comfort the survivors with the hope of a happy reunion in the resurrection of the dead.

ARTHUR BERG.

ANNIVERSARIES

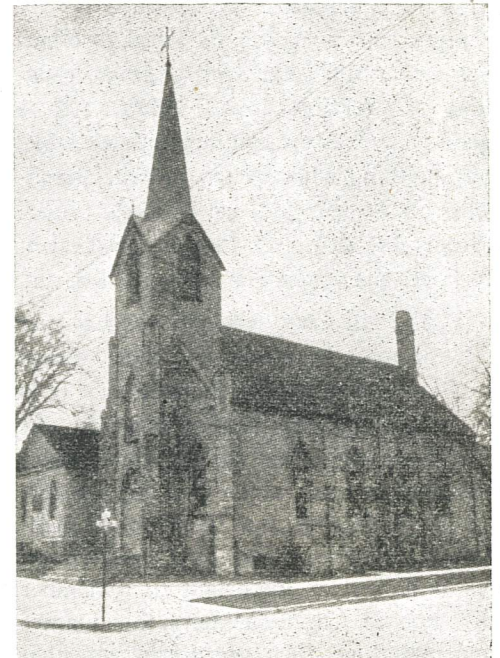
80TH ANNIVERSARY

Immanuel Congregation,
Kewaunee, Wisconsin

Another milestone was reached in the history of Immanuel congregation, Kewaunee, Wisconsin, when on October 21

of this year its members were privileged to gather in their house of worship to observe the 80th anniversary of its founding. In three services God's abundant and undeserving grace was extolled. Pastor Arden Stuebs, son of the congregation, proclaimed the jubilee message in both the German and English services in the forenoon. In the evening, Pastor Theophil Baganz, son of a former pastor, was the festival speaker.

Immanuel congregation was organized July 31, 1865. Lutheran services, however, were held at Kewaunee for several years prior to that date. The following pastors have served the congregation during these 80 years: J. Bachmann, 1865-67; L. Nietmann, 1867-77; J. Vollmar,



PRESENT CHURCH AND SCHOOL

1877-79; August Pieper, 1879-84; P. Kleinlein, 1884-89; Wm. Bergholz, 1889-1924; Louis Baganz, 1924-28; W. A. Kuether, 1929-43; W. F. Zink, 1944 to date.

During the 80 years of its existence the members of Immanuel have worshipped in three different churches. The exact date of the erection of the first church is not known. During the ministry of Pastor L. Nietmann the second church was built, the old structure being used as a school. The rapid growth of the congregation during Pastor Pieper's pastorate necessitated the erection of a larger

church. In 1882 a new brick church was erected, which structure has served the congregation to the present day for a period of 63 years.

Immanuel congregation has been school-minded from the very beginning. It has maintained a regular Christian day school since the year 1880. Although the school has gone through various trials and storms, it today, by God's grace, is flourishing, having in this year reached the highest enrollment in the history of the congregation. The present enrollment is 63. Mr. Floyd Mattek and Miss Elizabeth Johannes are the present teachers.

The congregation has outgrown its present facilities. For a number of years the members of Immanuel have felt the need for a larger place of worship and for better facilities for the school children. In anticipation of the day when this program may be carried out this congregation some years ago purchased a suitable property on Wisconsin Avenue, which will provide ample space for a new church and school. The congregation at the present time is engaged in the task of accumulating a Building Fund, determined, as soon as sufficient funds are available, to begin a much needed building program.

The congregation at present numbers 715 baptized members, 535 communicant members, 222 voting members, and 67 lady members.

May the Lord our God, who guided and held His protecting hand over Immanuel congregation in the past, continue to abide with it with His unbounding grace also in the future.

W. F. Z.

GOLDEN JUBILEE

St. Andrew's Congregation,
Milwaukee, Wisconsin

For fifty years the members of St. Andrews Congregation at Milwaukee, Wisconsin, could go their way to the same house of God, having in their hearts and upon their lips the words of the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord." That church, that house of the Lord, had been built by the founders of

the congregation fifty years ago. In the past fifty years many improvements have been made upon the outside as well as the inside of the church.

During the week of September 16 to 23 inclusive, the congregation was privileged to celebrate its Golden Anniversary.

Pastor Arthur Voss, first vice-president of the Joint Synod of Wisconsin and Other States, preached the festival sermon. His text was Psalm 50, 14-15.

In this service the organizer of St. Andrews, the Rev. P. Burkholz, Sr., was present as guest of honor. He added his sincere congratulations to those which were mailed to the congregation.

The celebration was brought to a close on Sunday, September 23, with a Confirmand's Reunion Service, in which the undersigned preached the sermon on Ephesians 2, 19-22.

The pastors serving this congregation during the past fifty years were: Rev. P. Burkholz, Sr., 1895-1896; Emil Schulz, 1896-1916; Edwin Grunwald, 1917-1924, and the undersigned since 1924.

May the members of St. Andrews continue to abide by the precious Gospel of Christ which has been preached among them in the past fifty years in its truth and purity.

LOUIS F. KARRER.

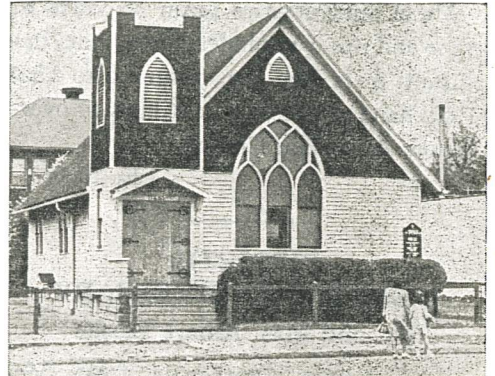
25TH ANNIVERSARY

Ascension Church, Detroit, Michigan

1945 has brought two occasions for Ascension Church of Detroit, Michigan, to celebrate anniversaries of important dates in her history. On January 14 special services were held to commemorate the twenty-fifth year of her existence.

It was on January 11, 1920, that Pastor Richter, the first pastor of the church, was installed and the first church dedicated to the Lord's service. Previous to that the Mission Board had made preparations for the establishment of this mission in the northeastern part of Detroit because of the promising conditions there. But later developments cut down the fruitfulness of the field considerably. The city airport was located nearby, a huge Dodge plant was erected not far away, the adjacent cemetery was expanded, and the neighborhood in gen-

eral became a settling place for Polish Roman Catholics. Yet in spite of these drawbacks the growth of the church was continuous. For ten years, from 1923 to 1933, worship was conducted also in the German language. Also in 1923 a Christian day school was begun, but lack of facilities forced its discontinuance after a year. During its twenty-five years of existence Ascension has had only



two pastors. H. C. Richter served from its beginning until May of 1943 when illness forced him to give up his work. In the following January E. Frey, the present pastor, was installed.

Two services were held to celebrate the anniversary. In the morning Pastor W. Schaller, then Professor at Michigan Lutheran Seminary, preached. Pastor A. Wacker of Scio, Michigan, delivered the sermon in the evening. In connection with the anniversary celebration a debt reduction campaign was carried out. As a result, the debt which before stood at \$4,200 has been reduced to \$1,275. The anniversary gave Ascension congregation a special opportunity to look back with gratitude on the financial assistance which it, as a mission, has received through the years from Synod. And it also inspired fresh hope in the hearts of the members that the day might come soon, when they will no longer need this support, but can become independent.

Another anniversary was celebrated October 28. It marked the 25th anniversary of the dedication of the present church building. In the beginning a portable chapel which had previously been used by Our Savior Church of Detroit served as a house of worship. But on Palm Sunday of 1920, less than three months after it was dedicated, it was

destroyed by a windstorm. Although services were being held, God's protecting hand miraculously saved anyone from being injured. Soon after, the work of erecting an Aladdin ready-cut chapel was begun. The church was completed by fall and was dedicated in the month of October. At the special anniversary service of this dedication Pastor G. Press of Wayne, Michigan, was guest speaker.

These anniversaries mean 25 years of grace and are a reminder for us how important it is for our future also that God's hand of blessing continues to overshadow Ascension Church.

E. FREY.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Albert Lieske

On Thursday, October 11, 1945, Mr. and Mrs. Albert Lieske, members of St. Paul's congregation, Arlington, Minnesota, were permitted to observe the 50th Anniversary of their marriage. A service to thank God for His untold blessings during these fifty years was conducted in St. Paul's Church. The relatives of the couple formed a choir and sang, "Take Thou my hands and lead me" and "Abide with me." The undersigned spoke on the Scripture-word, "Abide with us: for it is toward evening, and the day is far spent," Luke 24, 29. A gift from the thankful couple amounting to \$50.00 was designated for the work in the kingdom of our Lord.

May the Lord bless this couple with a quiet eventide of life and finally take them to Himself in heaven.

J. G. BRADTKE.

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.

NOTICE

Any mission congregation desiring copies of the former "Book of Hymns" (Wisconsin Synod) with notes, may have the same for the cost of mailing. Most books are in very good condition.
Write: St. Paul's Ev. Lutheran Church, c-o Rev. Walter Gieschen, Crandon, Wisconsin.

CALENDAR OF CONFERENCES

SOUTHWESTERN CONFERENCE

The Southwestern Conference of the West Wisconsin District will meet December 4, 1945, at Tomah, Wisconsin. Time: 9:30 A. M.
Papers: Exegesis of Titus 1, R. C. Hillemann (Alt. 2 Timothy 1, G. Geiger); Mixed marriages, L. Bleichwehl; Who are the Gideons? A. Berg; Why Infant Baptism, C. Siegler; Study of Doctrinal Affirmation.
Conference Preacher: O. Kuehl (Alt. Phil. Lehmann).
E. G. Toepel, Secretary.

INSTALLATION

Authorized by President A. P. Voss, I installed the Rev. A. G. Dornfeld as pastor of St. Paul's Ev. Lutheran Church, Neosho, Wisconsin, on Sunday, October 28. The Lord bless pastor and congregation.
Address: Rev. A. G. Dornfeld, Neosho, Wis.
H. A. Schultz.

ACKNOWLEDGMENT AND THANKS

The following donations, in the form of memorial wreaths, have been received by Dr. Martin Luther College Library: in memory of Carl Falk, Sr., New Ulm, \$10.00; Mrs. Christ Backer, mother of our Prof. E. D. Backer, \$15.00, both sums donated by relatives and friends. The Wisconsin State Lutheran Teachers' Conference, \$25.00, in memory of colleagues that have died during the past year. Our cordial appreciation to all kind donors.
E. R. Bliedernicht, Librarian.

The students of the First Normal Class of Dr. Martin Luther College, New Ulm, Minnesota, gave a memorial wreath of \$11.75 to the Dr. Martin Luther College music department in memory of George H. Langacker, North Fond du Lac, Wisconsin. Dr. Langacker was the father of Lucille Langacker, a student at our college and member of the First Normal Class.

The music department herewith expresses its heartiest thanks to the kind donors.
Emil D. Backer.

Dr. Martin Luther College Music Department received a Memorial Wreath of \$35.50 from the students of the institution in memory of Mrs. Bertha Backer, mother of Professor Emil D. Backer.

Heartfelt thanks to the kind donors.
Martin Albrecht.

In memory of Ed. C. Lemke a donation of \$100.00 was received from friends and relatives for Church Extension Fund.
E. Froehlich, pastor.

CORRECTION

Please correct your Parochial Report 1944, South East District, Milwaukee Conference, St. Peter's Church to read: Synod \$4,877.19; Other Purposes \$1,289.85; Home Purposes \$14,804.44.
G. W. Fischer, Secretary.

CHANGE OF ADDRESS

Rev. L. Kaspar, 719 North Clark Street, Appleton, Wisconsin.

BOOK REVIEW

Two Christmas Liturgies

On Earth Peace. By H. W. Gockel and E. J. Saleska.

The Light of the Gentiles. By A. C. Mueller. Print: Concordia Publishing House, St. Louis, Missouri.

Both Christmas Liturgies are good and will be welcomed by teachers and pastors. Both liturgies use the old and well known Christmas hymns.
W. J. S.

Christmas. Edited by Randolph E. Haugan. Pages: 67. Print: Augsburg Publishing House, Minneapolis, Minnesota. Size: 10½ X 14 inches. Each year for fifteen years the Augsburg Publishing House has put this handsome volume on the market. It is profusely and beautifully illustrated with Christmas and oriental scenes. The story of Christmas is told and subjects pertaining to Christmas are related. Anyone receiving a copy of this volume as a Christmas gift will know how to value it.
W. J. S.

Christ, Set the World Aright! Radio Messages of the Eleventh Lutheran Hour from New Year to the Pentecost Season. By Walter Meier, Ph. D., D. D. Print: Concordia Publishing House, St. Louis, Missouri. Pages: 377. Price: \$1.75. This volume contains the sermons delivered over the radio by the speaker of the Lutheran Hour.
W. J. S.

Living With Luther. By J. M. Weidenschilling. Print: Concordia Publishing House, St. Louis, Missouri. Pages: 47. Price: 20c.

We have been waiting for this book. It is especially designed for use in the Christian schools. It is well illustrated and well written. Children will enjoy it. This book ought to be in the home of every Lutheran unless it possesses a more exhaustive life of Luther.
W. J. S.

Pastoral Theology. By John H. C. Fritz, Professor at Concordia Theological Seminary. Print: Concordia Publishing House, St. Louis, Missouri. Pages: 384. Price: \$3.25.

This is the second and a revised edition of the author's well known book. Essentially it is the same as the first edition with some changes in the arrangement and some additions. A chapter has been added on Homiletics, a constitution for congregations, and a quite lengthy chapter on lodges. This book will find many friends.
W. J. S.

Understanding the Child. By Alfred Schmieding. Print: Concordia Publishing House, St. Louis, Missouri. Pages: 186. Price: \$1.50.

"An introduction to child psychology with comments for workers and parents interested in Christian training and education." That will reveal the contents of this volume. Professor Schmieding is a teacher at the Normal school in River Forest, Illinois. The book is well written and ought to find a ready market.
W. J. S.

We Move Into Africa. By Henry Nau. Print: Concordia Publishing House, St. Louis, Missouri. Pages: 414. Price: \$2.00.

This book from the pen of Professor Nau who spent some time in the land of the dark men. He writes in this book what he saw and heard. It is a gripping portrayal and description of the work of the missionaries and the blessed results of their difficult work. It is well written and well illustrated. By all means read it.
W. J. S.

Luther's Life. By Ingeborg Stolee. Published by the Augsburg Publishing House, Minneapolis, Minnesota. Pages: 157. Price: \$1.50. Cloth covers: \$2.50.

A beautifully illustrated book and a well written history of the life of the great Reformer. This is a book that one will want to read again and again. Besides the history of Luther there is an explanation and illustration of Luther's seal, the ninety-five Theses, the General Creeds, the Apostolic, Nicene and the Athanasian, and the Augsburg Confession. We heartily recommend this book for the home.
W. J. S.

Edifying Discourses. By Sren Kierkegaard. Print: Augsburg Publishing House, Minneapolis, Minnesota. Pages: 139. Price: \$1.50.

This is the third volume of the intended series of four volumes of the writings of the famous Danish philosopher and Christian. The book contains 5 discourses (not sermons) of a deeply Christian character. The are: 1. To Preserve One's Soul in Patience. 2. Patient in Expectation. 3. Remember Now Thy Creator. 4. The Expectation of an Eternal Happiness. 5. He must Increase But I Must Decrease. We wish this series a wide circulation.
W. J. S.

An Outline of Missions. By John Aberly. Print: Muhlenberg Press, Philadelphia, Pennsylvania. Pages: 306. Price: \$5.50.

It is possible to convey an idea of the exhaustiveness and value of this book to pastors and teachers or to any one who is interested in mission work and its history. The author takes you through the centuries form the days of the apostles to the present time into every country and clime, wherever the sound of the Gospel has been heard. He acquaints you with the great missionaries and mission projects of all times. It is intensely interesting and well written. This book ought to find a ready market.
W. J. S.

Treasures of Hope. By Alfred Doerfler. Print: Concordia Publishing House, St. Louis, Missouri. Pages: 247. Price: \$2.00.

A devotional book intended for family devotion. "The book is divided into two sections. The first brings a Scripture portion, a prayer and a hymn for each morning and each evening — covering a period of four weeks. The second, under the title 'Alone with God,' brings numerous prayers for the various occasions which are common to the life of the older Christian, as well as many comforting Bible promises." The type is large and clear which makes reading easy. It is an excellent book well suited to the purpose the author had in mind.
W. J. S.

The Glory of Giving. By Grace Noll Crowell. Print: Augsburg Publishing House, Minneapolis, Minnesota. Pages: 45. Price: 75c. This little book tells the story of a little girl who found her happiness in giving. It is well written and well illustrated. This book may well be put into the hands of children.

W. J. S.

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God's Answer, Second Volume. Sermons for the Sundays of the Trinity season. B. O. A. Geiseman, S. T. D. Print: Ernst Kaufmann, Inc., New York, Chicago. Pages: 192. Price: \$2.00. This is the second volume of sermons by the author. Last year the first volume appeared containing sermons on the festival half of the church year. This volume contains 23 sermons, covering the Trinity season. A sermon for Thanksgiving day and Reformation day is added. The sermons are written in the well known style of the author. Those who have purchased the first volume will, no doubt, want this volume as well.

W. J. S.

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To Sign or Not to Sign? The Catholic Prenuptial Contract. By F. E. Meyer, D. D. Print: Concordia Publishing House, St. Louis, Missouri. Pages: 23. Price: single 10 cents; 96 cents a dozen; \$6.67 a hundred. There are two little books that are musts in a pastor's library. This is one of them. The author exposes the wickedness of the Catholic prenuptial contract to be signed by a non-Catholic marrying a Catholic. By all means get it and use it as a text for Bible classes or with the instruction classes.

W. J. S.

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The Split Between Roman Catholicism and Christ. Print: Lutheran Press, 1819 Broadway, New York 23, N. Y. Price: single copy 10c; dozen copies \$1.00; 100 copies \$7.50. This little book is the other must mentioned above. Each page is divided. On the one-half of the page the false doctrine of the Catholic Church is quoted and on the other one-half of the page the Scriptural refutation. This book, too, ought to be used as a text book in Bible classes. Get one and examine it.

W. J. S.

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In the Lands of Pagodas, Temples, and Mosques. By Andrew Burgess. Print: Augsburg Publishing House, Minneapolis, Minnesota. Pages: 160. Price: 75c. The author says in its introduction, "this book has been prepared with the specific object of presenting some of the more salient facts of Christian world drama — information which every intelligent follower of the Master should possess." It is the story of missions in India, Africa, Madagascar, China, Japan, and among the cannibals of the South Pacific. It is well written and well worth reading.

W. J. S.

* * * *

The Preacher's Voice. By Professor W. C. Craig and Dr. R. R. Sokolowsky. Print: The Wartburg Press, Columbus, Ohio. Pages: 132. Price: \$2.00. This book is worth the price to any minister. The information it contains and the presentation as interesting as it is valuable to a public speaker. Get this book, by all means.

W. J. S.

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Trumpets of God. By Dr. N. M. Ylvisaker. Print: Augsburg Publishing House, Minneapolis, Minnesota. Pages: 176. Price: \$1.50. The author says: "This book will try to show you the unreasonableness of unbelief, the tragedy of doubt, the certainty of the assurance of faith, the strong foundation of conviction, and the sure hope which is theirs who learn to believe in Him who is still life eternal for all who follow Him." That states the purpose of the book well. Though we do not agree with every word of the author, we can recommend it.

W. J. S.

The History of Christian Doctrine. By E. H. Klotsche. Last chapter by Dr. J. T. Mueller. Pages: 349. Price: \$4.50. The Lutheran Literary Board, Burlington, Iowa.

No doubt this book will be welcomed by those who are interested in the history of Christian doctrine. The author begins with the doctrines formulated by the Apostolic Fathers and takes us down to our own day. The possession of the book will be an asset to any minister's library. The last chapter was written by Dr. J. T. Mueller of the St. Louis Seminary and brings the volume up to date.

W. J. S.

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Luther and the Scriptures. By Dr. M. Reu. Print: The Wartburg Press, Columbus, Ohio. Price: \$1.00.

In this last work of the late Dr. M. Reu the author has rendered the Lutheran Church a great service. He has compiled abundance of evidence from the works of Luther to show conclusively that Luther held to verbal inspiration while he rejected the dictation theory. It is a valuable book for our day and ought to be read by every pastor of the Lutheran Church.

W. J. S.

* * * *

Paul and Dorothy Go to God's House. By Howard R. Kunkle. Published by the Wartburg Press, Columbus, Ohio. Pages: 20. Price: 15c; dozen \$1.50.

The author of this little booklet has an interesting way of telling and presenting the meaning of the House of God and the Lutheran Service. In a dialogue with little Paul and Dorothy, Aunt Nan tells them all about the liturgy, architecture and vestments. The hard words are Phonetically spelled. The booklet could well be used in schools or the home.

W. J. S.

MUSIC REVIEW

Hall and McCreary Co.

- No. 1618—Give Thanks to God — (Worp-Olds) — O. K. — Medium — Mixed voices and Junior. 1624—Silent Night — (Gruber-Wilson) — O. K. — Medium — Mixed. 2532—The Christmas Star — (Walter Licht) — O. K. — Easy — S. S. A. 2537—O Holy Night — (Adam-Strickling) — Beautiful — Easy — S. S. A. 2534—Silent Night — (Gruber-Wilson) — O. K. — except verse 3 — Easy — S. A. 1608—Deep in the Silence — (G. Wm. Henninger) — O. K. — Easy — Mixed. 5513—Incline Thine Ear — (Himmel-Runkel) — Good — Medium — S. A. B. 2535—Come unto Him — (Handel-Ganschow) — O. K. — Difficult — S. S. A. 2531—Go not far from me, O God — Zingarelli-Christy) — Good — Difficult — S. S. A. A. 1628—Now Let every Tongue — (M. Lundquist) — Good — Medium — Mixed. 1621—Fear not, Thou faithful — (Worp-Back-Olds) — Good, powerful — Part of text, page 9, not good) — Easy — Mixed and Junior. 1620—God be merciful unto us — (F. Bornschein) — Good chant — Easy — Mixed.

Not Usable

- 1617—No spirit. 1615—No power. 1619—Text not usable. 5512—Text not usable. 1616—Text not usable. 1623—Text not usable. 1625—Text not usable. 2533—Text not usable. 1607—Text not usable. 1606—Text not usable.

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

- Eighth Sunday after Trinity Zion Church, Readfield, Wis. Offering: \$307.65. Armin Engel, pastor. Twelfth Sunday after Trinity Zion Church and St. John's Church, Stetsonville and Little Black, Wisconsin. Offering: \$325.78. G. Krause, pastor. Grace Church, Nye, Wisconsin. Offering: \$146.63. A. H. Leerssen, pastor. Fourteenth Sunday after Trinity St. Paul's Church, Onalaska, Wisconsin. Offering: \$229.00. L. M. Bleichwehl, pastor. Lutheran Mission, Ellsworth, Wisconsin. Offering: \$32.74. C. Toppe, pastor. Trinity Church, Belle Plaine, Minnesota. Offering: \$785.15. W. Schuetze, pastor. Fifteenth Sunday after Trinity Zion Church, Cream, Wis. Offering: \$577.74. C. F. Kurzweg, pastor. Trinity Church, Osceola, Wisconsin. Offering: \$160.41. A. H. Leerssen, pastor. Redeemer Church, Amery, Wisconsin. Offering: \$291.39. O. P. Medenwald, pastor. St. Peter's Church, Sturgeon Bay, Wisconsin. Offering: \$914.52. Theophil A. Baganz, pastor. Bethlehem Ev. Lutheran Church, Watauga, South Dakota. Offering: \$85.55. Clarence Koepsell, pastor. Bethesda Ev. Lutheran Church of Miner, North Dakota. Offering: \$12.37. Clarence Koepsell, pastor. Sixteenth Sunday after Trinity Zion Church, Crete, Illinois. Offering: \$924.67. G. Redlin, pastor. Seventeenth Sunday after Trinity Grace Church, Manitowoc, Wisconsin. Offering: \$298.80. Dr. H. Koch, pastor. Trinity Church, Smiths Mill, Minnesota. Offering: \$153.75. O. K. Netzke, pastor. Eighteenth Sunday after Trinity St. John's Church, Markesan, Wisconsin. Offering: \$595.00. Geo. Kobs, pastor. Calvary Church, Thiensville, Wisconsin. Offering: \$177.08. A. Schuetze, pastor. Trinity Church, Grafton, Nebraska. Offering: \$752.07. R. H. Roth, pastor. Salem Church, Escanaba, Michigan. Offering: \$200.00; S. S. \$25.00. Wm. F. Lutz, pastor. Nineteenth Sunday after Trinity St. John's Church, Princeton, Wisconsin. Offering: \$550.23. Harold E. Warnke, pastor. St. Stephen's Church, Beaver Dam, Wisconsin. Offering: \$1,321.86. L. C. Kirst, pastor. Epiphany Church, Racine, Wisconsin. Offering: \$194.61. Edwin Jaster, pastor. St. Lucas Church, Milwaukee, Wisconsin. Offering: \$1,392.95. Phil. and Herb. Koehler, pastors. The First Luth. Church, La Crosse, Wisconsin. Offering: \$1,603.79. W. A. Schumann, pastor. St. Paul's Church, Sodus, Michigan. Offering: \$927.75. A. J. Fischer, pastor.

WESTERN WISCONSIN DISTRICT

July, August, September, 1945

Table with 2 columns: Name and Budgetary amount. Includes Reverend H. F. Backer, Chaseburg; H. F. Backer, T. Hamburg; Wm. Baumann, Neillsville; H. E. Bentrup, Ridgeway; Arthur Berg, Sparta; Alvin Berg, Madison; C. E. Berg, Ridgeway; R. C. Biesmann, Mercer; T. P. Bradtke, Marshfield; A. H. Dobberstein, Tuckertown.

Table with 2 columns: Name and Amount. Includes A. H. Dobberstein, Lime Ridge; A. G. Dornfeld, Fox Lake; W. A. Eggert, Watertown; A. J. Engel, Pardeeville; Otto Engel, Richwood; Otto Engel, Hubbleton; J. B. Erhart, Oskallosa, Iowa; S. H. Fenske, Rice Lake; E. C. Fredrich, Helenville; I. Frey, Bruce; G. H. Geiger, Shennington; G. H. Geiger, T. Lincoln; Henry Geiger, Leeds; G. Gerth, T. Merrimac.

G. Gerth, Caledonia.....	35.00
G. Gerth, Greenfield.....	85.00
Henry Gieschen, Fort Atkinson.....	236.22
M. Glaeser, Hillsboro.....	227.11
M. Glaeser, Wonewoc.....	1,138.47
John Henning, Wausau.....	3.00
O. E. Hoffmann, Rib Lake.....	317.00
R. C. Horlamus, Hurley.....	111.51
L. C. Kirst, Beaver Dam.....	808.99
W. A. Koelpin, Mosinee.....	73.98
R. J. Koch, Brush Prairie.....	45.15
R. J. Koch, Auburn.....	54.95
W. J. Koepsell, Goodrich.....	108.20
E. E. Kolander, Marathon.....	257.00
R. P. Korn, Lewiston.....	643.11
G. O. Krause, Little Black.....	15.75
G. O. Krause, Stetsonville.....	357.03
W. R. Krueger, Friesland.....	7.00
H. Kuckhahn, St. Charles.....	183.00
O. Kuhlow, Jefferson.....	18.50
C. F. Kurzweg, Cochrane.....	449.03
C. C. Kuske, Green Valley.....	45.25
C. C. Kuske, Rozellville.....	85.18
L. Lambert, Veeckind.....	186.25
K. K. Lederer, Marshall.....	210.11
M. F. Liesener, T. Maine.....	240.00
W. C. Limpert, Altura.....	7.00
F. W. Loeper, Whitewater.....	573.33
A. W. Look, North Freedom.....	3.00
G. C. Marquardt, Ringle.....	67.14
G. C. Marquardt, Schofield.....	170.73
A. L. Mennicke, Winona.....	171.32
F. H. Miller, Platteville.....	226.95
J. Mittelstaedt, Menomonie.....	98.50
P. Monhardt, South Ridge.....	678.11
R. W. Mueller, Medford.....	138.10
T. J. Mueller, La Crosse.....	171.66
F. A. Naumann, Nelson.....	48.77
F. A. Naumann, Alma.....	17.90
H. Nommensen, Fountain City.....	78.10
M. J. Nommensen, Juneau.....	103.00
Wm. Nommensen, Columbus.....	1,696.58
A. W. Paap, Johnson Creek.....	174.50
O. A. Pagels, Ixonia.....	60.50
H. A. Pankow, Beyer Settlement.....	232.75
H. A. Pankow, Poplar Creek.....	199.08
J. H. Paustian, Barre Mills.....	42.00
N. E. Paustian, Oconomowoc.....	602.00
E. E. Prenzlow, Cornell, Keystone and Birch Creek.....	58.55
J. M. Raasch, Lake Mills.....	877.79
S. Rathke, Cameron.....	120.47
Elmer Rimpler, Doylestown.....	205.57
Elmer Rimpler, Fountain Prairie.....	179.26
Elmer Rimpler, Fall River.....	183.40
A. W. Sauer and Alfred von Rohr Sauer, Winona.....	897.14
H. Schaller, Tomah.....	260.05
R. Schoeneck, Plum City.....	100.00
R. Schoeneck, Eau Galle.....	16.20
F. A. Schroeder, Stoddard.....	709.51
F. A. Schroeder, Bad Axe Valley.....	157.28
W. E. Schulz, T. Berlin.....	298.00
H. C. Schumacher, Milton.....	250.85
A. Schumann, Globe.....	371.62
W. A. Schumann, La Crosse.....	360.99
C. W. Siegler, Portland.....	55.83
C. W. Siegler, Bangor.....	636.00
K. A. Timmel, Watertown.....	290.60
C. Tonpe, Elmwood.....	250.47
I. G. Uetzmann, Watertown.....	100.20
M. W. Wahl, Cambridge.....	200.04
E. Walther, Wisconsin Rapids.....	244.05
W. E. Wegner, Moline, Illinois.....	30.00
W. Weissgerber, Minocqua.....	105.95
W. Weissgerber, Woodruff.....	76.15
E. H. Wendland, Washington, Iowa.....	34.77
A. A. Winter, Mauston.....	138.85
A. A. Winter, New Lisbon.....	59.39
L. A. Winter, Prairie Farm.....	510.18
L. A. Winter, T. Dallas.....	102.33
L. A. Witte, Kendall.....	372.00
L. A. Witte, Dorset Ridge.....	75.00
W. E. Zank, Newville.....	195.72
W. E. Zank, T. Deerfield.....	241.20
Theo. Zarembo, Spirit.....	102.00
Theo. Zarembo, Prentice.....	69.00
H. R. Zimmermann, Randolph.....	319.71
G. W. Zunker, Elroy.....	158.35
Budgetary.....	\$ 25,490.68
Non-Budgetary.....	362.50
Total.....	\$ 25,853.18

Memorial Wreaths

In Memory of	Reverend	Amount
Pvt. Dewayne Ulmer.....	A. G. Dornfeld, Fox Lake.....	\$ 5.00
Rev. Paul Lorenz.....	W. A. Eggert, Watertown.....	8.00
Edward Schneski, Jr.....	I. Frey, Bruce.....	21.04
Carl Schultz.....	M. Glaeser, Wonewoc.....	63.25
Fred Dreischmeier.....	M. Glaeser, Wonewoc.....	4.00
Mrs. Oscar Lange.....	M. Glaeser, Wonewoc.....	13.00
Mrs. Ed. Bentz.....	M. Glaeser, Wonewoc.....	4.00
Mrs. Amanda Jacobi.....	E. E. Kolander, Marathon.....	15.00
Otto Rasmussen.....	E. E. Kolander, Marathon.....	4.00
Mrs. H. Kiese.....	R. P. Korn, Lewiston.....	20.00
Mrs. Fred Luther.....	K. K. Lederer, Marshall.....	16.50
John Brown.....	W. C. Limpert, Altura.....	7.00
Mrs. Aug. Retzlaff.....	J. Mittelstaedt, Menomonie.....	4.00
Harold Bilse.....	J. Mittelstaedt, Menomonie.....	52.00
Mrs. Albertina Martens.....	W. Nommensen, Columbus.....	5.00
Fred Duborg.....	W. Nommensen, Columbus.....	10.00

Mrs. Alma Pratt.....	W. Nommensen, Columbus.....	22.00
Miss Alice Reddemann.....	W. Nommensen, Columbus.....	7.00
Pastor K. Machmiller.....	W. Nommensen, Columbus.....	2.00
Wm. Weege.....	N. Paustian, Oconomowoc.....	2.00
Theodore Piske, Sr.....	C. W. Siegler, Bangor.....	6.00
Mrs. Carl Kroening, Sr.....	E. Walther, Wisconsin Rapids.....	1.00
Mrs. Christian Steinke.....	E. Walther, Wisconsin Rapids.....	2.75
Harold W. Bilse.....	L. A. Winter, Prairie Farm.....	41.00
Albert Daminsky.....	W. Baumann, Neillsville.....	7.50
S/Sgt. Edward Gehrt.....	W. Baumann, Neillsville.....	9.00
Emma Koss.....	A. Berg, Sparta.....	7.00
Frank Fredrich.....	A. Berg, Sparta.....	16.00
Frank Hering.....	A. Berg, Sparta.....	3.00
Dora Euckert.....	A. Berg, Sparta.....	5.00
Louis Pfeifer.....	Hy. Gieschen, Fort Atkinson.....	3.50
A. J. Guetzlaff.....	Hy. Gieschen, Fort Atkinson.....	2.00
C. Schultz.....	M. Glaeser, Wonewoc.....	12.50
Mrs. Mary Mueller.....	M. Glaeser, Wonewoc.....	6.00
Mrs. Elizabeth Krueger.....	M. Glaeser, Wonewoc.....	5.50
Albert Rahn.....	John Henning, Wausau.....	3.00
Mrs. Julius Prill.....	R. J. Koch, Auburn.....	10.50
Herman Welnitz, Sr.....	W. R. Krueger, Friesland.....	7.00
Ellsworth Goff.....	A. W. Look, North Freedom.....	3.00
John Hagen.....	A. L. Mennicke, Winona.....	6.50
Mrs. William Keckefoth.....	A. L. Mennicke, Winona.....	2.00
Carl H. Schultz.....	W. Nommensen, Columbus.....	.50
Edw. Kuenzi.....	W. Nommensen, Columbus.....	1.00
Mrs. Otto Baumann.....	O. A. Pagels, Ixonia.....	1.00
Wm. Degner.....	O. A. Pagels, Ixonia.....	58.50
Paul Manke.....	J. H. Paustian, Barre Mills.....	42.00
Mrs. C. Raymond.....	E. E. Prenzlow, Cornell.....	2.00
Mrs. Augusta Radetz.....	A. W. Sauer and Ad. Sauer, Winona.....	11.25
Mrs. Herman Lawrenz.....	H. Schaller, Tomah.....	3.75
Herman Teske.....	W. E. Schulz, T. Berlin.....	18.00
August Meihack.....	A. Schumann, Globe.....	45.50
Elmer Maurer (U. S. N.).....	W. A. Schumann, La Crosse.....	3.00
Robert Shimshack.....	W. A. Schumann, La Crosse.....	10.00
Marie Eickel.....	I. G. Uetzmann, Watertown.....	2.00
F. Langhoff.....	I. G. Uetzmann, Watertown.....	1.00
Joe Stehle.....	A. A. Winter, New Lisbon.....	5.00
Daniel Biesmann.....	R. C. Biesmann, Mercer.....	3.00
Wm. Warnke, Sr.....	A. J. Engel, Pardeeville.....	22.00
Mrs. Henry Thoma.....	E. C. Fredrich, Helenville.....	7.00
Mrs. Julius Virchow.....	Henry Geiger, Leeds.....	2.00
Mrs. Augusta Lemke.....	Hy. Gieschen, Fort Atkinson.....	2.50
Mrs. Louise Dreischmeier.....	M. Glaeser, Wonewoc.....	29.75
Reinhold Nickels.....	W. J. Koepsell, Goodrich.....	1.00
Cpl. Roger Theo. Brunner.....	G. O. Krause, Stetsonville.....	62.00
Robert Rockstroh.....	O. Kuhlow, Jefferson.....	7.00
Mrs. Caroline Streng.....	O. Kuhlow, Jefferson.....	6.50
Sandra Mack.....	O. Kuhlow, Jefferson.....	2.00
Mrs. Henry Thoma.....	O. Kuhlow, Jefferson.....	3.00
Mrs. Carl Kloenhammer.....	J. Mittelstaedt, Menomonie.....	19.50
Mrs. Wm. Siefert.....	J. Mittelstaedt, Menomonie.....	6.00
Mrs. Anna Werth.....	J. Mittelstaedt, Menomonie.....	17.00
Edmund Berges.....	M. J. Nommensen, Juneau.....	9.00
Fritz Schulz.....	M. J. Nommensen, Juneau.....	10.00
Emil Schleif.....	W. Nommensen, Columbus.....	5.00
Roger Koepnick.....	H. A. Pankow, Beyer Settlement.....	11.75
Mrs. Reinh. Knoepke.....	H. A. Pankow, Poplar Creek.....	39.50
Mrs. G. E. Bergemann.....	H. Schaller, Tomah.....	6.50
Rev. J. H. Schnitker.....	H. Schaller, Tomah.....	20.00
Mrs. Anna Belter.....	A. Schumann, Globe.....	28.50
Aug. Meihack.....	A. Schumann, Globe.....	21.00
Mrs. Lucy Stroeh.....	W. A. Schumann, La Crosse.....	15.00
August Haas.....	W. A. Schumann, La Crosse.....	4.50
Donald H. Breidel.....	W. A. Schumann, La Crosse.....	1.00
Mrs. Emilie Rick.....	W. A. Schumann, La Crosse.....	17.90
Mrs. Albert Schroeder.....	E. Walther, Wisconsin Rapids.....	24.35
Frank Verwiebe.....	L. A. Witte, Kendall.....	12.00
Herman Korth.....	W. E. Zank, Newville.....	3.00

H. J. KOCH, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

October, 1945

For Spiritual Welfare Commission

Cpl. Beatrice Neubauer, Fitzsimons Gen. Hospital, Denver, Colo.....	\$ 2.00
Walter W. Vater, Camp Atterbury, Indiana.....	1.00
Walter Dobberphul, Rockfield, Wisconsin.....	30.00
Pfc. Oliver A. Seefeld, Greenboro, Carolina.....	2.00
Harold Zolldan, Stillwater, Minnesota.....	5.00
Memorial Wreath in memory of Herman F. Michaels, Watertown, South Dakota. Given by Mr. and Mrs. D. Ostby and Mrs. Herman Sperling.....	10.00
Mrs. Julius Klatt, Hazel, South Dakota.....	2.00
Arnold O. Lehmann, Ableman, Wisconsin.....	3.00
Immanuel's Lutheran Church Sunday School, Elgin, North Dakota.....	10.00
August H. Riechers, Wilber, Nebraska.....	5.00
Memorial Wreath for Emil Zastrow by Board of Trustees of St. Paul's Lutheran Church, Whitehall, Wisconsin.....	5.00
Pfc. Percy Merkery, New York, N. Y.....	10.00
Harold Flecke, F. 2/C, San Francisco, California.....	1.00
Gehrman A. Radtke, Rib Lake, Wisconsin.....	2.00
Pfc. Merlin Czoschke, New York, N. Y.....	10.00
Mr. Melvin Nero, Milwaukee, Wisconsin.....	5.00
Mr. Ed. Schoeneck, Pelian Lake, Wisconsin.....	1.00
Mr. Aug. F. Greenwood, Jr., Milwaukee, Wisconsin.....	1.50
Mrs. Henry Klaye, Monrovia, California.....	1.00
Helen Imm, Medford, Wisconsin.....	3.00
	\$ 109.50

For Missions

Mrs. Louis Jacobi, West Allis, Wisconsin.....	\$ 12.00
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For Church Extension Fund

Memorial Wreath in memory of Cpl. Herold Lehmann by Mrs. Otilie E. E. Reece, Salem, Oregon.....	\$ 5.00
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C. J. NIEDFELDT, Treasurer.