

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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Rev. Wm. F. Lutz, Jan. 47
1211 4th Ave. S.

“Enter Ye Into His Gates With Thanksgiving”



Thanksgiving Day is set apart
To thank our God with grateful heart
In hymn and prayer for all things good,
For home and friends, for drink and food,
But most of all for His great love
That takes us to our Home above
When life is done. There we can praise
Our gracious Lord in better ways.

Theodora Lau

STEWARDS OF THE LORD

Matt. 25, 14-30

A STEWARD is a servant who has been entrusted with his master's possessions and who is expected to use them faithfully in his master's interest. Every Christian is such a steward before the Lord. It is quite fitting that we should ponder this Christian title at Thanksgiving time. For true thankfulness will express itself in faithful stewardship over God's gifts.

We Have All Been Entrusted With Treasures From the Lord

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." The man in the parable entrusted every one of his servants with a certain sum of money, with a specific number of talents. At His ascension Christ, our Lord, withdrew His visible presence from His servants, His believing disciples. During all the time that His church of believers is awaiting His return in glory every individual member is entrusted with gifts from the Lord. Not a single Christian has been overlooked.

Spiritual gifts entrusted to us are our faith, our peace of conscience, our comfort in Christ, our privilege of prayer, our measure of Christian understanding, our Christian character, our eternal hope, and every other blessing that has come to us through God's Word of truth. Among our temporal gifts are life itself, health, strength, time with its inexhaustible possibilities, our abilities, our skills, our position in life, our influence among men, our education and training, our earthly possessions, our family, and every other earthly benefit. All that a Christian is and has, summed together, constitutes his particular talents. He has all these things not of himself but as gifts from the Lord.

We Are to Use These Treasures in the Interest of the Lord

This Is Taught in the Parable The servants had not received their talents as outright gifts but as something they were to hold in trust

for their master and employ in his interest. They were to trade with these sums of money during the master's absence, invest them to good advantage, so that upon his return he might receive not only his original talents but in addition a reasonable profit and gain. That this was the master's intention is evident from what the two faithful servants did upon his departure. Through judicious trading each doubled his specific number of talents. These faithful servants understood their position of stewards. This is also evident from what they did when their master returned. They immediately presented to him the entrusted talents together with the increase that they had won in trading with them. Even the unfaithful servant who had foolishly buried his talent showed that in his heart he had known all the while that it had been given to him only as a trust, not as an outright gift. For he brought it back saying: "Lo, there thou hast that is thine." All of his vain excuses were merely directed upon explaining why he had not traded with it.

Thus We Are to Use His Spiritual Gifts Everything spiritual and temporal that God has given us has likewise been given to us

not as an outright possession with which we may do as we please but as something entrusted to us to be used in His interest and for the promotion of His glory. All these treasures still belong to Him. He has simply placed them into our care and at His appointed time He will instruct us to return them to Him together with what we have gained with them. A Christian, mindful of his stewardship, will first of all trade with his spiritual gifts, with all those blessings which he enjoys through Christ and His saving Word. He will let his faith, his peace, his patience and calmness in the face of tribulations, his eternal hope shine forth, so that they may serve to strengthen his brethren and act as a testimony before the unbelievers to draw also them to Christ. Thus even the Christian invalid can preach sermons to the glory of God.

Thus We Are to Use His Temporal Gifts Mindful of his stewardship, a Christian will also trade zealously with his material benefits. Does this then exclude that we use anything that God has given to us for our own needs, for our earthly work, for pleasures and diversions? No, it means that also amidst these uses of our God-entrusted gifts we act as God's stewards. It means that we will properly eat, drink, clothe, and house ourselves, so that we may ever be and remain fit to serve the Lord in our station in life. It means that within proper bounds we will also seek harmless pleasures and diversions for the purpose of relieving the strain of mind and body at our work so that we may be able to do further work and be kept from growing weary and depressed. It means that we will be conscientious in our earthly vocations and train ourselves carefully for them that we may obtain the wherewithal to support the preaching of the Gospel and to exercise Christian charity.

Let Us Take Account of Our Stewardship As a Christian I am a steward of my time—how am I spending it? I am a steward of my health—how am I using it? I am a steward of my voice—what am I speaking and singing? I am a steward of my money—what am I doing with it? I am a steward of my children—how am I training them? I am a steward of my Christian knowledge—whom am I enlightening with it? I am a steward of the privilege of prayer—for whom am I interceding at the throne of God? I am a steward of my faith, my comfort, my hope in Christ—to whom am I showing the way to heaven, and to true peace and

We Shall Want to Be Found Faithful in Our Stewardship

The Lord Seeks Faithfulness The master in the parable returned in due time and reckoned with his servants. What he sought in them was faithfulness. He commended such faithfulness where he found it and rewarded it graciously and richly. The servant who had earned two talents was praised and rewarded as richly as the one who had earned five, for their original capital had not been equal, and both had

(Continued on page 377)

Editorials

A New Approach to Lutheran Union

The *Lutheran Standard* of November 9 brings an official report of the recent convention of the American Lutheran

Church held at Appleton, Wisconsin, in mid-October. Since the question of Lutheran Union was up for discussion, we are naturally interested. Two resolutions are of particular importance, one, advocating a policy of "Selective Fellowship," the other, defining the attitude of this church body to the "Doctrinal Affirmation."

According to this report, the first of these resolutions grants freedom to pastors and parishes of the American Lutheran Church "to have pulpit, altar, and prayer fellowship with such pastors and parishes of other Lutheran Synods as agree (with the A. L. C.) in doctrine and practice." It is stated that the reference is specifically to pastors in the Missouri Synod and in the United Lutheran Church, church bodies with which the American Lutheran Church is not yet in official church fellowship. The hope is expressed that by encouraging the growth of unity locally, the growth of unity between the bodies as such might be facilitated.

In simple language, this all means that synodical lines are to be crossed without the slightest consideration for issues which may still separate the larger bodies. It should not require much thought to realize that under such conditions the lack of a positive doctrinal stand will make this process much easier than would be the case if the principals in such a mutual selective approach each had some strong and definite convictions on the issues which are at stake. Not doctrinal unity, but doctrinal looseness and indifference will be the likely result of this new policy.

The second of these Appleton resolutions is preceded by a number of "whereases" which, according to the *Standard*, are more important than the resolution itself. In these preliminary paragraphs it is stated that the Doctrinal Affirmation is not "a document generally acceptable," that the A. L. C. despairs of attaining Lutheran unity by way of doctrinal formulations and reformulations, and that the chief obstacles are *not matters of doctrine*. The resolution itself simply reaffirms the desire for official church fellowship with all Lutheran bodies.

This bears out the judgment at which we arrived above. For if the obstacles to Lutheran unity are not matters of doctrine, why should the A. L. C. find the Doctrinal Affirmation unacceptable? Why should it despair of attaining unity by this method? These statements contradict each other. We agree that the Affirmation is indeed inadequate and unacceptable. We agree that as matters stand today there is little prospect of attaining unity by way of additional doctrinal formulations and reformulations. But our reason for this conviction is that the underly-

ing *doctrinal differences* have not yet been removed. Let that be done, and it will not be hard to draw up a statement in which formal expression is given to this agreement.

These are the things by which we judge the principle of Selective Fellowship, this new approach to Lutheran Union. If there are no doctrinal differences, no new approach is needed. If, on the other hand, the differences are still lurking in the background, threatening the success of movement toward union, then any other approach than one which faces these conditions squarely is an evasion which is unworthy of the Church which is to stand for the Truth.

"Take heed unto thyself, and unto the doctrine." (1 Tim. 4: 16.)

E. REIM.

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Murmuring in the Church

In the sixth chapter of the Book of Acts we read: "There arose a murmuring of the

Grecians against the Hebrews because their widows were neglected in the daily ministration." The devil took advantage of the difference in the background of the members to stir up trouble in the Jerusalem congregation. He divided them into two cliques or parties. There was murmuring on the part of the Grecian members that their widows were being neglected in the daily ministration, that favoritism was being shown to the native Jews.

You will notice that it is said that there was "murmuring." At the outset at least, it was not an open and straightforward declaration. It was something that brewed beneath the surface. It was carried on under cover. It was a sort of whispering campaign. What great harm is being done in the church even in our day by such tactics!

A member has a real or imagined grievance against the pastor, certain officers or a fellow-member. When he gets together with others who, as he has reason to believe, share his prejudices, he broaches the subject, and they murmur about it. They stir up one another's feelings more and more, while the person at whom it is aimed knows nothing about it and can not defend himself against it. A lot of trouble is stirred up in congregations in just that way.

It is one of the weaknesses of human nature that we are inclined to believe the worst that we are told about others. Would it not be far better if we went direct to the person against whom we have something, or believe we have something, than to employ such behind-the-back tactics? Jesus pointed out the right way for us in such cases when He said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Let us follow this advice. If this were practiced by all the members, the devil would not be able to stir up the trouble in congregations that he does.

I. P. F.

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THE CHRISTIAN PREPARED FOR THE END

5. GODLY CITIZENSHIP

Trinity XXIII

Gospel

Matthew 22, 15-22

"Render unto Caesar the things which are Caesar's and unto God the things which are God's." The powers that be are ordained of God; and so the Christian obeys the government for conscience sake—as one who is accountable to God for such obedience. The government is however limited in its scope of authority. It has no right to meddle with the things belonging to God: man's salvation. It is not lawful to obey the government when it makes demands which conflict with our duty to God as Christians. (Acts 4, 19-20; 5, 29.)

Epistle

Phil. 3, 17-21

Our true and lasting citizenship is in heaven and we are living in the constant expectation of the coming of our Lord Jesus Christ, Who shall change our vile bodies that they be like His glorious body. Those who instead of trusting in Christ and His redeeming grace, rather obey the dictates of their fleshly nature and heart and so repel the redemption of Christ will end in perdition.

Introit

Jer. 29; Ps. 85.

I know the thoughts that I think toward you, saith the Lord: thoughts of peace and not of evil. Then shall ye call upon Me, and I will hearken unto you; and I will turn your captivity and will gather you from all nations and from all places. Lord, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob. "Absolve, we beseech Thee, O Lord, Thy people from their offenses that from the bonds of our sins, which by reason of our frailty we have brought upon us, we may be delivered by Thy bountiful goodness." (Collect.) *Thou hast saved us from our enemies and hast put them to shame that hated us. In God we boast all the day long and praise Thy name forever. Ye that fear the Lord, trust in the Lord, He is their Help and their Shield. Hallelujah.* (Gradual. Psalms 44 and 115.)

Oh, guide and lead me, Lord,
While here below I wander
That I may follow Thee
Till I shall see Thee yonder.
For if I led myself,
I soon would go astray;
But if Thou leadest me,
I keep the narrow way. (Hymnal 417.)

BEHOLD, THY KING COMETH

Advent I: Christ's Coming in Grace— "Receive Him."

Gospel

Matthew 21, 1-9

The King of Grace enters Jerusalem bringing salvation to all. Year after year this same Lord comes to us poor sinners with the assurance of His redeeming grace, through the Word and Sacraments. He bought us with His blood and so is "the King of Zion." He is the Son of David, the promised Messiah, God's son born man of David's seed. He comes to rule on the throne of David forever. He comes not to rule like human rulers of might, but he rules in the hearts of those who have accepted Him as their Savior. Hosanna in the Highest! Grant us Thy salvation!

Epistle

Romans 13, 11-14

The Savior has long been coming with all His saving grace; it is certainly high time for us to be aroused from spiritual sleep. Our time of grace may come to an end more quickly than we expect. Each year brings the end closer. We must not be caught in the spiritual sleep of carelessness, indifference, and worldliness. Let us be decisive in putting from us all works of sinful darkness.

Introit

Psalms 25

Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee. Let me not be ashamed; let not mine enemies triumph over me. Yet, let none that wait on Thee be ashamed. Show me Thy ways, O Lord: teach me Thy paths. "Stir up, we beseech Thee, Thy power, O Lord, and come, that by protection we may be rescued from the threatening perils of our sins and saved by Thy mighty deliverance." (Collect.) *All they that wait on Thee shall not be ashamed, O Lord. Show me Thy ways, O Lord; teach me Thy paths. Show us Thy mercy O Lord and grant us Thy salvation. Hallelujah.* (Psalms 25 and 85.)

Redeemer, Come! I open wide
My heart to Thee; here, Lord, abide!
Let me Thine inner presence feel,
Thy grace and love in me reveal;
Thy Holy Spirit guide us on
Until our glorious goal is won.
Eternal praise and fame
We offer to Thy name. (Hymnal 73, 5.)

BEHOLD, THY KING COMETH

Advent II: Christ's Coming in Glory and Judgment—"Be Ready."

Gospel

Luke 21, 25-36

There are signs which indicate the passing of this world, the end of all things, and the return of the Lord in glory. There are sufficient signs for the ultimate collapse of this world. These are to continue and become worse until the Son of man shall come with power and great glory. Amidst such cataclysms the believer need not despair, he can rather lift up his head, for his redemption now is drawing near. This redemption rests upon the sure Word of God, which will never pass away. To be ready for all this the Christian will strive to keep himself free from all sins and anxiety.

Epistle

Romans 15, 4-13

The Holy Scriptures, God's true Word, alone can give us the comfort we need in the last days before the Lord's return; they alone can give us the hope which makes us unafraid at his coming and fill with the joy of anticipation of the glory that shall be revealed in us. Those who hold the same convictions and thoughts on the revelations of God's Word are thereby united and so also strengthened in their faith and hope.

Introit

Is. 62 and 50
Psalms 80

Daughter of Zion: behold Thy salvation cometh. The Lord shall cause His glorious voice to be heard and ye shall have gladness of heart. Give ear, O shepherd of Israel: Thou that leadest Joseph like a flock. "Stir up our hearts, O Lord, to make ready the way of Thine Only-begotten Son, so that by His coming we may be enabled to serve Thee with pure minds." (Collect.) *Out of Zion, the perfection of beauty, God hath shined: our God shall come. Gather My saints together unto Me: those that have made a covenant with me by Sacrifice. The power of heaven shall be shaken and then shall they see the Son of Man coming in a cloud with power and great glory. Hallelujah.* (Gradual. Psalm 50. Luke 21.)

O Jesus Christ, do not delay,
But hasten our salvation;
We often tremble on our way
In fear and tribulation.
The hear us when we cry to Thee;
Come mighty Judge, and make us free
From every evil. Amen. (Hymnal 611, 7.)

G. W. FISCHER.

TABLE OF DUTIES

Concerning Civil Government

Concerning Civil Government

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

I.

BEFORE we begin a study of the subject of civil government we must be clear on the aim which St. Paul has in mind when writing about it.

The question ought not be difficult to answer if we bear in mind to whom Paul is writing the Epistle to the Romans. It is not addressed to the government in Rome, not to the Roman Emperor nor to the Roman Senate. It is addressed "To all that be in Rome, beloved of God, called to be saints" (ch. 1, 7). It is addressed to the Christians in Rome.

We know very little about this group of Christians. We do not know how the Gospel came to them nor how the congregation was started. Paul seems to indicate that it was started about the same time that he himself came to faith, when in our chapter, v. 11, he says, "our salvation is nearer than when we believed," that is, came to faith. He says "we," that is, he himself and the Romans. That was most likely somewhere between 35 and 40 A. D. There were former Jews in the congregation, whom Paul addresses in ch. 2, 17: "Behold, thou art called a Jew." There were also Gentiles: "For I speak to you Gentiles" (ch. 11, 13). Many members were personally known to Paul, as ch. 16 shows, many of whom also went out to meet him when he arrived as a prisoner a few years later (Acts 28, 15). The church, however, seems to have kept aloof from contact with the Jewish synagogues in Rome, the leaders of which denied to have any direct information about Christianity when Paul invited them to his lodging (Acts 28, 22).

Instruction to Christians About Government

Paul wrote to the congregation in Rome. In his instructions to them he inserted the paragraph on government. This consideration should help us in determining his aim.

If he had written to the Emperor or to the Senate, we might assume that he was going to tell them how to operate the government in a God-pleasing way. He might tell them which form of government is the correct one, at least the preferable one, whether a principality, a kingdom, or an empire; whether monarchy, oligarchy, democracy; whether a representative gov-



ernment or an autocracy; and things like that. Then he might speak about the various duties of office holders, about honesty in administration, about corruption and graft, and the like.

From the several times that we see Paul in court, as recorded in the Book of Acts, from the unimpeachable way in which he there handled his own case, from the addresses he delivered in his own defense, we can see that Paul had considerable knowledge concerning such matters, frequently much more than the judges that sat to hear his case. Paul might have written a lengthy treatise on these matters; but he did not. He was not writing to the government in Rome, but to a congregation of Christians.

From what we can gather in ch. 16, these Christians were all plain citizens, none held any government position. So there was not even an occasion for instructing Christians how to conduct themselves as public office holders. There was occasion, however, to tell Christians

what attitude they as Christian citizens must take over against their government, in what light they must consider government, and how they must act.

The Powers That Be

"The powers that be," that is the term which the apostle uses to describe the government which the Christians in Rome were to recognize. That is a sufficient description for Christians at all times. Whenever in any city or country in which we live we see an institution performing the functions ordinarily performed by government, then we must recognize it as our government.

The question for us is not how that particular government got the control, whether by fair means or foul; nor is the question whether our particular government is administering its affairs according to justice and equity or not; the only question is: Is it functioning?

When Paul wrote these words there was no rebellion or revolution going on in Rome. Government was firmly established, and its authority was not challenged. The Emperor was Nero, not yet 21 years old, although he had ruled for a little more than three years already. To us Nero is best known as the cruel persecutor of the Christians after the burning of Rome in 64; but at the time that Paul wrote his epistle Nero's administration was generally regarded as satisfactory. He had then not yet murdered his own mother, nor committed other flagrant acts of brutality and licentiousness.

All of this, however, Paul passes over in silence. The one all-deciding factor was that the government in Rome was functioning: *The powers that be.*

All Power of God

In speaking of government Paul says: "For there is no power but of God." All power that we observe in the world has its origin in God. There are many kinds of power. There is power in our own bones and sinews and muscles, so that by using them we can perform useful work. There is very much power in the various forms of nature. To mention just a few: gravity, electricity and magnetism, expansion and contraction of steam, and the power hidden in the atom, which was applied with such devastating results in the recent war.

Besides these physical powers there are powers of the mind. Some people have a very strong will, others a keen and penetrating intellect. We all realize the power of logic, of logical deductions and conclusions. There is the power of love and of hatred, the power of a strong personality.

Of an altogether different kind are the spiritual powers which we see at work in the world. We see men enslaved by sin. Against their better knowledge and against the witness of their own conscience they continue in their sinful lives. They cannot resist the power of their sin. Then we see the Gospel take a hold of their hearts. A change is brought about, so that

henceforth they shun what formerly they practiced. It is like a new creation.

Now Paul says that all power in the world is of God: physical, mental, and the sin-conquering spiritual power. The last named is God's own special power, the power emanating from Him, the power of the Spirit couched in the World. All other power, both physical and mental, is created by God. Without God everything in the world would be dead.

Government is also a power of God. What kind of power it is, will be considered later, as also, what a Christian's attitude must be over against existing government.

J. P. M.

THE CHRISTIAN CHURCH YEAR

The Year of Our Lord

I. THE CHRISTMAS CYCLE

A. The Advent Season: Behold, Thy King Cometh.

1. Advent I: Christ's Coming in Grace—"Receive Him."
2. Advent II: Christ's Coming in Glory and Judgment—"Be Ready."
3. Advent III: The Preparation for His Coming—"Prepare."
4. Advent IV: The Nearness of His Coming—"Rejoice."

B. The Christmas Season: The Word was made Flesh.

1. The Festival of Christmas: The Fact of the Lord's Nativity.
2. Second Christmas Day: The Christmas Faith.
3. Sunday after Christmas: Christ made under the Law.
4. New Year's Day: The Name of Jesus.
5. Sunday after New Year's: Jesus destined to Suffer.

C. The Epiphany Season: We beheld His Glory.

1. The Festival of the Epiphany of our Lord: The Glory of the Lord is Risen upon the World.
2. Epiphany I: The Manifestation of the Lord's Glory as the true Son of His Heavenly Father.
3. Epiphany II: The Manifestation of the Lord's Glory in His first miracle.
4. Epiphany II: The Manifestation of the Lord's Glory as Savior in His Miracles of Healing.
5. Epiphany IV: The Manifestation of the Lord's Glory in His power over the Creation.
6. Epiphany V: The Manifestation of the Lord's Glory in the Demonstration of His Divine Wisdom.

7. Epiphany VI: The Manifestation of the Lord's Glory on the Mount of Transfiguration.

II. THE EASTER CYCLE

A. The Pre-Lenten Season: Behold Your Salvation.

1. Septuagesima: God's Grace.
2. Sexagesima: The Word and Faith.
3. Quinquagesima: The Supreme Sacrifice of Love.

B. The Lenten Season: Christ the Great Liberator.

1. Invocavit: By His Victory Over Satan Jesus Becomes Sinful Man's Great Liberator.
2. Reminiscere: Jesus Shares With the Liberated Who believe in Him the Blessings of His Victory.
3. Oculi: Jesus, Who Liberated Us From Satan's Tyranny, Alone Can Keep us Free.
4. Laetare: Behold the Liberator as Prophet.
5. Judica: Behold the Liberator as Priest—By His Own Blood He Obtained and Eternal Inheritance For Us.
6. Palm Sunday: Behold the Liberator as King—Majestically He goes into Death for our Eternal Deliverance.
7. Maundy Thursday: As oft as Ye eat this bread and drink this cup, ye show the Lord's death till He come.
8. Good Friday: Behold the Lamb of God, Which Taketh Away the Sin of the World.

C. The Easter Season: The Victorious Christ.

1. The Festival of the Resurrection of our Lord: The Lord is Risen Indeed.
2. Easter Monday: The Easter Faith.
3. Quasimodogeniti: The Risen Lord Offers the Believer Peace.

4. Misericordias Domini: The Risen Lord as the Good Shepherd Gives His Church Security.
5. Jubilate: The Risen Lord Gives His Church Unending Joy.
6. Cantate: The Lord Promises the Comforter.
7. Rogate: The Savior Assures the Believers that their Prayers are Answered.
8. The Festival of the Ascension of our Lord.
9. Exaudi: The Savior Fills the Hearts of the Believers with Expectancy of the Holy Ghost.

III. THE PENTECOST CYCLE

A. The Festival of Pentecost:

1. Whitsunday: The Great Gift of the Holy Spirit.
2. Monday of Whitsun-week: The Creator of Saving Faith.

B. The Festival of the Holy Trinity: The New Birth.

C. The Sundays After Trinity.

a) The Christian.

1. Trinity I: The Call to Salvation.
2. Trinity II: The Urgency of God's Call.
3. Trinity III: The Lost Found.
4. Trinity IV: Compassionate and Enlightened.
5. Trinity V: The Call Into Service.

b) The New Life.

1. Trinity VI: The Better Righteousness.
2. Trinity VII: The Servants of Righteousness.
3. Trinity VIII: Good Trees Producing Acceptable Fruit.
4. Trinity IX: Faithful Stewards.
5. Trinity X: Duly Warned.
6. Trinity XI: True Repentance.

c) The Character of the Godly Life.

1. Trinity XII: Trust.
2. Trinity XIII: Charity.
3. Trinity XIV: Thankfulness.
4. Trinity XV: Freedom From Anxiety.
5. Trinity XVI: Freedom from Fear.
6. Trinity XVII: Avoidance of Pretense.
7. Trinity XVIII: Endowed with True Riches.

d) The Christian Prepared for the End.

1. Trinity XIX: Righteousness and Holiness.
2. Trinity XX: The Robe of Righteousness.
3. Trinity XXI: Faith in the Word.
4. Trinity XXII: Love for the Brethren.
5. Trinity XXIII: Our Citizenship—On Earth, In Heaven.
6. Trinity: Deliverance From All Evil.
7. Trinity XXV: The End of the World.
8. Trinity XXVI: The Last Judgment.

(The Scriptures for the Propers for the Church Year are given in the Hymnal pages 54-83. The above outline may serve as a preparation for the divine services. When Easter falls late and there are fewer Sundays in the Trinity Season than the indicated 26, the pastors may select the Propers according to need from those of the last three or four Sundays. This would be indicated as follows: On this 22nd Sunday after Trinity we have selected the propers for the 25th Sunday, etc.)

G. W. FISCHER.

Siftings

BY THE EDITOR

A New Theological Publication. Plans for the merging of all existing theological publications of the National Lutheran Council church bodies into one journal were announced by Dr. Theodore G. Tappert, Lutheran Theological Seminary professor (U. L. C. A.) at Philadelphia. First issue of the new periodical is now scheduled to appear in January, 1948. Dr. Tappert, who heads a special study committee appointed by the Conference of Lutheran Theological Professors, emphasized that the journal would be owned jointly by all the National Lutheran Council seminaries and "therefore not the organ of any one or group of church bodies." It is aimed, he said, to make it a "form of free expression." Primarily academic reading for the clergy, the journal will not attempt to reach the lay church member.

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India Missions. The legislature of the State of Travancore (an area of about 7,500 square miles and a population of four million) in India has adopted new regulations which will make Christian missionary work more difficult. The new rules prohibit the opening or building of places of worship within a mile of any existing temple, mosque, or church and specify that permission for such building will be given only if the government is satisfied that they are for the good of a major portion of the local population, and that at least one hundred families of a particular denomination will benefit. Another rule stipulates that no place of worship built without government permission since November 27, 1898, can be used without special state sanction.

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Unionism Continues. The Anglican Church in Canada has extended invitations for reunion to all Christian churches of the Dominion. The present status of negotiations is reported thus: No union with the *Roman Catholic Church* is possible for the present due to the fact that no member of its clergy has the power to negotiate. No reply has been received from the *Lutheran Church*. There is no central authority in the Eastern Orthodox

Churches in Canada and no progress has been made. Conversations with the Presbyterian and Baptist Churches have not proceeded far enough to bring any definite recommendations. Discussions with the United Church of Canada have been continuing satisfactorily.

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Founder of Gideon Society Dies. John H. Nicholson, last of the three founders of the Gideon Society, died on October 26. The organization was founded on July 1, 1899, at the YMCA at Janesville, Wisconsin. There were only three persons present, John Nicholson, Samuel Hill, and W. J. Knight. Hill was chosen the first president. The organization has persevered and flourished. It is estimated that they have placed some 1,500,000 Bibles in hotel rooms throughout the world.

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Relief in Germany. A correspondent in the *Christian Century* reports: One of the more effective organizations in Germany today is the Evangelisches Hilfswerk, the welfare group which co-ordinates the relief activities of the Protestant churches and distributes the gifts that come from the World Council of Churches and other sources. The work of the Hilfswerk is divided between material relief and reconstruction of church life. To date 80 per cent of its efforts has been directed into channels of material relief. Through gifts from abroad it has maintained orphanages, hospitals, school-lunch programs, refugee camps and other forms of charitable activity. The amount available is only a fraction of the total need, but it has often literally meant the difference between life and death." Let that encourage us to remember our *Committee for the Relief of War Sufferers*.

* * * * *

The Coming Winter. Another correspondent in the *Christian Century* reports: "The greatest danger of starvation is in Germany. Pastor Grueber, head of the Protestant Church relief office in Berlin states the case: 'Children are starving in Berlin as well as in the industrial districts of Germany. . . . Next winter there

will be insufficient heating, no footwear and inadequate housing. One-third of the children of Berlin are in danger of tuberculosis. Once they contract it, they are lost, since hope of recovery with the present shortage of medicines and nourishment is infinitesimal. Should an epidemic of a virulent type of influenza break out this winter, the fate of Berlin's children would be decided.'" The *Committee for the Relief of War Sufferers* anticipates heavy demands on its resources. They want our support. They need it. May the Lord open our hearts!

* * * * *

Will Distribute Surplus Bibles. A million Bibles, most of them pocket-sized, are soon to be distributed to religious, educational and charitable institutions by the War Assets Administration, Religious News Service reports. They were left over from the eleven million volumes purchased during the war for use by troops. Luther D. Miller, chief of army chaplains, will handle the distribution.

* * * * *

The Gideons, a religious association of Christian traveling men, are planning to put a New Testament into the hands of every child in America between the ages of 10 and 13, who want one. Ren H. Miller, international Gideon president, estimates that 30,000,000 Testaments will be needed, and that 2,500,000 will be distributed each year when the program gets under way.

* * * * *

Association of Lutheran Seminarians. Many of our Lutheran seminaries (our seminary at Thiensville declined) met recently in Dubuque, Iowa, at Wartburg Seminary. There another organization mushroomed into existence, the Association of Lutheran Seminarians. Points three and four of their objectives are interesting: 3) to encourage the spiritual life of Lutheran seminarians; 4) to effect a better understanding of problems which face the Lutheran Church at large. Both of these points involve, more or less, a disregard for confessional lines. From the report of the conference one would judge that doctrinal differences and a frank acknowledgment of the same were ignored. Nothing but harm can be done under such conditions.



S. W. C. OFFICE
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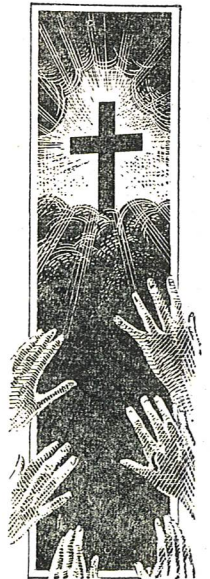
The Spiritual Welfare Commission is making every effort to reduce its files to an accurate listing of active servicemen. This effort has been hampered by a "letting-up" of co-operation in notifying our office of servicemen who have been discharged. Our files show 3,400 men and women still in service. However, we are reasonably sure that of this number about 1,000 have been separated from the service, but our office has received no definite notice of such discharges from the respective congregations. Recently, listings of these names were sent to each congregation for definite information regarding their whereabouts, but only 11 per cent of the congregations have replied to our inquiry. We would urgently request continued co-operation with our office in this matter, as well as in sending in the names and addresses of new enlistees.

The past month our office received a 13 per cent increase of new names and addresses as compared with discharges for the same period.

WE MUST CONTINUE OUR CO-OPERATIVE EFFORTS in behalf of those still in the service, as well as in the interest of economical expenditure of mission funds. Sixty-two per cent of our mailings are to foreign points, and it is particularly those stationed outside the confines of our country who continue to write of their appreciation of the spiritual literature being sent, stating in many instances, that it is their only spiritual contact.

The interest in this branch of our Synod's mission work should also carry over in continued remittances for the work of our Spiritual Welfare Commission. While overhead and personnel costs of this mission endeavor have been cut to a minimum, nevertheless funds are needed if we are to carry on the work as we have in the past. The order "cease firing" did not imply "cease working" on our part, for, "we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." Therefore we must continue to wield the "sword of the spirit which is the Word of God," by means of our spiritual literature mailing program, in the spiritual interests of our brethren separated from their church and home by reason of military service.

E. R. B.



PASTORS:—As long as the supply lasts surplus literature will be mailed upon request. Please state quantity desired.

STEWARDS OF THE LORD

(Continued from page 370)

proved themselves equally faithful in their trust. Thus also our Lord and Savior, when He will take account of our stewardship, will look for faithfulness. To his faithful stewards He will extend gracious praise and reward. He will summon them to His eternal joy.

The Lord's Grace Inspires Us to Faithfulness Let us, however, correctly understand the Lord's praise and reward as pic-

tured in the parable. It is not praise and reward given on the basis of merit, but it is a matter of pure grace. Whatever the servants in the parable did was their duty, not their free choice. They belonged to the master; he had a right to give them tasks to do; he owed them nothing for their faithfulness. That he praised them and exalted them was pure goodness and bounty on his part. This grace and goodness the faithful servants had always seen in their master. They had trusted and gloried in it. Because of his goodness they had considered it a privilege to be his servants and to labor in his interests. Because of his goodness they had found exquisite joy in being able to delight him at his return with the report that with his talents they had gained other talents. It is the Lord's grace and goodness which also moves the Christian to be a faithful steward of His gifts. With His own life-blood the Lord has cleansed us sinners that we might be His own and finally live with him in His eternal kingdom. Trusting in this grace of our Lord we see a blessed privilege in serving Him. Our faith lets us find joy in the thought that we may be able to delight Him through the faithful use of His gifts. Because of our sinful flesh our faithfulness will, of course, never be perfect, but the very fact that He ever forgives the shortcomings of His penitent servants, constrains us to strive toward an ever increasing measure of faithfulness.

Unbelief Is Behind Unfaithfulness The servant who had received only one talent buried it in the earth and earned nothing with it. His excuses were full of accusations

against his master. He claimed that the severity of his master had held him bound in fear. Yet the master judged him out of his own mouth, exposing his hypocrisy and bare-faced selfishness. What had really motivated him was not fear but envy and selfishness. He had been afraid that his master might gain through his labors. All this showed that he had never been a true servant who had grasped his master's goodness, trusted and gloried in it. Thus also the Savior at His glorious appearance will expose all those who are Christians in name only. He will show that they have

not served Him faithfully because they did not really trust in His grace and appreciate it. He will show that because of their unbelief they, too, thought that the Lord was requiring all too much of them and constantly feared that they would be losing something in serving Him. As unbelieving servants, servants in name only, He will cast them away from His presence.

May the Lord ever strengthen our faith through His Gospel so that we will find joy in being faithful stewards.

C. J. L.

SOME SCRIPTURE PASSAGES ON CROSS BEARING

THE holy writer who composed the 73rd Psalm confessed that he did not understand the meaning of cross-bearing, that his "steps had well nigh slipped," until he "went into the sanctuary of God." In order that we may not misjudge the meaning of a cross that God lays on us, and that we may not forfeit or dissipate the blessings that God wishes to bestow on us by means of a cross, let us also go into the sanctuary of God, let us search the Scriptures, what they may have to say about our crosses and their meaning. There are many passages, but space will permit us to consider only a few.

Acts 14, 22.

After Paul and Barnabas had completed their first mission journey and had gotten as far as Derbe, they returned to revisit the congregations which they had founded. These were located in Antioch of Pisidia, in Iconium, and in Lystra (besides Derbe, their last stopping place). In each of these cities they had suffered bitter persecution. From Antioch they were expelled by police orders (Acts 13, 50); from Iconium they fled before a threatening assault of the mob (Acts 14, 5. 6); and in Lystra Paul had actually been stoned (Acts 14, 19).

The people in those cities had seen all this. And yet Paul never for a moment relaxed in his mission work. In spite of what he suffered and what all witnessed, he kept on urging the people to accept his Gospel and to embrace Christ as their Savior. Before Paul and Barnabas returned to Antioch in Syria, where they

had been commissioned, they revisited the newly founded churches. Their purpose was to strengthen them. They did so, not only by praying with them with fasting, and commending them to the Lord; not only by ordaining for them elders in every church, who could teach and guide and encourage them: they strengthened them by telling them about the cross.

"Confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14, 22).

Must, they say. There is no other way. Bearing a cross is a sign that we are following Christ in faith, and that we are on our way into heaven. The cross may be painful; but marking us as heirs of the kingdom it is filled with blessing. It serves to reassure us and to confirm our faith.

Here we may compare what Peter says in his First Epistle. He points out that we are being kept by the power of God unto eternal salvation "though now for a season ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (Chap. 1, 6. 7). Just as fire serves the purpose of purifying the gold by burning out the dross, so the cross serves the purpose of purifying our faith.

1 Peter 4, 1. 2.

"For as much then as Christ hath suffered for us in the flesh, arm yourselves

likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

When Christ wanted to put an end to sin, to its guilt and to its dominion, there was only one way open to Him, the way of suffering. That is the only way to break the power of sin. Christ did this for us, in our stead and for our benefit. We believe in Him and have the forgiveness of our sin.

But by abolishing sin through suffering Christ also left us an example that we should follow in His footsteps. We are still living in the world, where we are exposed to temptations of all kinds. Peter is thinking particularly of temptations coming from the world, as the following verses indicate. Hence he says, "Arm yourselves likewise with the same kind." That is, make up your mind once and for all that, if you wish to be through with sin, it will mean suffering in the flesh.

The guilt of sin has been canceled, the dominion of sin has been broken: but the temptation of sin continues. Suffering in the flesh will help us to resist. For that purpose God lays a cross on us that our flesh may be crucified and we may the more readily overcome the temptations that assail us.

We here may think of Paul who worked so very strenuously for the Gospel, who achieved such wonderful success among the Gentiles, whose mission work was one grand triumphal procession, and who received unusual visions and revelations from the Lord. Paul would not have been human if in all this he had not been touched by temptations to boastful pride. What did the Lord do? Let Paul tell us: "Lest I should be exalted . . . there was given to me a thorn in the flesh, the messenger of Satan to buffet me" (2 Cor. 12, 7). The cross kept him humble; and at the same time it drove him to fervent prayer. — See also Ps. 18, 6; Is. 26, 16.

Just as our faith is purified by the cross, so is also our mode of living. St. James says: "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him" (Chap. 1, 12).

John 9, 1-3.

The disciples did not understand the nature of the cross. When they saw the man who was blind from his birth, they thought that his must be a punishment for sin, either his own or that of his parents. But what did Jesus answer? He told them very emphatically that the blindness had nothing whatsoever to do with any guilt: "Neither hath this man sinned nor his parents; but that the glory of God should be made manifest in him."

When God lays a cross on us, He frequently does so in order to create an opportunity where He may show His glory, show it in such a way that people cannot help but notice it. If this man had been born with normal eyes, no one would have thought much of it, they would have taken it as a matter of course; but when Jesus opened the eyes of one who was born blind, then they realized that it was a work which only God could do. Read also 1 Cor. 10, 13. When God sends a temptation He not only controls it so that we can bear it, "but will with the temptation also make a way to escape."

Who would ever have known what a patient man God had made out of Job, if He had not given him an opportunity to practice it in the severe trial to which He subjected him?

1 Peter 4, 12.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

If we look at the cross which God lays on us in the true light, we will not murmur against God as though something improper happened to us. It is normal for us to bear a cross. It should move us, as we saw before, to pray more fervently. It will even become a cause for rejoicing and for thanksgiving. Just a few passages.

When reviled and persecuted, we should, so Jesus tells us, "rejoice and be exceeding glad" (Matth. 5, 12), while according to Luke He even added that we should "leap for joy" (Chap. 6, 23). The apostles did so when they had been imprisoned and beaten by the Council (Acts 5, 40. 41). So did Paul and Silas in the prison at Philippi (Acts 16, 25). St. James says: "My brethren, count it all

joy when ye fall into divers temptations" (Chap. 1, 2). Read also 1 Pet. 4, 13. — We conclude with a word from Paul: "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Rom. 5, 3-5).

J. P. M.

Northwestern Lutheran Annual

and

Gemeindeblatt Kalender

The unavoidable increase in the cost of labor and materials has necessitated a corresponding advance in the price of the 1947 edition of the **Northwestern Lutheran and Gemeindeblatt Kalender**. The retail price for these publications is as follows:

Each, 25c; Dozen, \$2.40; 50 copies, \$9.50; 100 copies, \$18.00.
Cloth binding, each, 85c

Northwestern Publishing House

Milwaukee 3, Wisconsin

MICHIGAN STATE TEACHERS' CONFERENCE

October 23-25

St. Stephens of Adrian, Michigan, was host to the conference. Its pastor, the Rev. A. H. Baer, stated that for a period of twenty-five years St. Stephens did not enjoy the benefits of a Christian day school. About three years ago the congregation was convinced of its need and called Mr. L. Kehl as its teacher. Because the Lord blessed the faithful work of its pastor and teacher, the fervent prayers, and the hearty co-operation of the membership, we were privileged to meet in a congregation where fruits of faith manifest themselves at every turn.

Conference Well Attended

No less than 56 pastors and teachers were in attendance. Our conference is, truly, a growing concern. Although many busy pastors are not under obligation to attend, their attitude and interest is such that they desire to be present. There is also a willingness to serve on committees and to deliver essays.

Because of the fraternal spirit that obtains there is an unrestrained exchange of

opinions. All this (by the grace of God) makes us better fitted for our several tasks in the home congregations.

Our Chairman Reports

Mr. W. Stindt's message bristled with good news. He asserted that since the year 1943 five new schools came into being, five were reopened, and that three parishes are formulating plans to enrich their program of Christian education and training by establishing schools.

Concerning pupil growth the report was equally encouraging. One hundred and nine more children attend our schools in Michigan this year than last year. He declared that not a few schools are crowded. There was also an inner growth. That is to be anticipated where the Law and the Gospel are properly applied and where the standard of work is high.

Many new teachers were needed in our district. These were heartily welcomed. He also reported that teachers Morhoff and Wandersee discontinued teaching; the former because of advanced age (taught over 50 years) and the latter because of prolonged illness. Both, however, attended our conference.

Much Work Accomplished

Conference days are busy days. The following practical lessons were observed: (Religion)—"The Unjust Steward"—W. Woltmann; "The Parable of the Lost Sheep"—R. Muenkel; (Secular Subjects)—"Our National Parks"—A. Jantz;—"Diacritical Markings and Syllabication"—E. Walz; "First Steps in Writing"—R. Wilch; "Language Usage"—D. Schumann; "Reading Lessons"—D. Westendorf; "Aids in Visual Education"—M. Roehler.

The attitude of both teachers and students was Christian in character. The methods used were suited to the child and to the subject. Such teaching must produce excellent results.

Three theoretical papers were delivered: "Science Theories in the Light of Scriptures," "Accrediting our Schools and Colleges," and "School Lunches."

Prof. Martin is a newcomer in our midst. He acquitted himself well by demonstrating that True Science and True Religion are in perfect agreement. He exploded so called scientific theories ef-

fectively by calling attention to "missing links." He explained unexplainable things in the light of Scriptures to the complete satisfaction of all. This lecture deserves to be heard by the laity of our church.

"Should Our Institutions Be Accredited?"

The problem of having our institutions accredited was thoroughly considered under the requested leadership of Dr. Anderson from the Detroit Lutheran High School. Peculiar difficulties obtaining in some states where our schools are maintained seem to point to a need for a study of such a project.

The result of the discussion culminated in the appointment of a committee by this conference that is to confer with and assist a body of the South Eastern Pastoral Conference for a restudy of this proposition with a view of securing such action (God willing of course) that may aid in the solution of these peculiar difficulties and redound to the best interests of the church.

Conference Elections

Mr. W. Stindt was re-elected chairman; Mr. M. Roehler, vice chairman; Mr. V. Gerlach, secretary-treasurer.

Conference Service

No conference is complete without a conference service. The local pastor conducted the service, Col. Muenkel presided at the organ, and the reporter directed the teachers' choir.

"Prove All Things! Hold Fast That Which Is Good."

The Rev. Mr. S. Westendorf in a well filled church and before an attentive audience used the above text as the basis for consideration. He pointed out that much joy obtains because Christian education by means of the Christian school is receiving increased attention. Closed schools are being reopened; new schools are being established.

This blessing, this development multiplies our responsibilities. These are established in the text.

"Prove All Things" involves judgment. The contents, the curriculum, the methods used, the administration and management of a Christian school require good and sound judgment. Research alone, pro-

gressive education alone, cannot be used as a criterion. Some things that are old deserve retention; some things that are new merit rejection.

Judgment and discretion must be built upon the Bible. Holy Scriptures must permeate our thinking. Our thinking must be attuned to God.

Temptations are rampant to make concessions. Numbers and secular achievement hold forth promises of increased recognition.

Scripture commands us not only to "Prove All Things" but continues "Hold Fast That Which Is Good."

Man's philosophy claims man is naturally good. Environment must be improved to keep man good. God's religion teaches the total depravity of man. He is made good only by Word and Sacrament.

Philosophies, methods, attitudes are established and shaped by sanctified judgment based upon diligent study of the Word.

Conference Achievements

God wrought much good through this conference. Our faith was strengthened, our minds improved, our spirits were revived. We are determined with the Lord's help to show our gratitude to God and St. Stephens by carrying on valiantly for the Lord and His blessed kingdom.

V. J. SCHULZ.

MISSION BOARD AND MISSIONARIES CONFERENCE OF THE NORTH WISCONSIN DISTRICT

Once each year the members of the Mission Board and the missionaries of the North Wisconsin District assemble for a joint conference. This special meeting was inaugurated ten years ago by a former layman of the Mission Board, Mr. R. Schwarz, who realized that greater harmony could be achieved between the workers in the field and the board directing this work, if they met at least once a year and discussed their problems in a "round-table" fashion.

With these purposes in view, to establish closer harmony and cordiality between the members of the Mission Board and the missionaries, and to stimulate mission work within the District and in

our Synod at large, this conference has been held each year for the past ten years, except during the war-years when traveling was restricted.

The 1946 conference was held during the month of September at Rhineland, Wisconsin, where the conferees were invited by the hosts, the Zion Lutheran congregation, its pastor, and a layman of the Mission Board. The conference was opened by a devotional service conducted by its chairman, Pastor Dr. H. A. Koch. Following the regular order of business the reports by the chairmen of the Mission Boards were given. Pastor Wm. Roepke, chairman of the General Mission Board, in his report included a special paper on "Present Day Problems of Home Mission Work." In this he showed how in years past new mission congregations were quickly established in new localities where a group of fellow church members, who in general were also of the same nationality, had made their new homes, but that now our missionaries find that their work is among unchurched people of various races, and are confronted more and more with materialistic mindedness, mixed marriages, and a spirit of dependence. Pastor Pankow, chairman of the district board, included in his report worthy suggestions in regard to missionaries' vacations, and urged that each missionary should endeavor to make at least 1,000 calls a year. Church advertising was also advocated and stressed.

Following the reports of the chairmen of the two boards, the institutional missionaries and each missionary of the district was given an opportunity to give a brief report of the work in his field. In the giving of these reports many helpful suggestions were presented to the conferees.

For further assistance to the missionaries in their field of work a practical paper is assigned and presented at each conference. For this year's conference Pastor Dr. H. A. Koch presented a timely paper on "Instruction of Our Youth of High School Age." This paper by resolution of the conference will appear in an early edition of our *Quartalschrift*.

During the convention at Rhineland time and opportunity permitted the conferees to assemble for a special Communion Service, and to attend the mid-week

Children's Service of the host congregation. Guest speaker for the evening Communion Service was Pastor L. Koeninger, and for the morning Children's Service, Pastor I. Habeck, President of the District.

PASTOR FREDERIC H. ZARLING,
Secretary.

"THERE IS JOY IN HEAVEN"

A Christian is a happy man. Although he knows that he has often transgressed God's Holy Law and has merited everlasting damnation, he knows likewise that Jesus is his Savior and that he is saved by faith in Him. This fills the heart of the Christian with great joy. Next to the joy of possessing salvation is the joy of making it known to others. The following incident is told in order that you may rejoice with your institutional missionary, knowing that salvation is being brought to others through our work.

One day last Fall a patient in a sanatorium told your missionary that a new patient had entered a few days ago, "but," he said, "I doubt, if you would care to see him, because he told me that he has no use for the church, minister, or religion." This man went on to tell how this new patient had remarked: "I have lived sixty-five years without being a member of the church and I think that I can make it the rest of the way."

Your missionary made it a point to see this man regularly for several weeks, when one day the man remarked: "I suppose I really ought to give some thought to my salvation." Shortly after he asked to be instructed in God's Word. Eventually he was confirmed. When he had partaken of the Lord's Supper, he said: "Pastor, this has been the happiest day of my life."

Although he had been restless and worried about his bodily affliction, he now resigned himself completely to the will of God. He faithfully read the Bible and used the devotional booklets which the missionary gave him. When your missionary returned to this institution some days later he found that he had been transferred to another hospital for an operation. Therefore the missionary removed his name from his list.

Sometime later your missionary was visiting another patient in another sanatorium. This patient had recently returned from the above mentioned hospital, so your missionary asked him, whether he got around to see any of the other patients at this hospital. To which he answered: "Oh, yes. I often visited around after I was well enough to get out of bed. There was especially one very devout man with whom I loved to visit. I often found him reading in his Bible, or in one of those devotional booklets which you hand out. He told me how happy he was that he had found salvation in Christ. Two weeks ago the Lord suddenly called him away."

The remark that this man was so happy that he had found salvation in Christ, caused your missionary to inquire who the man was. It turned out to be the same man whom he had instructed in the Word. To all mission-minded members of the Synod we therefore say: "He that reapeth receiveth wages, and gathered fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4, 36.

IMM. P. BOETTCHER.

† FRIEDERIKE LAU GRAEBER †

Friederike Lau-Graeber, wife of Rev. Fred Graeber, was born on February 24, 1872, at Cedar Lake, Wisconsin, and baptized at West Bend, Wisconsin. After due instruction she was confirmed at Slinger, Wisconsin.

On February 24, 1897, she entered Holy Matrimony with Pastor Fred Graeber and followed him to Milwaukee, where as a faithful helpmeet she shared with him the joys and sorrows of Apostles' Lutheran Church parsonage. Their union was blessed with two sons: Paul and Carl, and two daughters: Mrs. Ruth Rehorst and Mrs. Dorothy Mitchell.

Her end came after a protracted illness on September 30 when she peacefully fell asleep at the age of 74 years, 7 months, and six days. Her next of kin to mourn her departure are: her husband, two sons, two daughters, four grandchildren, two brothers, three sisters, two sons-in-law, two daughter-in-laws, and other relatives.

Funeral services were held on October 2 at Apostles' Ev. Luth. Church in Milwaukee, the undersigned delivering a sermon based on Phil. 3, 20-21 and also officiating at the grave.

E. C. SCHROEDER.

ANNIVERSARIES

TWENTY-FIFTH ANNIVERSARY OF PASTOR

On the evening of October 15, 1946, Pastor Walter A. Gieschen's 25 years in the ministry were celebrated at an anniversary service held in the Greenville, Wisconsin, Immanuel Ev. Lutheran Church. This anniversary was jointly celebrated by the pastors of the Fox River Valley Conference, of which Pastor Gieschen is a member, together with his present congregations in Greenville and Town Clayton. Pastor Henry Gieschen of Fort Atkinson, Wisconsin, delivered the jubilee sermon; and Pastor Paul Gieschen of Maribel, Wisconsin, had charge of the liturgy. Both are brothers of Pastor Walter A. Gieschen. Before his pastorate in the Greenville-Clayton parish, Pastor Gieschen also served at the following places: Goodrich, Wisconsin; St. Marcus, Milwaukee; Jerusalem, Milwaukee; St. Paul's, Green Bay; and the mission congregations at Crandon-Argonne-Hiles, Wisconsin. All of these congregations sent messages of congratulation to be read at this anniversary celebration. Pastor Walter Gieschen is a son of the late Rev. Henry Gieschen, Sr. and his wife, Lydia, nee Thurow (also deceased). After the Jubilee service held in the church the many friends, relatives, and pastors who had come from far and near were invited to gather in the Church School for a social evening.

May the grace of God abide with our brother in the ministry and enable him to win more souls for the kingdom of God.

V. J. WEYLAND, *Secretary*.

TWENTY-FIFTH ANNIVERSARY

It was with a keen appreciation of long years of faithful service in the Kingdom of God that the pastors of the Western

Conference of the Dakota-Montana District together with St. Paul's Congregation of Roscoe, South Dakota, planned the twenty-fifth anniversary of Pastor H. Lau's entry into the ministry. Pastor Lau was ordained and installed twenty-five years ago at Altamont and Dempster and continued to serve in the mission fields of the Dakota-Montana District, until he accepted the call to St. Paul's seven years ago. During the greater part of this time the jubilarian also served the church at large and our district in various responsible offices.

In a service on the evening of July 28, the congregation and many pastors of the conference gathered in divine services to thank the Lord for the signal blessings He gave the church through the continued service of Pastor Lau in a District which consists largely of young men. The undersigned preached the English sermon, while President P. Albrecht spoke in German. Both congregation and conference remembered the jubilarian with gifts. May the Lord of the Church continue to bless the jubilarian for years to come and also make him a blessing for many.

K. G. SIEVERT.

* * * *

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

On the 18th of August St. Martin Ev. Lutheran Church of Watertown, South Dakota, honored its pastor, Walter T. Meier, at a special service in commemoration of the twenty-fifth anniversary of his ordination to the holy ministry. Prof. K. G. Sievert, of Mobridge, South Dakota, a former classmate of Pastor Meier, preached the anniversary sermon, addressing pastor and congregation on the words of Acts 20, 28. Pastor Wm. Lindloff, another classmate of Elkton, South Dakota, assisted at the altar.

Pastor Meier was ordained in St. James, Minnesota, August 14, 1921, and installed by Pastor K. G. Sievert as pastor of the congregations of Ipswich and Loyalton, South Dakota, on September 25. In 1925 Pastor Meier accepted a call to Raymond, South Dakota, where he served until 1928 when he was called to

Watertown. At Raymond and Watertown Pastor Meier was installed also by Pastor K. G. Sievert.

During his ministry Pastor Meier served his district and Synod on various committees, and for the past eight years as president of the Dakota-Montana District; at the present he is serving as a member of the Mission Board.

After the anniversary service an informal social gathering was held in the church parlors, with Pastor Wm. Lange of Gary, South Dakota, acting as toastmaster. At this gathering purses were presented to Pastor Meier from the congregation and the conference in which he serves, and many greetings from friends and former classmates were read.

We all join in asking the Lord to grant pastor and congregation His continued blessing during the years to come.

Lord of the Church, We humbly pray
For those who guide us in Thy Way
And speak Thy Holy Word.
With love divine their hearts inspire
And touch their lips with hallowed fire
And needful strength afford. Amen.

C. E. F.

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Wm. Lueck, Sr.

On Sunday afternoon, October 20, Mr. and Mrs. Wm. Lueck, Sr., members of Zion Lutheran Church, R. 1, Osceola, Wisconsin, observed their golden wedding anniversary. Rev. L. W. Meyer conducted a service for the honored couple. He based his sermon on the same text which was used for the wedding and for the 25th wedding anniversary, Joshua 24, 15. The same hymn, "Jesus Lead Thou On," was also sung.

Following the service a program was held and a chicken dinner was served by the children of the honored couple to about 150 guests in the church parlors.

May the Lord continue to bless this faithful couple during the remaining days of their pilgrimage.

L. W. MEYER.

* * * *

Mr. and Mrs. Otto Volkmann, lifelong faithful members of the Ev. Lutheran Church to the David's Star, Kirchhayn, Washington county, Wisconsin, experi-

enced the joy of celebrating their Golden Wedding Anniversary on the 12th day of October, 1946, in the same church, where they had on October 10, 1896, united their hands in the bonds of holy wedlock. The undersigned preached on the same text, Rev. 21, 3, which the sainted Pastor A. W. Keibel had chosen 50 years ago.

A thankoffering, taken at the anniversary reception, was designated by the jubilarians for the Building Fund of our Christian Day School. It amounted to the sum of \$60.00.

M. F. RISCHE.

* * * *

Mr. and Mrs. Herman Hirsch, members of Immanuel Ev. Lutheran Congregation, Merna, Nebraska, were privileged by the mercies of the Lord to commemorate the fiftieth anniversary of their marriage on September 17, 1946. A service of thanksgiving was conducted at the church by the undersigned.

May the God of Jacob continue His mercy upon them in the evening of their life.

N. M. MIELKE.

ANNOUNCEMENT

Pastor Walter Schumann of La Crosse, Wisconsin, has accepted the call as professor of classics at Northwestern College, and will assume the duties of that office early in December.
PASTOR K. TIMMEL, Secretary.
 Board of Control,
 Northwestern College,
 Watertown, Wisconsin.

CALENDAR OF CONFERENCES

SOUTHWESTERN CONFERENCE

The Southwestern Conference of the West Wisconsin District will meet at Elroy, Wisconsin, December 3, 1946. Starting time: 9:30 A. M.
 Works: Exegesis of 2 Tim. 1 by G. Geiger.
 Alternate Exegesis Titus 2 by O. Kuehl.
 Infant Baptism by C. Siegler.
 First Letter in Revelation—Ph. Lehmann.
 Gospel for the 6th Sunday after Trinity—A. Loock.
 When According to Scripture Is Prayerfulness out of order—E. Toepel.
 Doctrinal Affirmation.
 Conference Preacher: A. Loock, alternate, E. Mahnke.
 E. G. TOEPEL, Secretary.

MEMORIAL WREATHS

The piano students of Mrs. J. E. Bade gave a memorial wreath of \$10.60 in memory of the late Rev. J. E. Bade, husband of our piano teacher. The amount is for the benefit of the music department of Dr. Martin Luther College, New Ulm, Minnesota.
 We herewith express our heartiest thanks to the kind students.

EMIL D. BACKER,
 Music Department.

* * * *

Our student, Donald Mensch, and his brother, Vernon, of Lake Benton, Minnesota, gave a memorial wreath of \$10.00 in memory of their grand-

father, the late Mr. Phillip Mensch, Sr., Lake Benton, Minnesota. The above amount was designated to the Music Department of Dr. Martin Luther College, New Ulm, Minnesota.

We herewith express our heartfelt thanks to the two grandchildren.

EMIL D. BACKER,
 Music Department.

ORDINATION AND INSTALLATIONS

Upon due authorization by President A. Ackermann I ordained my son, Howard, at present tutor at our Dr. Martin Luther College of New Ulm, Minnesota, and installed him as assistant pastor of St. John's Ev. Lutheran Church of Redwood Falls, Minnesota, the twentieth Sunday after Trinity, November 3, 1946.

Prof. Bliefernicht delivered the sermon and assisted with the installation.

EDW. A. BIRKHOLOZ.
 Address: Rev. Howard E. Birkholz, Dr. M. L. College, New Ulm, Minnesota.

* * * *

Authorized by President A. Ackermann of the Minnesota District Mr. John Oldfield was installed as Prof. of Mathematics and Director of Physical Education at Dr. M. Luther College on September 17 in the opening services.

October 12 at the occasion of the morning devotions Pastor Roland Hoenecke was installed as Dean of Men and Prof. at Dr. M. Luther College. Pastor Edw. Birkholz, a member of the Board of Directors, spoke briefly on Rom. 1, 16.

E. G. FRITZ.

* * * *

Authorized by Pastor Irwing G. Habeck, president of Northern Wisconsin District, the undersigned installed his son, Oscar J. Siegler, as pastor of St. Paul's and St. John's Ev. Lutheran Church, both of Town Forest, on October 27, 1946, in a joint service held in St. Paul's Church. Prof. Henry J. Vogel assisted. May the Lord richly bless both the pastor and his flock.

Address: Rev. Oscar J. Siegler, R. 1, Calvary, Wisconsin.

C. W. SIEGLER.

CHANGE OF ADDRESSES

Rev. Robert J. Koch, Bloomer, Wisconsin, R. 2.

* * * *

Rev. E. Lehninger, 1126 S. Lawe Street, Appleton, Wisconsin.

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MISSION FESTIVALS

- Exaudi Sunday**
 First English Lutheran Church, Aurora, South Dakota.
 Offering: \$134.20. B. R. Hahn, pastor.
- Third Sunday after Trinity**
 Trinity Church, Tp. Norton, Winona Co., Minnesota.
 Offering: \$535.00. A. Hanke, pastor.

Christ Church, Morrystown, South Dakota.
 Offering: \$216.00. Clarence Koepsell, pastor.
 St. Paul's Church, McIntosh, South Dakota.
 Offering: \$85.75. Clarence Koepsell, pastor.

Sixth Sunday after Trinity

St. Paul's Church, Zachow, Wisconsin.
 Offering: \$335.30. Victor Weyland, pastor.
 St. John's Church, Rice Lake, Wisconsin.
 Offering: 145.40. L. Lambert, pastor.
 St. John's Church, Doylestown, Wisconsin.
 Offering: \$235.59. Elmer G. A. Rimpler, pastor.

Seventh Sunday after Trinity

Friedens Church, Bonduel, Wisconsin.
 Offering: \$592.30. Victor Weyland, pastor.
 Trinity Church, Tp. Raymond, Racine Co., Wisconsin.
 Offering: \$205.14. Wm. H. Wiedenmeyer, pastor.
 Grace Church, Burke, South Dakota.
 Offering: \$106.26. Vacancy.

Eighth Sunday after Trinity

Immanuel Church, Tp. Paris, Kenosha Co., Wisconsin.
 Offering: \$143.05. Wm. H. Wiedenmeyer, pastor.
 Immanuel Church, Tp. Buffalo, Wright Co., Minnesota.
 Offering: \$400.85. E. L. Mehlberg, pastor.
 Trinity Church, Nicollet, Minnesota.
 Offering: \$966.87. E. Schaller, pastor.
 St. Peter's Church, Mishicot, Wisconsin.
 Offering: \$178.25. Ed. Zell, pastor.

Ninth Sunday after Trinity

Church of St. John, Tp. Grover, Marinette County, Wisconsin.
 Offering: \$374.70. Norman Schlavensky, pastor.
 David Star Church, Kirchkayn, Wisconsin.
 Offering: \$747.00. M. F. Rische, pastor.
 Grace Church, Nye, Wisconsin.
 Offering: \$139.62. A. H. Leerssen, pastor.
 Salem Church, Scio, Michigan.
 Offering: \$1,150.00. H. G. Wacker, pastor.
 Zion Church, Valentine, Nebraska.
 Offering: \$366.94. Hugo Fritze, pastor.
 St. Paul's Church, Norfolk, Nebraska.
 Offering: \$764.28. W. W. Gieschen, pastor.

Tenth Sunday after Trinity

St. Paul's Church, Remus, Michigan.
 Offering: \$255.70. D. Metzger, pastor.
 Zion Church, Burt, North Dakota.
 Offering: \$117.00. H. Ellwein, pastor.
 St. Paul's Church, Remus, Michigan.
 Offering: \$225.70. D. Metzger, pastor.
 St. John's Church, Sterling, Michigan.
 Offering: \$122.07. J. T. Zink, pastor.
 St. John's Church, Salemmville, Wisconsin.
 Offering: \$87.95. O. A. Sommer, pastor.
 St. John's Church, Kendall, Wisconsin.
 Offering: \$347.50. L. A. Witte, pastor.
 Bethany Church, Manitowoc, Wisconsin.
 Offering: \$389.00. Armin Roekle, pastor.
 St. Paul's Church, Slinger, Wisconsin.
 Offering: \$316.61. F. Gilbert, pastor.
 St. Paul's Church, Cedar Lake, Wisconsin.
 Offering: \$56.66. F. Gilbert, pastor.
 St. Paul's Lutheran Church, Gresham, Nebraska.
 Offering: \$405.80. E. J. Hahn, pastor.
 Zion Church, Olivia, Minnesota.
 Offering: \$444.92. Im. F. Lenz, pastor.
 St. John's Church, Two Creeks, Wisconsin.
 Offering: \$215.36. H. E. Pussehl, pastor.
 St. John's Church, Kendall, Wisconsin.
 Offering: \$351.21. L. A. Witte, pastor.

Eleventh Sunday after Trinity

Ev. Lutheran Immanuel, Elgin, North Dakota.
 Offering: \$563.00. H. Ellwein, pastor.
 Immanuel's Church, Dorset Ridge, Wisconsin.
 Offering: \$57.50. L. A. Witte, pastor.
 Zion Church, Chesaning, Michigan.
 Offering: \$543.38. Roland H. Hoenecke, pastor.
 Salem Church, Greenwood Tp., Hennepin County, Minnesota.
 Offering: \$665.30. W. P. Haar, pastor.
 St. Paul's Church, Mound City, South Dakota.
 Offering: \$320.95. H. A. Sauer, pastor.
 Zion Church, Cream, Wisconsin.
 Offering: \$600.00. C. F. Kurzweg, pastor.
 Immanuel Church, Dorset Ridge, Wisconsin.
 Offering: \$57.00. L. A. Witte, pastor.

Twelfth Sunday after Trinity

St. Luke's Church, Leith, North Dakota.
 Offering: \$146.50. H. Ellwein, pastor.
 St. Paul's Church, Naper, Nebraska.
 Offering: \$305.70. N. E. Sauer, pastor.
 Zion Church, Kingston, Wisconsin.
 Offering: \$169.10. O. A. Sommer, pastor.
 St. Paul's Church, Ixonia, Wisconsin.
 Offering: \$636.24. Otto A. Pagels, pastor.
 St. Matthew's Church, Marathon, Wisconsin.
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Emanuel Church, New London, Wisconsin.
Offering: \$1,831.97. Walter E. Pankow, pastor.
St. John's Church, Reedsville, Wisconsin.
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St. John's Church, Ridgeville, Wisconsin.
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Immanuel Church, South Lyon, Michigan.
Offering: \$143.75. Alfred F. Maas, pastor.
St. John's Church, Barre Mills, Wisconsin.
Offering: \$707.78. J. H. Paustian, pastor.
St. John's Ev. Lutheran Church, Lomira, Wisconsin.
Offering: \$370.31. Herbert Lemke, pastor.
St. John's Church, Tp. Gibson, Manitowoc County, Wisconsin.
Offering: \$299.87. H. E. Pussehl, pastor.
Trinity Church, Hoskins, Nebraska.
Offering: \$293.93. W. F. Sprengeler, pastor.
Trinity Church, Osceola, Wisconsin.
Offering: \$163.87. A. H. Leerssen, pastor.
Zion Church, Bruce, South Dakota.
Offering: \$63.20. B. R. Halm, pastor.
St. John's Church, Slades Corners, Wisconsin.
Offering: \$552.31. A. Lorenz, pastor.
Emanuel Church, Tawas City, Michigan.
Offering: \$445.00. J. J. Roekle, pastor.
Bethlehem Church, Raymond, South Dakota.
Offering: \$255.50. E. R. Becker, pastor.
St. Matthew's Church, Tp. Lincoln, Monroe County, Wisconsin.
Offering: \$135.83. Gerh. H. Geiger, pastor.
Emanuel Church, Flint, Michigan.
Offering: \$453.41. B. J. Westendorf, pastor.
St. Matthew's Church, St. Charles, Minnesota.
Offering: \$193.02. Rud. P. Korn, vacancy pastor.
Mt. Calvary Church, Kimberly, Wisconsin.
Offering: \$68.00. D. C. Brick, pastor.
Mount Calvary Church, La Crosse, Wisconsin.
Offering: \$531.52. T. J. Mueller, pastor.

Thirteenth Sunday after Trinity

Christ Church, West Salem, Wisconsin.
Offering: \$573.26. Walter Paustian, pastor.
Zion Church, Cambria, Wisconsin.
Offering: \$314.26. Erwin C. Schewe, pastor.
Zion Church, Crete, Illinois.
Offering: \$800.22. G. Redlin, pastor.
St. Luke's Church, Pickwick, Minnesota.
Offering: \$154.77. H. Kesting, pastor.
Immanuel Church, Greenville, Wisconsin.
Offering: \$402.61. Walter Gieschen, pastor.
St. John's Congregation, Town of Forest, Fond du Lac County, Wisconsin.
Offering: \$38.00. H. J. Vogel, vacancy.
St. John's Church, Fremont Twp. Saginaw Co., Michigan.
Offering: \$201.13. R. O. Frey, pastor.
Barron-Cameron, Wisconsin.
Offering: \$527.92. S. Rathke, pastor.
St. John's Church, Tp. Northfield, Washtenaw Co., Michigan.
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Offering: \$160.87. Walter P. Scheitel, pastor.
Zion Church, Tp. Theresa, Dodge Co., Wisconsin.
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Trinity Church, Brillion, Wisconsin.
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First German Lutheran Church, Manitowoc, Wisconsin.
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Immanuel Church, Findlay, Ohio.
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Fourteenth Sunday after Trinity

First Lutheran Church, Minnesota City, Minnesota.
Offering: \$86.62. H. Kesting, pastor.
St. Michael's Church, Fountain City, Wisconsin.
Offering: \$440.72. Herbert Nommensen, pastor.
Peace Church, Hartford, Wisconsin.
Offering: \$610.53. Ad. von Rohr, pastor.
Zion Church, Tp. Leeds, Columbus County, Wisconsin.
Offering: \$642.00. H. Geiger, pastor.
St. Mark's Church, Carbondale, Michigan.
Offering: \$73.35. Bernard G. Kuschel, pastor.

Immanuel Church, Tp. Clayton, Winnebago County, Wisconsin.

Offering: \$124.49. Walter Gieschen, pastor.
Emmanuel Church, Tp. Mecan, Marquette County, Wisconsin.
Offering: \$249.65. Wm. J. Hartwig, pastor.
Grace Church, Manitowoc, Wisconsin.
Offering: \$335.00. H. A. Koch, pastor.
St. Matthew's, R. 1, Freeland, Michigan.
Offering: \$145.70. A. Schwerin, pastor.
St. John's Church, Maribel, Wisconsin.
Offering: \$680.05. Paul Gieschen, pastor.
St. Paul's Church, Rocky Ford, Colorado.
Offering: \$107.06. W. Bodamer, pastor.
Trinity Church, Caledonia, Wisconsin.
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Zum Kripplein Christi, Tp. Herman, Dodge Co., Wisconsin.
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Offering: \$63.00. O. T. Hoyer, pastor.
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Offering: \$400.85. T. W. Redlin, pastor.
St. Paul's Church, Manchester, Wisconsin.
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Fifteenth Sunday after Trinity

St. Paul's Church, Marquette, Wisconsin.
Offering: \$80.00. Wm. Wadzinski, pastor.
St. Matthew's Church, Tp. Grant, Washington County, Minnesota.
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Fifteenth Sunday after Trinity

St. Paul's Church, Crandon, Wisconsin.
Offering: \$61.50. Gerald Herzfeldt, pastor.
Peace Church, Argonne, Wisconsin.
Offering: \$31.44. Gerald Herzfeldt, pastor.
Christ Church, Hiles, Wisconsin.
Offering: \$4.00. Gerald Herzfeldt, pastor.
Holy Cross Church, Daggett, Michigan.
Offering: \$171.90. Bernard G. Kuschel, pastor.
St. Paul's Church, Tomah, Wisconsin.
Offering: \$1,050.00. H. Schaller, pastor.
St. John's Church, Two Rivers, Wisconsin.
Offering: \$1,400.00. W. G. Haase and Roland Ehleke, pastors.
Bethlehem Church, Watauga, South Dakota.
Offering: \$110.97. Clarence Koepsel, pastor.
Bethesda Church, Miner, North Dakota.
Offering: \$17.60. Clarence Koepsel, pastor.
Immanuel Church, Kewaunee, Wisconsin.
Offering: \$586.00. Waldemar F. Zink, pastor.
St. John's Church, Waterloo, Wisconsin.
Offering: \$1,315.88. H. C. Nitz, pastor.
St. Peter's Church, Eldorado, Wisconsin.
Offering: \$107.54. W. A. Wojahn, pastor.
St. Peter's Church, Tp. Addison, Washington County, Wisconsin.
Offering: \$227.00. W. O. Nommensen, pastor.
St. Mark's Church, Lebanon Tp., Dodge County, Wisconsin.
Offering: \$172.25. F. C. Uetzmann, pastor.
Christ Church, Brady, Michigan.
Offering: \$731.99. Roland H. Hoenecke, pastor.
St. Paul's Church, Dale, Wisconsin.
Offering: \$800.00. G. W. Franzmann, pastor.
St. Matthew's Church, Iron Ridge, Wisconsin.
Offering: \$372.31. F. Zarling, pastor.
St. Paul's Church, Roscoe, South Dakota.
Offering: \$1,443.02. H. Lau, pastor.
Trinity Church, Saline, Michigan.
Offering: \$2,306.07. H. L. Engel, pastor.
Immanuel Church, Gibbon, Minnesota.
Offering: \$1,815.00. Henry Boettcher, pastor.
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Offering: \$470.86. R. A. Kettenacker, pastor.
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Offering: \$175.00. E. G. Hertler, pastor.
St. Peter's Church, Town Freedom, Wisconsin.
Offering: \$366.76. Walter Hoepner, pastor.

Sixteenth Sunday after Trinity

St. Paul's Church, Fort Atkinson, Wisconsin.
Offering: \$2,024.84. H. Gieschen, pastor.
Trinity Church, West Mequon, Wisconsin.
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St. Paul's Church, Sodus, Michigan.
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St. Paul's Church, Arlington, Minnesota.
Offering: \$1,066.35. J. G. Bradtke, pastor.

Seventeenth Sunday after Trinity

Redeemer Church, Fond du Lac, Wisconsin.
Offering: \$206.95. R. Reim, pastor.
St. John's Church, Witten, South Dakota.
Offering: \$73.84. L. Wenzel, pastor.
St. John's Church, Jefferson, Wisconsin.
Offering: \$3,225.00. O. Kuhlow, pastor.
Peace Church, Gale Township, South Dakota.
Offering: \$116.25. H. A. Sauer, pastor.
St. Peter's Church, Kewaunee County, Wisconsin.
Offering: \$130.23. W. A. Kuether, pastor.
English Lutheran Church, St. Croix Falls, Wisconsin.
Offering: \$211.48. F. H. Tabbert, pastor.
St. John's Church, Clarkston, Washington.
Offering: \$310.25. George Frey, pastor.
Trinity Church, Huilsburg, Wisconsin.
Offering: \$380.64. W. Reimann, pastor.
St. John's Church, Woodland, Wisconsin.
Offering: \$300.00. Hans A. Schultz, pastor.
Trinity Church, Fall River, Wisconsin.
Offering: \$145.00. Elmer G. A. Rimpler, pastor.
Redeemer Church, Hastings, Nebraska.
Offering: \$93.15. A. B. Habben, pastor.
St. Matthew's Church, Winona, Minnesota.
Offering: \$848.66. A. L. Mennicke, pastor.
Grace Church, Benton Harbor, Michigan.
Offering: \$325.11. E. J. Berg, pastor.

Eighteenth Sunday after Trinity

Mount Olive Lutheran Church, Denver, Colorado.
Offering: \$141.96. Im. P. Frey, pastor.
Zion's Church, Broomfield Tp., Michigan.
Offering: \$205.04. D. Metzger, pastor.
St. Paul's Church, Faith, South Dakota.
Offering: \$90.59. H. E. Russow, pastor.
First English Lutheran Church, Dupree, South Dakota.
Offering: \$61.29. R. E. Russow, pastor.
Good Shepherd Church, Omaha, Nebraska.
Offering: \$52.38. A. D. Laper, pastor.
Christ Church, Grand Island, Nebraska.
Offering: \$98.32. L. A. Tessler, pastor.
Trinity Church, Milwaukee, Wisconsin.
Offering: \$503.00. Arnold Schultz, pastor.
Zion Church, South Milwaukee, Wisconsin.
Offering: \$629.28. O. B. Nommensen, pastor.
St. Paul's Church, Green Bay, Wisconsin.
Offering: \$412.27. A. W. Voigt, pastor.
St. Paul's Church, Saginaw, Michigan.
Offering: \$1,325.40. O. Eckert, O. J. Eckert, pastors.
St. Paul's Church, Appleton, Wisconsin.
Offering: \$950.00. F. M. Brandt, pastor.
Good Faith Church, South Cle Elum, Washington.
Offering: \$64.06. W. Amacher, pastor.

Nineteenth Sunday after Trinity

St. Paul's Church, North Fond du Lac, Wisconsin.
Offering: \$276.23. W. F. Wichmann, pastor.
Darlington Lutheran Church, East Ann Arbor, Michigan.
Offering: \$54.17. H. C. Buch, pastor.

Twentieth Sunday after Trinity

St. Paul's Church, Leavenworth, Washington.
Offering: \$131.00. E. F. Kirst, pastor.
* * * * *
St. Paul's Church, Town Forest, Fond du Lac, Wisconsin.
Offering: \$320.15. Heinrich J. Vogel, vacancy pastor.
* * * * *
Correction: Lutheran Church, Rockwood, Wisconsin.
Offering: \$155.25. Ed. Zell, pastor.

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935-937 NORTH FOURTH STREET
MILWAUKEE 3, WISCONSIN