

The Northwestern Lutheran

Rev A. Schuetze Jan 48

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:27

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The Zeal
Of Thine House
Hath Eaten
Me Up.

John 2:17

THE MESSAGE OF LENT ACCORDING TO ISAIAH

Is. 52, 13-15

IN the fifty-third chapter of Isaiah we have the passion history in Old Testament prophecy. There the nature, the purpose, and the goal of our Savior's passion is foretold by God through His prophet more than seven centuries before it took place. This golden passion of the Old Testament really begins with the thirteenth verse of the fifty-second chapter. The chapter divisions as we have them in our Bibles are not a part of the inspired Word of God, but were inserted during the thirteenth century A. D. for convenience in Bible reading and Bible reference. In this particular case the division was not a happy one, for in the three concluding verses of the fifty-second chapter the great message of the fifty-third is briefly summarized and announced in advance. In the opening verse we find God Himself speaking: "Behold, my servant shall deal prudently. . . ." He introduces the Savior as His servant. It is God's own Son, sent by the Father to carry out the divine counsel of our redemption. When God's Son willingly assumed this task to carry it out He truly became the great servant of the Lord. Him we are to behold, for it is in our behalf that He is serving God in this task. What we are told concerning Him is this: *Through An Amazing Humiliation the Savior Will Attain An Even More Amazing Exaltation.* This was fulfilled in the passion of our Lord. This is the message of Lent.

The Passion History Indeed Treats of An Amazing Humiliation

In Prophecy Just that God already made known through the prophecy of Isaiah, for we hear Him saying of His servant: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." . . . With these words it was foretold that the Savior should pass through an unparalleled humiliation. Through agony and pain, torment and violence He would be so cruelly marred and disfigured as to lose all that is found appealing in the form and countenance of man. As a consequence those beholding Him in His suffering would be filled with astonishment and amazement.

Finding themselves at a loss to account for such suffering, many would turn from Him in utter perplexity. Not perceiving the real cause and purpose of His humiliation they would conclude that He could not possibly be their helper and deliverer.

In the Fulfillment All this was clearly fulfilled at Gethsemane, in the High Priest's palace, before Pilate's judgment hall, and on Calvary. In the Passion story we hear how our Savior Jesus Christ suffered great agony in prayer, was shamefully betrayed, basely apprehended, unjustly condemned to death, buffeted, smitten, scourged, crowned with thorns, crucified, mocked, and forsaken of God. This truly awakened amazement and perplexity. When the multitudes who had harbored earthly hopes concerning Jesus saw Him bound and abased they lost interest in Him and were willing and ready to cry: crucify, crucify. Pilate marvelled greatly over the silent sufferer before his eyes. The women of Jerusalem bewailed His sorrowful lot in blind sympathy. Even the bitter mockery of the Jewish leaders betrays astonishment over the deep humiliation of Him who they had ever feared and thus hated. Especially were the Savior's own disciples amazed and perplexed. They could not understand how their Lord and Master, who had heretofore defied all His enemies, who had healed all manner of disease, who had overpowered death itself, could come to such weakness and suffering. Hence they were shaken in their faith. Not until they perceived the glorious outcome of this humiliation and the blessed salvation that it assured to them did their confusion and perplexity change into the amazement of joyful faith.

The Savior's passion still calls forth amazement and perplexity. To the many who fail to understand its glorious outcome and accomplished purpose it remains a stumbling block. Even though they are willing to laud Christ as a great teacher and example they find nothing better than sympathy and regret to offer over against His suffering and death. Also we Christians are deeply moved when the details of

our Savior's passion are vividly passed before our souls. Through the Holy Spirit we have, however, been enlightened to understand that He bore our sufferings to become our victorious Savior. Thus also our amazement has been turned into one of joyful faith, instead of remaining one of blind sympathy and regret. Just this should remind us that the deep humiliation of the Savior constitutes the message of Lent, not for its own sake, but in view of its glorious outcome.

The Passion History Would Focus Our Attention on the Astounding Exaltation Attained by This Humiliation

In Prophecy This is clearly brought out in Isaiah's prophecy. Through the mouth of His prophet God says of His servant: "Behold, my servant shall deal prudently." He shall carry out His great mission wisely, and thus effectively, so that it will reach its goal and purpose. He shall prosper in His gracious undertaking. The prophecy itself unfolds the glorious outcome: "He shall be exalted and extolled, and be very high." In these three expressions believers have ever seen a prophecy of our Savior's glorious Resurrection, of His Ascension, and of His sitting at the right hand of God.

This exaltation would, according to the prophet, arouse even greater amazement than the humiliation through which it was gained. "As many were astonished at thee . . . so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." When our Authorized Version translates: "So shall he *sprinkle* many nations" the thought behind the prophet's expression remains somewhat hidden. He suggests the picture of a heavy weight dropped into water causing it to splash in all directions. What he tells us is that with His glorious exaltation the Savior would startle many nations, cause them to leap up in amazement. That this is the thought is evident from the parallel clause which, after the manner of Hebrew poetry, once more presents the truth under another picture: "The kings shall shut their mouths at him." Meant are not only actual regents but all

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Editorials

The Significance of the Lenten Services Again this year most of our congregations are conducting mid-week Lenten services. Since mid-week church services are now customary among us, this arrangement serves as a special emphasis on something that Lent commemorates: the substitutionary suffering and death of our Lord and Savior Jesus Christ, which is the basis of every Lenten sermon preached among us. These special Lenten services remind us that the keynote of our religion is that of St. Paul: "I determined not to know anything among you save Jesus Christ and him crucified." The crucifixion of Jesus for the sins of the world forms the very heart and center of our religion. If the Lenten services keep that message alive, as they certainly do, then our religious faith and our church work will remain properly anchored.

It is perhaps significant that most of the sectarian churches, which do not observe Lent, are more and more edging away from the cross of Christ and His blood atonement. The tendency of the great mass of churches today is to put the emphasis on service, not God's service to man but man's service to God. The Martha type of religion is fast supplanting the Mary type of religion. All sorts of highminded and idealistic attitudes and movements are being stressed and promoted, so that men will make a concerted effort to make this world a more decent place to live in. Doctrine and so-called theoretical religion is being scrapped and practical religion is the watchword. Such churches are striving for tangible goals and are really getting something done that men can behold and admire.

That type of religion looks far more attractive and glamorous than when the blood atonement of Christ is continually being stressed. But the fact is that in all our preaching we are, like St. Paul, not to know anything save Jesus Christ and Him crucified. There and there alone our hopes of salvation have their roots, and that, too, is the only proper incentive for true sanctification or godly living, for Jesus said: "Without me ye can do nothing." Our religion must remain centered in the crucified Savior, or it is a futile thing no matter how admirable it appears in the sight of men.

Our Lenten services with their emphasis on Christ's redeeming work will serve to keep first things first among us. The crucified Christ must ever remain in the foreground of our religion. Lent may be made a special season of self-denial. We may deny ourselves some special enjoyment or luxury during this forty-day period. It is the Christian's privilege if he wants to do that. But such self-denials and services and their tangible achievements dare never dim out the suffering and death of our Savior for the redemption of the sinful world. That must ever remain in the foreground. That must ever remain the keynote

of our faith and hope of salvation. That message of Jesus Christ and Him crucified alone can save our souls and equip us with the proper motive for God-pleasing service.

May also our this year's Lenten services serve that purpose.

I. P. F.

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Federal Subsidization of All Schools Again a warning bell has been sounded for those who cherish the democratic principle of separation of church and state. The House Committee on Education is holding public hearings at present on a bill sponsored by Rep. Richard J. Welch of California which would give federal aid to all non-public educational institutions on a pro-rata basis. A bill on much the same order has been introduced into the Senate by Senator George D. Aikin of Vermont. Although this bill restricts itself to non-public, tax-exempt schools on a secondary level or lower, still the principles embodied in it are much the same as those of the House bill. It would authorize allocation of monies up to 60 per cent of total expenses for "necessary transportation of pupils, school health examinations, and purchases of non-religious instructional supplies, including books."

Many Protestant church leaders and educators are vociferous in their support of these two bills—notably Dr. Edwin L. Shaver, an official of the International Council of Religious Education, and Dr. James G. Kerwin of the University of Chicago. They hold that the general disbursement of public funds to religious institutions of learning does not violate the principle of separation of church and state anymore than does tax exemption for church properties. Such tax exemption they consider an actual government subsidy. In that they are correct. However, the fact that the separation principle is violated by tax exemptions for church properties doesn't license a still greater violation by allocating public funds to denominational schools.

We do not believe that we are calamity howlers when we say that state control of the church can easily follow after religious institutions of learning are subsidized by the government. If the various religious bodies are unable to operate their schools without governmental subsidization, perhaps they might as well close them; for it indicates that their constituents are not sufficiently interested in the religious principles of their particular denomination to be willing to support their schools so that these principles might be taught their youth.

The answer to the problems besetting parochial grade schools, high schools and colleges lies not in subsidization by the government, but in a consecration to the Lord's cause that results from faith nourished by the pure Word of God.

CONRAD FREY.

TABLE OF DUTIES

For Wives

Wives, submit yourselves unto your own husbands, as unto the Lord, even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 1 Pet. 3, 6; Eph. 5, 22.

THIS text is a brief condensation of six verses contained in 1 Pet. 3, together with a word taken from Eph. 5. For an easier grasp of the picture we first reprint the passages in full.

1 Pet. 3, 1-6: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

Eph. 5, 22: "Wives, submit yourselves unto your own husbands, as unto the Lord."

Marriage Sanctified Through Faith

Both Paul and Peter are speaking to Christian wives. Paul indicates this by adding the phrase *in the Lord*; Peter by speaking about unbelieving husbands who might eventually be won; by calling the wives children of believing Sarah; and by placing them together with other holy women of old who *trusted in God*. Both

apostles are thus not speaking about the institution of marriage in general, as God is maintaining it for the benefit of this sininfested world even among Gentiles. They are not speaking in general about the proper position of a woman in the family. They are speaking about marriage as it is sanctified by the Gospel. They are speaking about Christian women, how they should conduct themselves over against their husbands and how they should exercise their faith in their married life.



Both Peter and Paul stress the word *own*. "Your own husbands" Paul says; and Peter even uses the expression twice (v. 1 and 5). They do this, not as over against other men, but they try to impress upon the wives the fact that their husbands are given to them for their own. They have been placed over them by God as their own head, given to them as their own provider and protector, their own husbands who are by God held responsible for them, and for whom they are responsible. They are not serving strange or foreign masters, they are submitting to men who are their own husbands.

They should thank God who gave them their husbands.

Submit Yourselves

This is the way God arranged it in the beginning. He fitted Eve both mentally and physically for this—subordinate—position, so that she would be happy in holding it. Through the fall this beautiful relation, in which both Adam and Eve were happy, was ruined by sin. The men began to abuse their authority and became tyrants, and the women resented their position as helpers and rebelled and intrigued against their husbands. Though Christ redeemed both men and women alike, though both in faith are being renewed in the image of their Creator and their hearts purified so that they desire to live according to God's own institution: yet in both there is also the Old Adam still powerful, so that they need constant exhortation and encouragement to adjust themselves to the position which God has assigned to them.

Peter holds up the pious women of old as examples to the wives of his day, particularly Sarah. She called Abraham her "lord." When the three men appeared to Abraham to announce the birth of Isaac within a year, then Sarah spoke about Abraham as "my lord being old" (Gen. 18, 12). And as she called him so she treated him, she obeyed. When Abraham in following the call of the Lord left his home and traveled to unknown regions in the west, to Canaan, Sarah was ready to give up the comforts of her house, to leave the circle of her friends and relatives, and to take upon herself the inconveniences of nomadic life. At the visit of the three men she dropped everything at the order of her husband to prepare a meal for the three guests. It must have been very embarrassing for her when Abraham insisted that in Egypt and in the land of the Philistines she should call him her "brother." But she obeyed.

Adorning

It is natural for a woman to make herself attractive. If a woman is careless about her appearance there is something

wrong. But this natural desire to appear neat and pleasing can be overdone. Peter warns against it. There is something wrong when women seem to have nothing to occupy their thoughts, nothing to talk about than "of plaiting the hair, and of wearing of gold, or of putting on of apparel." Peter, of course, does not mean to say that women should dress in the drab Quaker style. But he does say that if a woman depends on these outward ornaments to make herself attractive, it is a sure sign that her personality as such is not attractive. Peter exhorts the women to cultivate "the hidden man of the heart" and "a meek and quiet spirit."

Of such inward adorning he says that it "is in the sight of God of great price." When a wife cultivates a Christian spirit of love and friendliness, she not only makes herself attractive to her husband, she pleases God Himself. The outward adornings that Peter mentioned do not last very long. They will have to be done over and over again. But such inner adorning of a meek and quiet spirit will not soon fade away, rather, it will increase as time goes on. Peter uses the expression: "not corruptible," that is, lasting and growing.

Winning the Husband

When the Apostles spread the Gospel throughout the world it frequently happened that women accepted the message while their husbands refused. Naturally it hurt such wives to see their husbands live as unbelievers, perhaps as scoffers. What should they do? Leave their unbelieving husbands? No, said Paul to the Corinthians: "The woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him" (1 Cor. 7, 13). What should she do? Argue to convince him? No, says Peter, but try to win him without words.

How? Peter says that the "conversation," that is the conduct of the wife, is a powerful means for achieving the purpose: "When they behold your chaste conversation coupled with fear." *Chaste* is not to be taken in the narrow sense of sexual purity, but in a wider sense, meaning modest and proper. When the husbands observe, day by day, how fine their

wives conduct themselves after they have become Christians, they will realize that there must be some new life and power in their new religion; and thus their hearts may be opened to the Gospel by the "well doing" of their wives.

Not Afraid

Wives of unbelieving husbands often did not enjoy a pleasant life in their homes. Their husbands threatened and maltreated them because they were Christians. What should they do? Be not afraid, Peter said; but follow the example

of the holy women of old who "trusted in God." Do not give up your faith.

Sarah called Abraham her lord; but on one occasion she resisted him. When Abraham hesitated to expel the "mocking" Ishmael and his mother from his house, Sarah insisted. And the Lord said to Abraham: "In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" (Gen. 21, 12). And Abraham did as the Lord told him.

Submit yourselves as unto the Lord and in the Lord; and be not afraid.

J. P. M.

SMALCALD ARTICLES

410 years ago, February 18, 1537, a document was to be discussed in a public assembly of theologians convened at Smalcald in connection with the Smalcald League. The document had been drawn up by Luther; but the discussion never took place. On that day Luther was taken severely ill with his old painful ailment; he could not attend any meetings, and his articles were sidetracked. Yet they bear the subscription of forty-three theologians, who affixed their names privately, and they were later embodied in the Book of Concord.

The Smalcald Articles deserve close attention by every Lutheran, particularly in our day. Written by Luther, they present the truth in a refreshing, edifying style, especially over against the dangers threatening from the papacy. They are divided into three main parts. The first "treats of the sublime articles concerning the divine majesty." This part is very brief, for "concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary now to treat further of them." — The second part "treats of the articles which refer to the office and work of Jesus Christ, or our redemption." This part presents the chief battle ground, because the Pope by his denial of the very heart of the Gospel proves himself forcefully to be "the very Antichrist." While the first part covers about one-half of a page, the second takes up more than seven and one-half pages. — Then follows the third part, the largest, covering twelve and

one-half pages. Luther introduced it with the paragraph: "Concerning the following articles we may treat with learned and reasonable men, or among ourselves. The Pope and his government do not care much about these. For with them conscience is nothing, but money, glory, honors, power are everything."

General Church Council Called

The Lutherans, from the very beginning, asked for a general council to discuss the differences between themselves and the Papists on the basis of the Scriptures. They were sure of themselves that their teaching rested firmly on the Word of God, and they were anxious to give expression to their faith before the church. The Roman Curia, however, knowing full-well that they on their part were teaching errors contrary to the Scriptures, feared an open discussion and found ways and means for delaying a general meeting again and again. Pope Paul III finally was compelled to yield to the demand of the Lutherans, supported with strong pressure by Emperor Charles V, and on June 4, 1536, issued a bull convoking a council. It was to be held in Mantua, beginning May 8, 1537. In a later bull, concerning reforms to be carried out in Rome and dated September 23, he incidentally declared the purpose of the council to be "the utter extirpation of the poisonous, pestilential Lutheran heresy."

What should the Lutherans do under these circumstances? They, indeed, want-

ed a council; but here in the very bull which called the meeting of a council their doctrine, before they had a hearing, was branded as poisonous heresy. Could they risk to appear at such a council? And if not, how could they decline to attend? Luther, while he was certain that only useless matters would be discussed, but that salutary doctrine concerning saving faith would be condemned unheard, was still personally ready to appear with his "neck and head."

In case the Lutherans declined to attend the council, would they not be charged with hypocrisy: having first clamored for a council they now frustrate it by their absence? In case they were *invited* like all other representatives of the church, they felt they could not decline, but would demand that the proceedings must be conducted properly without partiality. In case they were *cited* "to show reason for their teaching," they would attend. But in case they were cited merely to hear themselves "declared and condemned as public heretics," then matters would be different. Even in case of the milder citation, some grave doubts were expressed, whether by accepting it they would not in fact give recognition to the authority of the Pope.

Elector John Frederick drew up a protest, in which the following passage occurs: "By the acceptance the Lutherans assent to no council other than a general, free, pious, Christian, and impartial one; not to one either which would be subject to and bound by papal prejudices, but to such a synod as will endeavor to bring godly and Christian unity within the Church by choosing pious, earnest, impartial, and unsuspected men for the purpose of investigating the religious controversies and adjudicating them from the Word of God."

Preparing for the Council

As early as August 20, 1536, Luther received orders from the Elector to draw up articles which were to be discussed by the Lutherans, first by a smaller group at Wittenberg, then by a general assembly at Smalcald. For that purpose every member of the Smalcald League was to bring

with him to the convention two or three of his leading theologians.

Dr. Luther was instructed to have his articles ready not later than January 25, 1537, so that there would be time enough for a thorough discussion. Luther complied, and diligently gave himself over to the important work that had been assigned to him. Already on September 3, two weeks after he had received the assignment, he was busy, and Chancellor Brueck reported to the Elector that "Dr. Martin promised to be obedient in every way. It also appears to me that he already has the work well in hand." — The original manuscript, which is still preserved in Heidelberg, shows by the many changes and improvements how painstakingly and faithfully Luther applied himself to his task.

We conclude today with a portion of a "memorandum" of the Elector to Luther, dated December 1, 1536. The Elector was well aware that the Lutheran doctrine would receive no fair hearing at the council, that the verdict of condemnation which the council would be forced by the Pope to adopt had likely been decided already, and would then be followed by ban and interdict; yet he wrote: "It will nevertheless be very necessary for Dr. Martin to prepare his foundation and opinion from the Holy Scriptures, namely, the articles as hitherto taught, preached, and written by him, and which he is determined to adhere to and abide by at the council, as well as upon his departure from this world and before the judgment of Almighty God, and in which we cannot yield without becoming guilty of treason against God; even though property and life, peace or war, are at stake. Such articles, however, as are not necessary, and in which for the sake of Christian love, yet without offense against God and His Word, something might be yielded (though, doubtless, they will be few in number) should in this connection also be indicated separately by said Dr. Martin."

We see how serious the Elector was in this business; and Luther accepted the commission in the same spirit. — Of this a little more in our next number.

J. P. M.

THE MESSAGE OF LENT ACCORDING TO ISAIAH

(Continued from page 50)

the great of the unbelieving world, all who count themselves great in their own wisdom, riches, and power. It is a prophecy of how on Judgment Day they will be silenced with terror by the exalted appearance of the Savior. Then they will no longer be able to deny that through the very humiliation which amazed and perplexed them God's great servant became the one and only Savior of all men and thus also the judge of the quick and the dead.

In the Fulfillment Some of this amazement came into evidence as the Savior's exaltation began upon His triumphantly finished work of redemption. We witness it in the keepers at the Lord's grave, who, when God's shining angel came down to reveal that it was empty, "shook for fear and became as dead men." It gripped the Jewish leaders who could think of nothing better than to bribe these terrified keepers to cover up the fact of Christ's Resurrection with a superficial lie. It made itself felt in the same Jewish leaders when upon Pentecost they had to perceive how the exalted Christ endowed His disciples with the Holy Spirit and wrought physical and spiritual miracles through them.

Let ours ever be the amazement of joyful faith. With believing hearts let us thankfully marvel at the grace and love which moved our Savior to enter into deepest humiliation that he might rise as our perfect victor over sin, death, and hell, and as such return to the Father to prepare a place for us in the glory of heaven. Let us rejoice that, now sitting at the right hand of God, He has drawn us to faith through His Gospel and is guarding and preserving us. With the amazement of expectant faith let us look to the great day when His exaltation as the only Savior of men will be revealed before all and He will summon us to the unceasing amazement of His heavenly bliss.

C. J. L.

Siftings

BY THE EDITOR

Revised Standard Version. In *Christianity Today* which is published from time to time by the Presbyterian and Reformed Publishing Co., in the interest of conservative Presbyterian doctrine, Dr. Oswald T. Allis reviews the *Revised Standard Version*. We might well consider a few of his remarks. "We believe, and we think we have proved, that the *Revised Standard Version* represents a radical departure from the high standard of accuracy in translation which was set by the Authorized Version more than 300 years ago and which the English Revised Version and the American Revised Version felt called upon to maintain. We cannot escape the conclusion that the standard of accuracy represented by the *Revised Standard Version* is quite a different one. Most influential of all in determining the character of the version has been, we believe, the determination of the revisers to establish their right to exercise a freedom in the rendering of Holy Scripture which might be tolerated in dealing with many books of merely human origin, but which is quite incompatible with the divine origin and authority of the Bible. Plenary inspiration, an inspiration which extends to the *words* of Scripture — this is the only inspiration which gives the Bible real authority as the very Word of God — has accuracy of translation as its necessary corollary. The freedom with which the *Revised Standard Version* treats the text of Scripture indicates the low conception of its inspiration entertained by the revisers. . . . It represents a type of translation which would have aroused a storm of protest fifty years ago. Should the *Revised Standard Version* attain to anything like the popularity which its publishers anticipate, this will be indeed an *important event*. It will be a signal triumph for Modern Liberalism." Dr. Allis' comments are thought-provoking!

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General Headquarters for All Protestants. It is reported that plans are being drafted for a huge national Protestant

Church temple, which will cost in excess of twelve million dollars; the building is to be located in Columbus, Ohio, and the body that has formulated the project is the Ohio Council of Churches. The structure is designed to house national offices of all Protestant churches and is to be known as the Temple of Good Will. Originally the intention was to have the headquarters for Ohio Protestantism; but now the attempt is made to receive approval and support from all Protestant organizations in the country. The main purpose, according to Dr. B. F. Lamb, executive secretary of the Ohio Council of Churches, is to furnish office space so that all denominational and interdenominational organizations might be housed under one roof to make it easy for them to co-operate in program building and development, and also to facilitate growth toward unity and Christian spirit of action. That temple, permit us to add, is a tribute to the spirit of the times — *unionism*. A better name might perhaps be Union Temple.

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Names for Lutheran Synods. The *Lutheran Outlook* lists the following Lutheran church bodies: The Lutheran Church of America, The American Lutheran Church, The United Lutheran Church in America, The United Evangelical Lutheran Church, and The Evangelical Lutheran Church. The *Outlook* continues: "Well, who's who among Lutheran's in America after this? Does anybody really know? We doubt it. What shall be done about it? Evidently there is only one thing to do. Let's all get together — now that we have lost all desire to perpetuate our nationalistic distinctions and have repudiated all our foreign labels — into ONE Lutheran Church. And let's call it *The Lutheran Church*, and nothing more. That will simplify a lot of things for everybody." That is by far the most compelling reason for Lutheran *unionism* which we have heard to date!

Catholics and Gambling. A Catholic bishop during a recent anti-gambling campaign in one of the states boldly published a pastoral letter in which he claimed that there was nothing wrong with gambling particularly a friendly game of bingo played under church auspices. The Protestant ministers answered him in this wise: "We regret that Bishop Mussio insists that there is nothing wrong with gambling in and of itself, believing that when he makes such a statement he gives encouragement, particularly to youth, to engage in games of chance. . . . Bingo parties, we know, are not designed primarily for the enjoyment of those who attend them, but primarily, and we believe mercenarily, as a source of revenue for the Roman Catholic churches which sponsor them and for the support of the diocese in which they are held. The fact that they are conducted in a church does not, in our opinion, give them an odor of sanctity." Readers who are acquainted with Catholic methods of raising revenues for the diocese will agree.

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The Lords Prayer in Public Schools. In a letter to the New York City Board of Education, the American Civil Liberties Union has protested against the mass recitation of the Lord's Prayer in the public schools. The Union's committee on academic freedom says the state constitution prohibits use of public funds to support schools in which any denominational tenet or doctrine is taught, and the Lord's Prayer "is certainly denominational according to the common usage of the word and according to dictionary definition." The committee's statement concludes with the assertion that "we are not opposed to religion. We are opposed to introducing it illegally into the public schools." The American Civil Liberties Union is doing the country a service when it holds before the eyes of the American people the basic relationship between church and state set down in our constitution — a complete separation of both. This is the letter and the spirit of our constitution. How long will it last?

OUR LUTHERAN WAY -- THE BIBLE WAY

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

Church Discipline

WHAT would you do if you knew that a bridge had been washed out and you saw a car coming down the road? Wouldn't you try your best to stop the car before it hurtled over the embankment and carried its passengers to destruction? What would you do if you knew that in a certain place the ice was dangerously thin and you saw a skater skating straight for the dangerous spot? Wouldn't you shout at the top of your voice to warn him to turn about lest he be drowned? Good, then what will you do if you see someone heading straight for hell? Will you not do what you can to stop him?

Now we know that those who do not believe in Jesus as their personal Savior are heading straight for hell, for "he that believeth not shall be damned" (Mk. 16, 16). There is only one way to save such people. Jesus tells us what it is when He says, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16, 15). That's the reason for all of our mission work, and preaching, and teaching, and church work.

But it will also happen that those who have been converted by the preaching of the Word—and to be converted means nothing else than to be turned around off the road that leads to hell to the road that leads to heaven—it will happen that those who have been converted, by failing to watch and pray may again get on the wrong track and start heading back for hell. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6, 9, 10). "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not in-

herit the kingdom of God" (Gal. 5, 19-21). Surely these quotations from God's Word make it plain enough that people who profess to be Christians, but slip into such sins and justify them or continue in them are back on the road that leads to hell. And you know that they are! Now, what are you going to do about it?

The First Step

Will you do any less than you would have done in the case of the car heading for a washed-out bridge or the skater heading for thin ice and certain drowning? Will you not open your mouth and warn him? Jesus wants you to do just that. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Mt. 18, 15). It's that simple! Talk to him, warn him, and lo! if he takes to heart what you say and repents of his sin, you have gained him, you have saved his soul from hell.

"Ah, but," you object, "it isn't that simple. Why, he may become angry at me and have it in for me. I may get into trouble." That's not the question. You know what you would do in the case of a car rushing to destruction, or of a skater moving toward death in icy waters. You would do what you could to prevent destruction in such cases. But going to hell is worse. Don't you love you fellow human being enough to do for him what you can to save him from going to hell? Don't you love your Savior—and think of what it cost Him to save you from hell, think of His bitter pain upon the cross—don't you love your Savior enough to do what He tells you to do for a sinner to keep him from going to hell?

The Second Step

Good, you have talked to a sinner, but are denied the joy of having him come to his senses and turn about from the road which is taking him to hell. Are you going to shrug your shoulders now and say, "I've done all that I could do?" You haven't. "But if he will not hear thee, then take with thee one or two more, that

in the mouth of two or three witnesses every word may be established. And if he neglect to hear them—" (Mt. 18, 16, 17). So there's another step which you can take. You take witnesses with you. Being fellow Christians they too will try to help you win the sinning brother. We hope that they may be able to add something to what you have said and help him to change his mind. If not, you have witnesses to establish both the fact that you admonished your brother and that he would not repent.

The Third Step

Why witnesses? "If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican" (Mt. 18, 17). So there's a third, and final, step, for love goes all the way. You bring the matter before the church, which, under our conditions, means a meeting of the congregation as it is represented by its voting members. You have witnesses to bear you out as you present the case. The church through its members tries to add the weight of its persuasion to what you have already said. Perhaps the solemn concern shown by so many brethren will rouse the sinner from his sinful stupor. If not, only one course remains: you in company with your fellow believers declare to the sinner, to the church, and to the world, that he is no longer to be considered a Christian but an impenitent sinner, without forgiveness, doomed to hell. And the Lord will back you up, for He says: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven" (Mt. 18, 18).

Why All This?

But isn't that harsh, to shut someone out of heaven? Who has done it? He, by his sin, or rather by his impenitence. You're only being honest with him and establishing a fact. Having had previous instruction in God's Word also in regard to this matter of excommunication he knows where he stands. The Lord often has a way of making the weight of this knowledge press heavily upon him. And what your words had failed to accomplish may still be accomplished by your excommunication and the Lord's subsequent judgments. Terror may seize his heart, and he may still come back to you to be released

from the sentence which has been laid upon him. And oh, how happy you will be to share the angels' joy over one sinner that repents; how happy you will be to assure him who penitently seeks the Savior's pardon spoken through you that all is forgiven. And again your Lord will back you up, for He says: "Whatsoever ye shall loose on earth shall be loosed in heaven" (Mt. 18, 18). Such an outcome is worth working for, both to satisfy the demands of your own Christian love and the will of your Savior.

In the meantime, while he's out, your action followed by that of the congregation has served as a solemn warning to the rest of your brethren — and to you — that Christians can't toy with sin. And the

world will notice that we mean what we say, and will wonder why it is that some who have committed a sin are allowed to remain in the church while others are put out, and will be led to find out something about repentance and faith and begin to learn of the way that leads to life. And if the worst comes to pass and the sinner dies in his sin, your pastor won't be obliged to grant a Christian burial to the man because he was still a member of his church, although you know that there is no basis in his case for the hope which we express when we grant a Christian burial. Oh yes, much good results when we follow our Lutheran way, the Bible way, in church discipline.

EXECUTIVE SECRETARY'S COLUMN

MISSIONARY Wm. Schweppe, who was granted a furlough after an absence from his family for more than two years, left Nigeria, Africa, on August 29. He arrived in the United States on October 9 and was reunited with his beloved ones in Dale, Wisconsin the next day.

On October 22 the Executive Board gave Pastor Schweppe an official welcome during its regular session. The entire afternoon was devoted to our African mission. Our missionary reported in an interesting manner on the present status of our field which now has been divided into four districts. He explained the building operations and the various delays encountered due to unseasonable weather. Our mission expansion program was emphasized. Missionaries are going into new fields and are preaching the Gospel with power.

Pastor Schweppe declared that it was most important to retain a native ministry. He outlined his plan as follows: Select the best qualified interpreters and develop them into evangelists and ultimately pastors. In the course of years we would have a sufficient number of native pastors who could carry on our work in Africa most effectively. Pastor Schweppe furthermore called attention to the lack of qualified teachers due to the rapid expansion of our work. Efforts must be made by each missionary to personally train a number of teachers. We have an

open door in Africa. Other Protestant missions working in Nigeria have become virtually "spiritually bankrupt." As a result we have requests from many churches to take them over. It is to be regretted that we cannot serve all who come to us.

Our missionary touched on many other matters of interest. Some time after Christmas we shall arrange a speaking tour for him and then he shall be in a position to bring news items on our African missions to our Christians here at home. Our office in St. Louis will have charge of his speaking-appointments. The Board is desirous and anxious to plan a lecture tour which will not overtax the strength of our missionary. Instead of holding meetings nightly in one community, we shall strive to combine these meetings and have one large gathering at some centrally located church or hall.

An interesting letter from Africa was personally delivered to the Board by Missionary Schweppe. It may be of interest to our readers to quote a few lines from this letter:

"We the Headmen of IBESIKPO Lutheran Churches on behalf of ourselves and others take this opportunity to thank you for all the pastors you sent us. The Lord of the harvest in His mercy blessed the work of his servants.

"We met with the Rev. Wm. H. Schweppe, who is coming home on

leave. He as our father, a middle man between the young Lutheran Church of Nigeria and the Mother Church in America, realized our great need for a hospital.

"We have to thank you again for all the spiritual blessings we are receiving ever since the Lutheran Church came to us."

* * * *

On October 23 we were notified by cablegram that our missionaries had arrived safely in Africa. The following constitute the group which left the homeland the latter part of October: Miss Quinta Oelschlaeger, Rev. and Mrs. Paul G. Anderson, Rev. and Mrs. George F. Baer, and Rev. Harold Buls. God be praised for having granted our missionaries a safe journey.

* * * *

On September 29, another mission church was dedicated to the service of the Triune God, viz., St. Michael Lutheran Church, located in South Kinloch, Missouri. The Rev. Howard R. Kunkle is the acting pastor of the congregation. May the Lord abide with this church with His grace, His Word, His protection and His blessing!

* * * *

St. Philip's Church, the Rev. Andrew Schulze, pastor, is engaged in the calling of an assistant pastor.

* * * *

Pastor Walter Fehrmann, pastor of Immanuel Lutheran Church, Cincinnati, Ohio, reports much progress in his work. He writes: "Our September attendance bids fair to be the highest yet."

* * * *

The Missionary Board has decided to call a pastor for the Louisville, Kentucky, area. The Federation of Lutheran Churches of Louisville and vicinity will pay one-third of the pastor's salary.

* * * *

Pastor Edgar Robinson, at present doing special work at Valparaiso University, has accepted the call to Good Shepherd Congregation at Gary, Indiana. He will begin his active ministry in Gary on Feb-

ruary 1, 1947. Pastor Louis A. Kaufmann, institutional missionary in Gary, has faithfully served this congregation from the very beginning of its existence. He will continue to be in charge until the new pastor assumes his ministerial obligations.

* * * *

Pastor H. J. Lehman of Oak Hill, Alabama, has been called to the pastorate of St. Matthew's Church, Baltimore. At this writing we do not know what action Pastor Lehman has taken with regard to this call. May his decision redound to the best interest of the Church!

* * * *

An interesting letter was received from the Pastoral Conference of Philadelphia, in which the pastors encouraged "expanded effort in Colored Mission work in the Philadelphia area, promising "to make the financial wants and needs of the mission known in the various congregations and to continue their support as in the past." The

conference recommended a study of the Philadelphia area in conjunction with Mission Boards of the Eastern and English Districts and especially our St. Philip's congregation.

The Rev. A. Dominick of Salma, Alabama, is prayerfully considering a call into the Mobile-Pensacola area. May God grant him a rich measure of His grace in the contemplation on this important matter.

* * * *

Superintendent Walter E. Ellwanger reports an enrollment of seventy students in our Alabama Lutheran Academy. One hundred children are enrolled in grades one to seven.

The original site of the Alabama Lutheran Academy was recently sold. The Board resolved that the money realized from the sale of this property be held by our treasurer for the Alabama Academy Building Fund.

KARL KURTH.

GOD, BLESS THAT MISSIONARY!

"**E**TUBOM, Joseph Eka Ete sent word that he wants to see you."

"Who is he and what does he want?" I asked, grumbling because again my preparation of an Efik sermon was interrupted.

"He is dying." That gave me no choice.

Joseph Eke Ete was a "big man" in the village council, because he was the head of a large "ekpuk." (An "ekpuk" is a joint-family, to which all the descendants of the founder, who lived generations ago, belong; it is a unit of native government and cooperative activity.) He had become a communicant member of the Lutheran Church during the ministry of Dr. Nau. The pull of heathenism, however, had been very strong, tempting him to rejoin several secret societies, to marry several more wives and to purchase some powerful jujus, especially three bottles of mbiam, upon which the heathen take their oaths. Joseph was a "big man" — with a guilty conscience!

I found the dying man lying on a mat near a small fire; he was only skin, skeleton and conscience. He quickly confessed his sin of polygamy; this was simple, for now he had only one wife, the others having died or deserted him.

His bottle of mbiam he gave to me. His other jujus I could destroy. But he still hoped to enter heaven because he had obeyed God's Ten Commandments.

The only words I dared speak were Law, explaining God's holy will and man's disobedience and applying these truths to his conscience. The Word took effect, the Holy Spirit humbling this "big man." But just at that moment his body required attention, so I paused and walked away. Several minutes later his sons reported, "Father is dead."

My heart sank! Joseph died, having heard only Law, without one word of Gospel! I rejoiced, I assure you, when he regained consciousness after his faint. Without delay I now taught also the Gospel, again reminding him of his sin and then showing him the fullness of the Lord's forgiving love. The merciful Holy Spirit prompted him to make a confession of his sin and of his faith and hope in Christ. I could tell him, "The Lord hath also put away thy sins."

Joseph's last words three hours later were, "God, bless that missionary."

* * * *

The next day the dying convert's prayer was answered. By means of the funeral sermon the Holy Spirit brought another old heathen, Asuquo Ude Ekong, to a decision to take instruction for Baptism. God, bless all our missionaries!

CARL RUSCH.

MAN'S GREATEST MISTAKE

BY PASTOR CARL BUENGER, KENOSHA, WISCONSIN

MORTAL man is not perfect. He often makes mistakes. Some mistakes are easily corrected. Others bring most terrible consequences. They often entail great losses: losses of friends and fortune, losses of health and happiness, losses of life and limb. But the greatest mistake man makes is when he thinks he is rich in the things of this world but loses his soul. This is the greatest mistake of all and brings most terrible consequences.

Jesus teaches us in the parable of the rich man whose ground had brought forth

plentifully, but who made the greatest mistake and lost his soul.

Jesus tells us in this parable there was a rich man whose ground had brought plentifully. This rich man thought within himself, saying: "What shall I do, because I have no room where to bestow my goods?" His thoughts were all about himself and about his welfare and happiness with the things of this world. Upon this he was intent. These he wanted to secure. And this he said: "This will I do, I will pull down my barns, and build greater, and there I will bestow all my

fortune, my fruits and my goods. And I will say to my soul: Soul thou hast much goods laid up for many years, take thine ease, eat, drink and be merry."

How many people today are making this same mistake. They live for this world only, their thoughts are only about their earthly welfare and happiness, eating, drinking and being merry. This is the mind of the children of this world. But oh, what a sad and terrible mistake this is!

Jesus now tells us what God has to say to this man. "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" This man did not think of God. He had forgotten all about Him, Him, who is the Giver of all good gifts, he had left out. God is the author and creator of life and happiness. He has given man not only a body, but also a soul. It is He who will demand from us our soul, to give an account of how we have provided for our soul's welfare and how we have secured eternal happiness for us. God gave His only begotten Son to die for our sins. He gave His all that we might inherit eternal life as the greatest and best gift of all. This God promises to every one who believeth on His Son Jesus Christ as his only Savior and Redeemer. And this was the rich man's greatest mistake. He had also forgotten that God had made him a steward of the goods of this world to use, not only for his own welfare and happiness, but also to recognize his responsibility toward God and give thanks to the Lord by bringing sacrifices for Him and for His Church. God also wants us not to forget the fellow man in need, the poor widow and the orphans, but to use these gifts of God to share with our fellowman and promote his happiness and well being. Above all things we are to provide for our soul's welfare in eternity by the means which God has given us, His blessed Gospel and Sacrament.

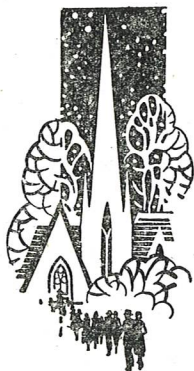
We should not build for this time but for eternity. The Lord Jesus concludes our parable with these words: "So is he that layeth up treasures for himself, and is not rich toward God." God preserve and keep us that we make not the greatest mistake of our life: to lose our soul.

ANNIVERSARIES

GRACE EV. LUTHERAN CHURCH

Nelson, Wisconsin

Grace Evangelical Lutheran Church of Nelson, Wisconsin, the Rev. F. A. Naumann, pastor, observed the fiftieth anniversary of the present church building in



two services, with the Rev. J. Bradtke of Arlington, Minnesota, and the Rev. Theo. J. Mueller, La Crosse, Wisconsin, member of the district mission board, as guest speakers.

The early history of the congregation is incomplete, but it is known that the congregation was established by itinerant pastors from nearby cities, who conducted services for a nucleus of Lutherans in local homes. The earliest established date is the purchase of the present church building from "The People's Church of Nelson" on November 23, 1896. After the purchase of the building the congregation was served by pastors from neighboring congregations of Cochrane, Cream, Fountain City, and Alma.

In 1905, together with the larger congregation at Alma, Nelson called a pastor. The Rev. E. Kielgas was the first regularly called pastor of the congregation. Pastor A. Schultz, now of North Milwaukee, succeeded him. Then followed Pastor G. Bradtke, now of Iron Ridge, Wisconsin. During the pastorate of the Rev. E. Ablemann, the pastor and the Alma congregation left the Wisconsin Synod, affiliating with the American Lutheran Church. In the course of time the Nelson group, desiring to remain with the Wisconsin Synod, applied to the mission board for a pastor. In 1943 the present pastor, the Rev. F. A. Naumann, was called as missionary to Nelson, and vicinity.

The promise of the Lord, "My Word Shall Not Return Unto Me Void" has been richly fulfilled. By the grace of God the congregation has doubled in size in the past three years and has made

plans to erect a new church. In the last three years thirty-four adults and thirteen children have been confirmed, and ten adults and eleven children are in the current confirmation classes. Thirty-seven adults and children have been baptized. The congregation numbers one hundred and sixty-two souls, one hundred and thirty-three communicant members, twenty-five voting members.

A. L. MENNICKE.

DIAMOND JUBILEE OF A CONGREGATION AND FOFTIETH ANNIVERSARY OF ITS PASTOR ZION OF EITZEN, MINNESOTA

The words of the psalmist; "Bless the Lord, O my soul, and forget not all his benefits," express the fitting attitude of any congregation which has been permitted seventy-five years of Grace and of a pastor who has been privileged to serve in the ministry for forty years. This was felt and stated by the members, friends, and the pastor of Zion Congregation of Eitzen, Minnesota, on October 27, a special day of celebration.

In three festival services guest speakers carried out appropriate themes for the occasion. The speaker at the German morning service was Pastor Wm. Keturak of Sun Prairie, Wisconsin, a son of a former pastor of the congregation. Pastor G. J. Ehlert, a son of the present pastor of Zion, preached the sermon in the English morning service. During the first part of the English afternoon service Prof. E. M. Schroeder of Northwestern College at Watertown, a son of the congregation, once more directed attention to the praise and thanksgiving belonging to the Lord for remembering His children during seventy-five years. In the second part of this service Pastor Theo. Mueller of La Crosse, a member of the local conference, dwelt particularly on the office of the ministry in reference to the fortieth anniversary of the local pastor's ministry. In his response at the conclusion of the service the Jubilarian, Pastor F. Ehlert, thanked His Lord, called some experiences in the ministry to remembrance, and expressed his gratitude toward all who

had taken a part in the festivities. Both in the morning and in the afternoon the choir of St. John's of Caledonia, directed by Pastor Karl Gurgel, was present and added much to the services with their fitting and well-rendered choir selections.

A brief history of the congregation at Eitzen, Minnesota, should be of interest in that it again shows how God establishes Himself where pastor and people abide in His word. There sacrifices are made which from a human point of view seem foolish, but it is thus that the kingdom of God is built.

About eighty years ago, 1865-1866, Pastor Ebert organized a congregation just west of Eitzen in the community known as Portland Prairie, Houston County. He was succeeded after a short time by Pastor Fredrich Seifert, installed in May, 1868. The pastor and the congregation were both members of the Minnesota Synod. There were now three years of quiet and faithful service. In the spring of 1871 the president of the district was called in for a visitation as to doctrine. A small number of Lutherans with their pastor were advised to have services in a school at Wilmington, also west of Eitzen. This was done until the fall of 1871, when a combination church and parsonage was built in the village of Eitzen on the site of the present church property. The year 1871 marks the beginning of Zion Congregation at Eitzen.

During the seventy-five years which followed the experiences of Zion congregation were much like those of the average congregation. Various pastors served the congregation; new members were gained; some moved to other communities. Pastor Seifert left in the year 1873 and a vacancy ensued until 1875. In July of that year Pastor Chr. Boettcher accepted a call to the congregation. The three trustees who signed the pastor's call, several lady members, and a few young people made up the congregation. Pastor Boettcher served the congregation three years and four months.

As the ministry continued at Eitzen, Zion gradually grew. When Pastor C. Gutknecht accepted the call to Eitzen in 1878 the president of the Synod, Pastor Kuhn, told him: "You have a call to the smallest but the best congregation in Synod." He served until 1882, when he

was succeeded by Pastor L. Junker. While Pastor J. Gehm served the congregation, 1898-1901, a new church and parsonage were built. At that time the number of voting members had increased to twenty. Pastor M. Ketuarakat was installed in 1901, the year of the congregation's thirtieth anniversary. In 1903 an older man, Pastor M. H. Quehl, was called from Minneapolis. He resigned in 1908, having celebrated the fiftieth anniversary of his ministry during his pastorate at Eitzen. When his successor, Pastor Paul Lorenz, was called there were seventeen voters and about twenty families in the congregation. During the fifteen years of his pastorate the congregation enjoyed considerable growth in membership and was transferred from the Minnesota District to the West Wisconsin District. My father, Pastor Ehlert, came to Eitzen in April, 1924, and has served the congregation since that time. At present Zion Congregation numbers thirty-five voters, 124 communicants, and 156 souls.

May the Lord bless Zion Congregation also in the future with Word and Sacrament, keep its members in His truth, and strengthen also its pastor during the further years which He may be pleased to grant him in the ministry.

G. J. EHLERT.

MEMORIAL ORGAN DEDICATION

On the Twenty-second Sunday after Trinity, November 17, 1946, St. Peter's Evangelical Lutheran Church, Balaton, Minnesota, was privileged to dedicate, in the forenoon service, its new pipe organ to the service of the Triune God. Prof. Martin Albrecht, Dr. Martin Luther College, New Ulm, delivered an appropriate sermon on the basis of Ps. 150, and the pastor of the congregation, the Rev. H. C. Sprenger, officiated at the dedicatory ceremony, according to the order of the Church.

In the afternoon at 2:30, an organ recital was given by Prof. Albrecht. He rendered several classical numbers, including "Whatever God Ordains Is Good," by A. Guilment; "O Sacred Head Now Wounded," by J. S. Bach; "Aria From Elijah," by F. Mendelssohn, and "Andante," by Fr. Reuter. The Prelude

was "Fest Hymnus," by C. Piutti, and the Postlude, "A Mighty Fortress Is Our God," by R. Linnarz.

Neighboring congregations were represented by their pastors and a number of members, helping St. Peter's Church in its dedication celebration. The good women of the congregation served dinner and lunch at the proper time to all the guests present.

The pipe organ, a Wicks type installed by E. Vogelwohl, is a memorial organ given by St. Peter's Church, "in grateful acknowledgment for God's gracious protection of its members in the armed services of their country during the past year."

May the Lord grant the congregation grace to use the instrument to the honor of His most holy name and to the edification of His believers.

DR. PAUL W. SPAUDE.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. August Petsch, members of St. John's Ev. Lutheran Congregation at Woodland, Wisconsin, were privileged by God's grace to observe the fiftieth anniversary of their marriage on November 26, 1946. A brief service was conducted in the home of the jubilarians by the undersigned.

May God continue to bestow His grace upon them in the evening of their life.

HANS A. SCHULTZ.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Miller, Fritz H., in the First Ev. Lutheran Congregation, La Crosse, Wisconsin, by Walter A. Schumann, assisted by Roland Gurgel, second Sunday after Epiphany, January 19, 1947.

Grummert, Donald, in Grace Church, Geneva, Nebraska, by R. H. Roth, assisted by A. Habben and M. F. Weishan, second Sunday after Epiphany, January 19, 1947.

Goede, Ralph A., in Redeemer Church, Wabasha, Minnesota, and in Our Savior Church, Kellogg, Minnesota, by Karl A. Nolting; assisted by Theo. H. Albrecht, G. P. Radtke, and G. A. Maas; third Sunday after Epiphany, January 26, 1947.

Hahnke, Lloyd, in St. John's Church, Platteville, Colorado, by R. H. Vollmers, fourth Sunday in Advent, December 22, 1946.

Otterstatter, E. J., in Trinity Church, Carson, North Dakota, by H. Ellwein, first Sunday after Epiphany, January 12, 1947.

Otterstatter, E. J., in St. John Church, Paradise, North Dakota, by H. Ellwein, second Sunday after Epiphany, January 19, 1947.

Schultz, Hans A., in Zion Lutheran Church, Chesaning, and in Christ Lutheran Church, Brady Township, Michigan, by Armin H. Schultz, Prof. O. Hoenecke, K. Vertz, and A. Schwerin assisted; second Sunday after Epiphany, January 19, 1947.

CHANGES OF ADDRESS

Pastors:

Schumann, Walter A., 819 Harvey Avenue, Wauertown, Wisconsin.
 Hahnke, Lloyd, Platteville, Colorado.
 Otterstatter, E. J., Flasher, North Dakota.
 Schultz, Hans A., 231 Commercial Street, Chesaning, Michigan.

A memorial wreath of \$2.00 has been sent in to Synod for missions in honor of Mrs. Dessie Purviance, by Mr. and Mrs. John Mahrt of Burke, South Dakota.

DELTON J. TILLS, Pastor.

Eighteen sermons make up this volume of sermons for the Lententide. There is a sermon for each Sunday preceding and during Lent, a sermon for each day in Holy Week, one for Easter and one sermon on the Seven Words on the cross.

These sermons offer food for thought to the preacher. They must, however, be used in the way they are intended to be used, as an aid to study.

W. J. S.

MEMORIAL WREATH

Mrs. Carl Mittelsteadt of La Crosse, Wisconsin, gave a memorial wreath of \$5.00 to the Dr. Martin Luther College Music Department in memory of the late Mrs. Herman Dorow, Wayne, Michigan.

Mrs. Herman Dorow was the mother of our student, Evelyn Dorow, of the Third Norman Class.

We herewith express our heartiest thanks to Mrs. Mittelsteadt.

EMIL D. BACKER,
 Music Department.

MISSION FESTIVAL

Fourteenth Sunday after Trinity

St. Paul's Church, Neosho, Wisconsin.
 Offering: \$259.62. A. G. Dornfeld, pastor.

Fifteenth Sunday after Trinity

Grace Church, South St. Paul, Minnesota.
 Offering: \$267.31. W. Schaller, pastor.

BOOK REVIEW

Christ or Confusion, edited by H. Torrey Walker, Print: Muhlenberg Press, Philadelphia, Pennsylvania. Pages: 171. Price: \$2.00.

Veterans' Organizations Examined in the Light of Scriptures. Published by a committee of the Ev. Lutheran Joint Synod of Wisconsin and Other States. Pages: 23. Price: 10c; 96c per dozen. Northwestern Publishing House, Milwaukee, Wisconsin.

This is the pamphlet that many have been waiting and asking for. The little book contains full information on all Veterans' organizations. This book will answer the need of the pastors.

W. J. S.

PACIFIC NORTHWEST DISTRICT
 July 1, 1946 to December 31, 1946

Reverend	Budgetary	Non-Budgetary	Totals
Adascheck, T. R., Yakima, Washington	\$ 935.10	\$ 156.00	\$ 1,091.10
Amacher, W. P., S. Cle. Elum., Washington	64.06		64.06
Eberhart, A. G., Ellensburg, Washington	204.56	19.00	223.56
Frey, Geo., Clarkston, Washington	405.05	36.55	439.60
Grams, L., Tacoma, Washington	123.77		123.77
Kirst, E. F., Leavenworth, Washington	147.30		147.30
Lueckel, Wm., Portland, Oregon	192.16		192.16
Stern, F. E., Seattle, Washington	96.49		96.49
Stern, T. F., Omak, Washington	427.61	\$7.41	515.02
Sydow, Arthur, Tacoma, Washington	449.55	5.00	454.55
Sydow, Gil., Rainier, Washington	76.05	146.00	222.05
Tiefel, F., Withrow, Washington	212.75		212.75
Waldschmidt, R., Zillah, Washington	117.25		117.25
Zimmermann, E., Snoqualmie, Washington	240.00		240.00
	\$ 3,689.70	\$ 449.96	\$ 4,139.66

General Administration	\$ 419.61		
General Education	277.75		
Theological Seminary	17.74		
Northwestern College	20.00		
Dr. Martin Luther College	15.00		
Northwestern Lutheran Academy	5.00		
Home for the Aged	97.10		
Spiritual Welfare Commission	49.60		
Missions General	2,574.13		
Indian Missions	8.00		
Negro Missions	11.77		
Home Missions	169.00		
Poland Missions	25.00		
Church Extension Fund		380.55	
European Relief		64.41	
Deaconess Home		5.00	
	\$ 3,689.70	\$ 449.96	\$ 4,139.66

Ray Liebholz, Yakima, Wash.	Mr. and Mrs. G. Ehlers and Family	2.00
Mrs. M. Dahlke, Yakima, Wash.	Mrs. G. Fuerst	2.00
Mrs. M. Dahlke, Yakima, Wash.	Mr. and Mrs. F. Groth	3.00
Mrs. M. Dahlke, Yakima, Wash.	Ladies' Aid	5.00
Mrs. M. Dahlke, Yakima, Wash.	Mrs. F. Buth	1.00
Mrs. M. Dahlke, Yakima, Wash.	Rev. and Mrs. L. Krug	1.00
Mrs. M. Dahlke, Yakima, Wash.	Mrs. Dora Peto	2.00
Mrs. M. Dahlke, Yakima, Wash.	Hulda Adascheck	5.00
Mrs. M. Dahlke, Yakima, Wash.	Erna Adascheck	5.00
Mrs. M. Dahlke, Yakima, Wash.	Mr. and Mrs. S. Brockelman	5.00
Mrs. M. Dahlke, Yakima, Wash.	Mr. and Mrs. Ed. Piske	5.00
Mrs. M. Dahlke, Yakima, Wash.	Althea Kirst	5.00
Mrs. M. Dahlke, Yakima, Wash.	Mrs. Geo. Ehlers, Sr.	2.00
Mrs. M. Dahlke, Yakima, Wash.	Mr. and Mrs. E. Luepke and Family	5.00
Mrs. M. Dahlke, Yakima, Wash.	Mr. and Mrs. G. Ehlers, Jr., and Fam.	5.00
Mrs. M. Dahlke, Yakima, Wash.	Mr. and Mrs. F. Suchow	3.00
Mrs. M. Dahlke, Yakima, Wash.	R. Sollberg Family and Anna Soll	5.00
Mrs. M. Dahlke, Yakima, Wash.	Mrs. A. Olson and Mrs. J. Oldershaw	5.00
Mrs. A. G. Wacker, Seattle, Wash.	Rev. and Mrs. F. E. Stern	2.00
Mrs. B. Krueger, Portland, Ore.	Ladies' Aid	3.00
J. A. Duchow, Omak, Wash.	Mr. and Mrs. C. Precht	1.00
J. A. Duchow, Omak, Wash.	Mr. and Mrs. H. Stalder, Jr.	2.00
J. A. Duchow, Omak, Wash.	Mr. and Mrs. H. Stalder, Sr.	1.00
J. A. Duchow, Omak, Wash.	Mr. and Mrs. E. Wildermuth	1.00
J. A. Duchow, Omak, Wash.	Mr. and Mrs. W. Hahn	.50
J. A. Duchow, Omak, Wash.	Mrs. C. E. Johnson	.50
J. A. Duchow, Omak, Wash.	Mr. and Mrs. E. Puffert	3.00
J. A. Duchow, Omak, Wash.	Mr. and Mrs. D. Jaquish	2.00
J. A. Duchow, Omak, Wash.	Mr. and Mrs. H. Fenske	1.00
J. A. Duchow, Omak, Wash.	Mrs. Welter, Sr.	.50
J. A. Duchow, Omak, Wash.	Miss Dora Schutt	.50
J. A. Duchow, Omak, Wash.	Rev. and Mrs. T. F. Stern	1.00
L. Duwayne Haack, Omak, Wash.	Mr. and Mrs. H. Fenske	2.00
James Bogart, Yakima, Wash.	Erna Adascheck	2.00
Richard Arndt, Yakima, Wash.	Althea Kirst	2.50
Caroline Hoeger, Yakima, Wash.	Gustave Kalberer	5.00
Prof. A. Pieper, Wauwatosa, Wis.	Rev. T. R. Adascheck	10.00

HENRY KARG, District Treasurer.

MEMORIAL WREATHS

In Memory of	Contributed by	Amount
Norman Solberg, Yakima, Wash.	Rev. and Mrs. G. Sydow	\$ 1.00
Mrs. T. Williams, Omak, Wash.	Mr. T. Williams	5.00
Mrs. T. Williams, Omak, Wash.	Ladies' Aid	5.00
Mrs. M. Leverenz, Tacoma, Wash.		3.00
Mr. Jacob Monk, Withrow, Wash.	Ladies' Aid and Friends	21.58
Gordon Smith, Omak, Wash.	Mrs. Clara Smith	5.00
Geo. Ehlers, Sr., Yakima, Wash.	R. Sollberg Family and Anna Soll	5.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Karl Meyer and Irwin	2.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. John Toop	2.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Fred Suchow	5.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Fred Groth	3.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Andrew Dahlke	2.00
Geo. Ehlers, Sr., Yakima, Wash.	Mrs. G. Fuerst	2.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Robt. Rosen	3.00
Geo. Ehlers, Sr., Yakima, Wash.	Rev. and Mrs. L. Krug	1.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Louis Krug	2.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. S. Brockelman	5.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. John Ewald and Fam.	5.00
Geo. Ehlers, Sr., Yakima, Wash.	Erna Adascheck	2.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Gerhard Guenther and Billy	2.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. E. Luepke and Family	5.00
Geo. Ehlers, Sr., Yakima, Wash.	Mr. and Mrs. Guenther and Douglas	3.00
Prof. A. Sauer, Saginaw, Mich.	Rev. F. E. Stern	2.00
Prof. A. Sauer, Saginaw, Mich.	Rev. Geo. Frey	5.00
Past, Ph. H. Koehler, Milwaukee	Rev. F. E. Stern	2.00
Mrs. A. Knauer, Yakima, Wash.	Mr. and Mrs. S. Brockelman	5.00
Mrs. A. Knauer, Yakima, Wash.	Mr. and Mrs. G. Ehlers and Family	5.00
Mrs. A. Knauer, Yakima, Wash.	R. Sollberg Family and Anna Soll	3.00
Mrs. A. Knauer, Yakima, Wash.	Mr. and Mrs. F. Suchow	2.50
Mrs. A. Knauer, Yakima, Wash.	Erna Adascheck	2.00
Mrs. Dora Rath, Yakima, Wash.	Mr. and Mrs. Karl Meyer and Irwin	2.00
Mrs. Dora Rath, Yakima, Wash.	Mr. and Mrs. F. Suchow	2.00
Mrs. Dora Rath, Yakima, Wash.	Mr. and Mrs. S. Brockelman	5.00
Ray Liebholz, Yakima, Wash.	Mr. and Mrs. F. Suchow	2.50

WESTERN WISCONSIN DISTRICT

October, November, December, 1946

Reverend	Budgetary
H. F. Backer, Chaseburg	\$ 900.00
H. F. Backer, Town Hamburg	550.00
J. C. Bast, St. Charles, Minnesota	332.52
J. C. Bast, McMillan	48.35
Wm. Baumann, Neillsville	1,465.04
Wm. Baumann, Hay Creek	148.35
H. E. Bentrup, Wilson	614.67
H. E. Bentrup, Ridgeway	47.59
Arthur Berg, Sparta	499.76
Alvin Berg, Madison	55.90
C. E. Berg, Ridgeville	131.65
R. C. Biesmann, Hurley	169.31
L. M. Bleichwehl, Washington, Iowa	70.58
T. P. Bradtke, Marshfield	403.08
E. A. Breiling, Randolph	368.48
W. A. Eggert, Watertown	2,063.21
F. F. Ehler, Eitzen	245.00
Otto Engel, Stoddard	418.81
Otto Engel, Bad Axe Valley	121.04
Gerhard Fischer, Mosquito Hill	122.50
Gerhard Fischer, Savanna, Illinois	350.00
Theodore Frey, Town Trenton	233.93
G. H. Geiger, Shennington	19.55
G. H. Geiger, Town Lincoln	201.28
G. H. Geiger, Town Knapp	29.21
Henry Geiger, Leeds	886.08
G. Gerth, Merrimac	10.00
G. Gerth, Caledonia	10.00
G. Gerth, Greenfield	30.00
Henry Gieschen, Fort Atkinson	2,576.87
M. Glaeser, Wonewoc	418.04
W. E. Gutzke, La Crosse	200.00
A. Hanke, Town Norton	262.00
John Henning, Wausau	100.03

R. C. Hillemann, Norwalk	199.82
R. C. Hillemann, Wilton	81.12
O. E. Hoffmann, Rib Lake	145.50
O. E. Hoffmann, Town Greenwood	63.25
R. Jungkuntz, Fort Atkinson	105.54
H. Kesting, Pickwick	170.95
H. Kesting, Minnesota City	101.17
Wm. Keturakat, Sun Prairie	174.55
J. P. Kionka, Rewey	35.88
L. C. Kirst, Beaver Dam	1,791.07
R. J. Koch, Eagleton	228.94
L. J. Koenig, Wausau	307.54
W. J. Koepsell, Goodrich	87.90
E. E. Kolander, Marathon	353.00
R. P. Korn, Lewiston	515.29
G. O. Krause, Stetsonville	25.00
H. Kuckhahn, Lime Ridge	49.11
O. P. Kuehl, Indian Creek	226.58
O. P. Kuehl, Hustler	183.50
O. Kuhlow, Jefferson	3,252.00
M. Kujath, Brodhead	199.42
C. F. Kurzweg, Cream	791.17
C. F. Kurzweg, Cochrane	149.94
C. C. Kuske, Green Valley	93.96
C. C. Kuske, Rozellville	110.50
C. C. Kuske, March Rapids	34.79
L. Lambert, Rice Lake	76.05
K. Lederer, Marshall	191.30
P. Lehmann, Ableman	545.17
O. Lemke, Town Rib Falls	212.00
O. Lemke, Rib Falls	87.00
M. F. Liesener, Oak Grove	368.93
M. F. Liesener, Town Maine	347.00
W. C. Limpert, Altura, Minnesota	42.99
E. A. Mahnke, Viroqua	23.50
T. H. Mahnke, Auburn	55.00
T. H. Mahnke, Bloomer	568.73
G. C. Marquardt, Ringle	143.01
G. C. Marquardt, Schofield	405.18
A. L. Mennicke, Winona	1,226.03
F. H. Miller, Platteville	96.50
J. Mittelstaedt, Bruce	92.62
J. Mittelstaedt, Menomonie	631.76
R. W. Mueller, Medford	958.87
T. J. Mueller, La Crosse	759.37
F. A. Naumann, Nelson	47.82
H. W. Neubauer, Whitehall	40.05
H. W. Neubauer, Arcadia	26.70
G. E. Neumann, Veefkind	13.85
A. Nicolaus, Helenville	503.01
H. C. Nitz, Waterloo	2,417.39
H. Nommensen, Fountain City	589.53
M. J. Nommensen, Juneau	847.46
Wm. Nommensen, Columbus	386.75
Wm. Nommensen, Tomahawk	171.51
E. J. Otterstatter, Tripoli	163.14
A. W. Paap, Johnson Creek	163.14
O. A. Pagels, Ixonia	345.67
H. A. Pankow, Beyer Settlement	50.51
H. A. Pankow, Poplar Creek	61.33
H. A. Pankow, Iron Creek	128.92
J. H. Paustian and H. E. Paustian, Barre Mills	554.07
N. E. Paustian, Oconomowoc	537.15
W. A. Paustian, West Salem	563.76
Jack Petrie, Richwood	224.51
Jack Petrie, Hubbleton	174.28
E. E. Prenzlow, Cornell, Keystone and Birch Creek	164.00
J. M. Raasch, Lake Mills	1,226.98
S. Rathke, Cameron	160.41
S. Rathke, Barron	167.51
E. G. Rimpler, Doylestown	75.58
E. G. Rimpler, Fountain Prairie	75.68
E. G. Rimpler, Fall River	228.15
A. W. Sauer and A. v. Rohr Sauer, Winona	1,422.91
H. Schaller, Tomah	1,258.25
E. C. Schewe, Cambria	369.06
R. Schoeneck, Plum City	32.90
R. Schoeneck, Eau Galle	49.12
W. E. Schulz, Town Berlin	875.75
W. E. Schulz, Newwood	23.00
A. Schumann, Globe	171.65
W. A. Schumann, La Crosse	5,184.70
C. W. Siegler, Portland	65.80
C. W. Siegler, Bangor	1,119.85
R. A. Siegler, Madison	231.11
M. F. Stern, Ixonia	283.79
R. A. Stiemke, La Crosse	123.48
K. A. Timmel, Watertown	554.03
E. A. Toepel, Monroe	105.11
E. G. Toepel, Onalaska	267.35
C. Toppe, Elmwood	27.20
C. Toppe, Ellsworth	46.34
I. G. Uetzmann, Watertown	448.61
F. C. Uetzmann, Lebanon	214.50
E. Walther, Wisconsin Rapids	496.32
W. E. Wegner, Moline, Illinois	151.52
W. Weissgerber, Minocqua	90.45
W. Weissgerber, Woodruff	60.95
E. H. Wendland, Janesville	96.41
A. A. Winter, Mauston	611.09
A. A. Winter, New Lisbon	280.08
L. A. Winter, Prairie Farm	193.54
L. A. Winter, Town Dallas	32.05
W. E. Zank, Newville	207.91
W. E. Zank, Town Deerfield	451.61

MEMORIAL WREATHS	
October, November, December, 1946	
R. C. Budewitz	W. A. Eggert, Watertown.....\$ 10.00
Mrs. David Eifert	W. A. Eggert, Watertown..... 12.00
Otto Buchholz	W. A. Eggert, Watertown..... 5.00
Mrs. Amelia Miller	G. H. Geiger, Town Lincoln..... 5.00
Fred Junge	Henry Geiger, Town Leeds..... 17.50
Mrs. Mary Ziebell	H. Gieschen, Fort Atkinson..... 5.00
Mrs. Elizabeth Folker	H. Gieschen, Fort Atkinson..... 1.00
Mrs. Adela Heck	R. P. Korn, Lewiston..... 20.00
August Benike	R. P. Korn, Lewiston..... 55.70
William Frey	R. P. Korn, Lewiston..... 29.00
M. Drews	M. J. Nommensen, Juneau..... 2.00
Mrs. M. Longseth	M. J. Nommensen, Juneau..... 2.00
Mrs. Rosa Rhodes	W. A. Paustian, West Salem..... 9.50
Wm. Wolf	J. M. Raasch, Lake Mills..... 12.00
Emil Jaeck	J. M. Raasch, Lake Mills..... 16.00
John Uecke	A. W. and A. v. Rohr Sauer, Winona..... 8.55
George D. Bollman	A. W. and A. v. Rohr Sauer, Winona..... 28.00
Emil Hackbarth	H. Schaller, Tomah..... 8.00
Albert Neitzel	H. Schaller, Tomah..... 9.00
Mrs. Bertha Wolff	H. Schaller, Tomah..... 22.00
Mrs. Herman Teske	W. E. Schulz, Town Berlin..... 2.00
Julius F. Bartz	W. A. Schumann, La Crosse..... 11.00
Mrs. Arthur Hoppe	K. A. Timmel, Watertown..... 2.00
Otto Schlimme	Wm. Baumann, Neillsville..... 6.00
Forest Selver	Wm. Baumann, Neillsville..... 21.00
Fred Draheim	T. P. Bradtke, McMillan..... 25.00
Mrs. E. Wiedenhoefft	W. A. Eggert, Watertown..... 6.00
Herman R. Wisch	H. Gieschen, Fort Atkinson..... 7.00
Mrs. Herman Tews	H. Gieschen, Fort Atkinson..... 28.00
Frank Zietlow	O. Lemke, Rib Falls..... 2.00
Mrs. Louise Popp	J. M. Raasch, Lake Mills..... 1.00
Lydia Minchow	A. W. and A. v. Rohr Sauer, Winona..... 2.00
Wm. Verick	H. Schaller, Tomah..... 24.00
Mrs. Mary Bernhardt	H. Schaller, Tomah..... 4.00
Miss Naomi Moore	W. A. Schumann, La Crosse..... 6.00
Mrs. Helen Fehling	W. A. Schumann, La Crosse..... 2.00
Mrs. Mathilda Marohn	W. A. Schumann, La Crosse..... 11.00
Fred Siegler	R. A. Siegler, Madison..... 5.00
Frank Hupp	J. C. Bast, St. Charles..... 35.50
Mrs. Wm. Grulke	W. A. Eggert, Watertown..... 10.50
Mrs. Wm. Riedemann	W. A. Eggert, Watertown..... 8.00
Mrs. Carl Wolf	Hy Geiger, Leeds..... 22.00
Henry Mantke	Hy Geiger, Leeds..... 61.00
Albert Tews	H. Gieschen, Fort Atkinson..... 21.00
Alb. Koppen	M. Glaeser, Wonewoc..... 5.50
Wm. Verick	R. C. Hillemann, Norwalk..... 3.00
Noni Moore	R. C. Hillemann, Norwalk..... 1.00
Lois Lange	L. C. Kirst, Beaver Dam..... 10.00
Teacher E. W. Timm	O. Kuhlow, Jefferson..... 2.00
Mrs. Katharina Loeder	O. Kuhlow, Jefferson..... 6.00
Rev. Ph. Koehler	O. Kuhlow, Jefferson..... 2.00
Burch Behnken	O. Kuhlow, Jefferson..... 3.00
Christ Pfeil	Theo. Mahnke, Bloomer..... 5.00
Henry Prill	Theo. Mahnke, Bloomer..... 10.00
Mrs. Eldon Fischer	G. E. Neumann, Rt. 2, Spencer..... 13.85
Victor Hilgendorf	M. J. Nommensen, Juneau..... 15.00
Herbert Becker	M. J. Nommensen, Juneau..... 5.00
Ed Arneson	M. J. Nommensen, Juneau..... 2.00
John Hilgendorf	M. J. Nommensen, Juneau..... 2.00
Prof. Aug. Pieper	M. J. Nommensen, Juneau..... 2.00
James Babbit	E. E. Prenzlow, Cornell, Keystone and Birch Creek..... 1.00
Mrs. Emma Hallenger	E. E. Prenzlow, Cornell, Keystone and Birch Creek..... 8.00
Herman Grady	A. W. and A. v. Rohr Sauer, Winona..... 3.00
George Pingel	H. Schaller, Tomah..... 66.00
Wm. Reinholz	H. Schaller, Tomah..... 10.00
Wm. Verick	H. Schaller, Tomah..... 5.00
Mrs. Etta Brill	H. Schaller, Tomah..... 2.00
Louis Kortheim	H. Schaller, Tomah..... 20.00
Caroline Marten	H. Schaller, Tomah..... 38.25
Jerome James Schmidt	W. E. Schulz, Rt. 1, Merrill..... 1.00
Prof. Aug. Pieper	W. E. Schulz, Rt. 1, Merrill..... 2.00
Moritz Fuelle	E. Walther, Wisconsin Rapids..... 19.50

H. J. KOCH, Treasurer.

NORTHERN WISCONSIN DISTRICT
 October, November, December, 1946
 Fox River Valley Conference

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma	\$ 1,778.22
Weyland, V. J., St. Paul, Angelica	177.35
Hallemeier, D. B., Bethany, Appleton	235.60
Ziesemer, R. E., Mt. Olive, Appleton	2,368.67
Lehniger, Ernst, Riverview, Appleton	177.05
Johnson, S., St. Matthew, Appleton	812.67
Brandt, F. M., St. Paul, Appleton	2,150.00
Masch, John, Immanuel, Black Creek	600.20
Kuether, W. A., St. Peter, Carlton	125.23
Werner, A., St. John, Center	421.19
Gieschen, Walter, Immanuel, Clayton	227.04
Franzmann, Gerhard, St. Paul, Dale	1,050.00
Thierfelder, F., St. John, Dundas	46.95
Henning, Carl, Trinity, Ellington	492.46
Hinenthal, E., Imanuel, Forestville	615.26
Hoenpner, Walter, St. Peter, Freedom	1,012.69
Krueger, E. H., First Ev. Lutheran, Green Bay	508.48
Voigt, A. W., St. Paul, Green Bay	595.78
Croll, Melvin W., St. Paul, Greenleaf	272.71
Gieschen, Walter, Immanuel, Greenville	782.61
Weyland, V. J., Peace, Hartland	256.03
Wicke, Harold, Bethlehem, Hortonville	1,641.30
Senger, F. H., Zion, Jacksonport	549.25
Croll, Melvin W., Bartholomew, Kasson	221.50
Oehlert, Paul Th., Trinity, Kaukauna	693.19

Budgetary	\$ 52,979.45
Non-Budgetary	825.65
Total for October, November, December, 1946	\$ 53,805.10

Zink, Waldemar P., Immanuel, Kewaunee.....	1,682.19
Brick, Delmar C., Mt. Calvary, Kimberly.....	226.54
Kahrs, H. A., Immanuel, Maple Creek.....	184.52
Knueppel, F. C., Salem, Nasewaunee.....	134.05
Pankow, W. E., Emanuel, New London.....	2,453.76
Baganz, Theo., St. Peter, Sawyer.....	818.92
Henning, Carl, St. Paul, Stephenville.....	157.69
Kahrs, H. A., Grace, Sugar Bush.....	
Henning, Otto C., St. John, Valmy.....	751.42
Reier, F. A., Immanuel, Waupaca.....	300.00
Struck, Gerhardt, St. John, Wrightstown.....	590.66

Conference Total\$ 25,111.18

Lake Superior Conference
October, November, December, 1946

Reverend	Budgetary
Eggert, Paul C., Peace, Abrams.....	\$ 97.00
Fuhlbrigge, W. G., St. Matthew, Beaver.....	116.45
Eggert, Paul C., St. Paul, Brookside.....	90.50
Kuschel, Bernard G., St. Mark, Carbondale, Michigan.....	189.70
Fuhlbrigge, W. G., Trinity, Coleman.....	324.47
Pope, Reinhart J., Grace, Crivitz.....	79.00
Tiefel, Geo., Zion, Crystal Falls, Michigan.....	59.60
Kuschel, Bernard G., Holy Cross, Daggett, Michigan.....	266.90
Lutz, W. F., Salem, Escanaba, Michigan.....	483.00
Zaremba, Theo., St. John, Florence.....	
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	113.50
Roepke, W., St. Paul, Green Garden, Michigan.....	97.99
Schlavensky, Norman, St. John, Grover.....	374.70
Dobratz, Franklin C., Trinity, Hermansville, Michigan.....	24.49
Schabow, Alvin, St. Paul, Hyde, Michigan.....	179.82
Krug, Clayton, Our Savior, Lena.....	
Eggert, Paul C., St. John, Little Saumico.....	58.00
Hillmer, S., St. Peter, Manistique, Michigan.....	
Gentz, A. A., Trinity, Marinette.....	1,198.94
Roepke, W., Trinity, Marquette, Michigan.....	250.63
Thurow, Theodore, Christ, Menominee, Michigan.....	677.77
Geyer, K., Zion, Peshtigo.....	299.49
Dobratz, Franklin C., Grace, Powers, Michigan.....	110.98
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	125.75
Zarling, Fredric H., Emanuel, Sault Ste. Marie, Michigan.....	69.75
Tiefel, George, St. Peter, Stambaugh, Michigan.....	90.36
Zaremba, Theo., St. Paul, Tipler.....	21.50

Conference Total\$ 5,400.29

Manitowoc Conference
October, November, December, 1946

Reverend	Budgetary
Siegler, V. J., Trinity, Brillion.....	\$ 650.40
Braun, M. A., Parochie, Cleveland.....	189.78
Schwartz, H. Marcus, St. Peter, Collins.....	560.00
Wadzinski, A., Immanuel, Eaton.....	117.58
Wadzinski, A., Christ, Fontenoy.....	313.52
Pussehl, Henry E., St. John, Gibson.....	500.80
Schink, W. F., St. Peter, Haven.....	66.40
Kuether, H. A., St. Paul, Town Herman.....	343.19
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	22.55
Grunwald, Harold O., Trinity, Kiel.....	
Geiger, Adalbert F. W., Trinity, Liberty.....	177.15
Grunwald, Harold O., Zion, Louis Corners.....	809.05
Roekle, Armin, Bethany, Manitowoc.....	215.00
Koeninger, L. H., First Ev. Lutheran, Manitowoc.....	2,664.25
Koch, Henry, Grace, Manitowoc.....	402.33
Gieschen, Paul J., St. John, Maribel.....	511.35
Zell, Ed., St. Peter, Mishicot.....	140.70
Froehlich, E., Zion, Morrison.....	2,058.41
Kionka, Ed. H., St. John, Newton.....	177.34
Kionka, Ed. H., St. Paul, Newton.....	26.26
Thurow, Carl M., St. Paul, Pine Grove.....	22.25
Eckert, Harold H., St. John, Reedsville.....	2,152.15
Zell, Ed., Rockwood Lutheran, Rockwood.....	
Ehlke, Roland, St. John, Sandy Bay.....	60.40
Thurow, Carl M., Immanuel, Shirley.....	182.21
Pussehl, Henry M., St. John, Two Creeks.....	106.31
Haase, W. G., St. John, Two Rivers.....	1,514.00

Conference Total\$ 13,983.18

Rhineland Conference
October, November, December, 1946

Reverend	Budgetary
Ristow, LeRoy, Peace, Argonne.....	\$ 73.14
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	216.95
Ristow, LeRoy, St. Paul, Crandon.....	126.93
Krubsack, J., Christ, Eagle River.....	549.64
Weyland, F. C., St. John, Enterprise.....	118.05
Ristow, LeRoy, Christ, Hiles.....	17.70
Raetz, F. W., St. John, Laona.....	58.22
Weyland, F. C., Grace, Monico.....	16.70
Scharf, Erwin, Zion, Rhineland.....	5,687.02
Weyland, F. C., Starks.....	
Krubsack, J., Grace, Three Lakes.....	136.45
Raetz, F. W., Trinity, Wabeno.....	

Conference Total\$ 7,000.80

Winnebago Conference
October, November, December, 1946

Reverend	Budgetary
Engel, Armin L., St. John, Caledonia.....	\$ 78.55
Strohschein, Walter, Immanuel, Campbellsport.....	140.69
Strohschein, Walter, Trinity, Dundee.....	318.61
Schneider, A. E., St. John, E. Bloomfield.....	450.00
Wojahn, W. A., St. Paul, Eldorado.....	
Wojahn, W. A., St. Peter, Eldorado.....	151.55

Reim, R., Redeemer, Fond du Lac.....	371.76
Pieper, G., St. Peter, Fond du Lac.....	2,246.70
Siegler, O., St. John, Forest.....	144.22
Siegler, O., St. Paul, Forest.....	725.71
Warnke, Hugo, Peace, Green Lake.....	385.92
Kanless, G., St. Luke, Kewaskum.....	952.21
Sommer, Orvin A., Zion, Kingston.....	
Wadzinski, Wm., St. Paul, Manchester.....	521.57
Kobs, Geo., St. John, Markesan.....	
Wadzinski, Wm., St. Paul, Marquette.....	103.35
Hartwig, Paul L., Trinity, Mears Corners.....	41.00
Hartwig, Wm. J., Emanuel, Mecan.....	418.98
Bergmann, P. G., Trinity, Menasha.....	279.38
Hartwig, Wm. J., St. John, Montello.....	976.35
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Schaefer, Gerhard A., Trinity, Neenah.....	1,425.40
Wichmann, W. F., St. Paul, North Fond du Lac.....	579.90
Dowidat, John, St. Luke, Oakfield.....	235.41
Hoyer, O., Zion, Town Omro.....	98.50
Schlueter, E. Benj., Grace, Oshkosh.....	1,173.97
Mittelstaedt, T. J., Immanuel, Oshkosh.....	512.55
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	7.00
Froehlich, E., Grace, Pickett.....	159.00
Warnke, Harold, St. John, Princeton.....	983.80
Engel, Armin L., Zion, Readfield.....	46.32
Oelhafen, W. J., Trinity, Red Granite.....	33.86
Ziesemer, Richard, Zion, Ripon.....	48.75
Sommer, Orvin A., St. John, Salemville.....	
Oelhafen, W. J., St. Paul, Seneca.....	89.05
Schulz, J., Zion, Van Dyne.....	209.00
Redlin, T. W., Peace, Wautoma.....	910.78
Habeck, Irwin J., St. Peter, Weyauwega.....	662.73
Engel, Armin L., St. Peter, Winchester.....	59.62
Hoyer, O., St. Paul, Winneconne.....	356.04

Conference Total\$ 15,770.63
Miscellaneous11.00

District Total\$ 67,277.08

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October, November, December, 1946

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August Bussian.....	G. A. Schaefer, Neenah.....	5.00
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