

The Northwestern Lutheran

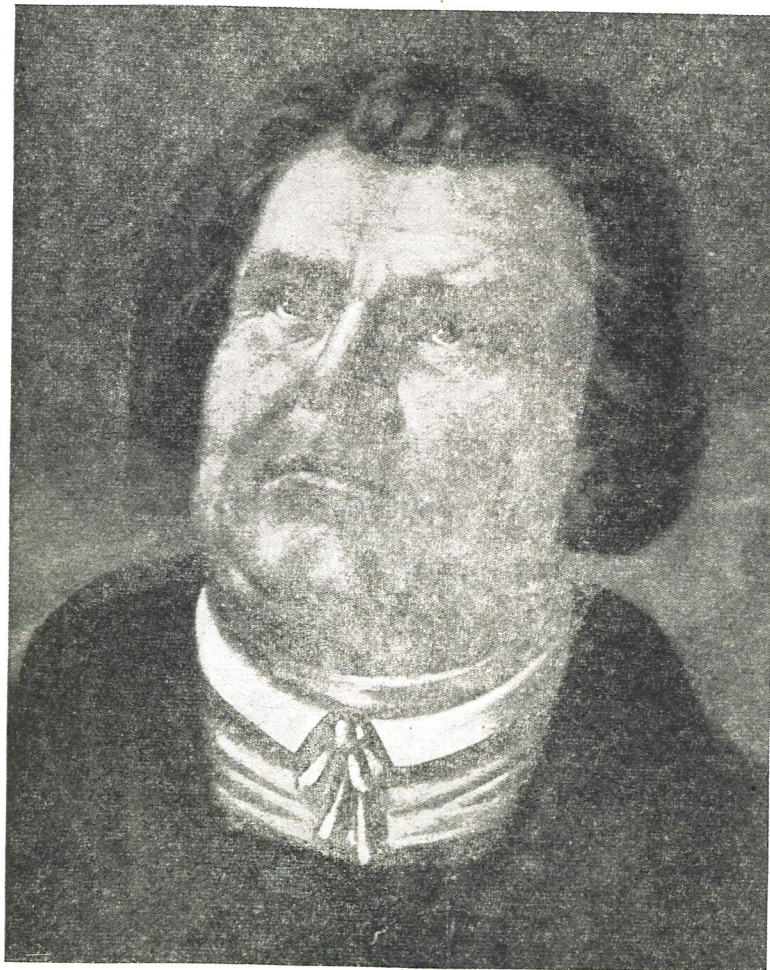
Our Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:37

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BRIDAL VIRGINS OF THE LORD

Matt. 25, 1-13

CHRIST "shall come again to judge the quick and the dead." That is one of the truths which Christians everywhere and throughout the centuries have confessed in the Apostolic Creed on the basis of many clear promises and assurances of God's unchangeable and infallible word. Our Savior has also named signs which mark the time of His return. It will be a time in which many false Christs will appear, men who will claim that they can and shall solve all the ills of mankind. It will be a time marked by wars and rumors of wars, by great disasters, by political and economic upheavals. It will be a time when Christians will be persecuted, when many will become unfaithful and fall away, when false prophets will arise in great numbers and mislead many. It will be a time when love will grow cold in human relationships; but also a time when the Gospel will have been preached throughout the world as a witness against all nations.

These signs named by Christ are, however, of such a nature that they would be in evidence not only once, but again and again, sometimes to a greater, sometimes to a lesser degree. Never will we be able to say: now all the signs of Christ's coming are in their last and fullest manifestation so that the Lord must come. In pointing these signs out to us Christ did not purpose to fix or disclose the exact time of His coming. He gave them to us Christians as an aid in keeping ourselves ever ready for the break of Judgment Day. With every renewed and heightened manifestation of these signs we are to be incited to await Christ's coming in the clouds of heaven with new earnestness. Thus also at present when all these signs are most remarkably in evidence they bid us: *Be ready and prepared*. That is also the admonition which Christ addresses to us in the parable of the ten virgins.

The Imagery From Jewish Life

The imagery which the Lord employs in this parable is that of the inauguration of a Jewish wedding. The Jewish custom was this that groom and bride were betrothed by the parents. Thereupon a certain time, usually not very long,

was allowed to elapse before the groom took his bride home as his wife. This home-bringing was carried out with festive ceremony. On an appointed evening the groom, accompanied by his friends, proceeded in a joyful procession from his own or his father's house to the home of his bride. The bride with her attendant virgins would wait for him. When he approached they would all go forth to meet him. Then the groom would lead his bride to the house of his parents for the wedding festivities, escorted by the maiden attendants of the bride with their lighted lamps. These virgins then had their part in the joy and feasting of the wedding, which usually lasted seven days.

Such a wedding ceremony is pictured to us in the Lord's parable. The marriage day was fixed, but the exact hour of the groom's arrival was still uncertain. Since he was to come in the course of the night the virgin attendants of the bride were watching for him with their lamps in their hands. Yet as the groom tarried and time dragged on wearily all the virgins became drowsy and sank into sleep. This was only natural and not improper, assuming that they were fully prepared. It got to be midnight. Suddenly they were startled by the cry: The bridegroom cometh. They all jumped up to trim their lamps in order to have them burning brightly as they went forth to receive him. Five of them had wisely taken oil in special vessels. Thus they now filled their lamps and had no difficulty in getting them to burn brightly for the occasion. But alas, the other five had been foolish in their preparation. They had not provided themselves with oil. As they now set about to trim their lamps they could not get them to burn. They begged their wise companions for oil, but these had none to spare. While they made a vain last-minute attempt to buy oil the wise virgins met the groom and went with him to the nuptial mansion. When the belated virgins finally came to the closed doors and pleaded for entrance the groom, not having seen them in the bridal procession, treated them as strangers to whom he refused admittance.

The Reality Depicted for Us

Under this imagery the Lord is depicting His glorious return for judgment. Then Christ, the heavenly bridegroom, will take His bride, the church, all the true believers, home to the wedding feast of eternal joy and bliss. For the purpose which the Lord has in mind with this parable, namely that of urging us to be ever prepared for His coming, our attention is, however, not directed upon the bride but upon her ten virgin attendants.

We Are to Be Wise Bridal Virgins

Under the virgin attendants Jesus depicts the visible church, all those who bear the name of Christians and as such confess that Christ, their Lord, will come again in glory to judge the quick and the dead. With this confession Christians present themselves as virgins awaiting the coming of the heavenly bridegroom. Our lamps are the outward form of a Christian confession and life. Faith, true faith in Christ as our gracious Redeemer from sin, is the flame which is to burn in these lamps. For only then are we fit to meet our Lord and Savior on Judgment Day and ready to enter with Him unto the marriage feast of eternal life, if our Christian confession is burning brightly with the flame of true faith, of faith in Him as our Redeemer. The oil which we need to ever replenish the flame of faith, so that it will burn brightly for His pleasure, is the grace and power of the Holy Spirit which is offered to us through the Gospel word and the Holy Sacraments. It is only through this gracious power of God that we can believe and persevere in faith.

We Are Not To Be Foolish Bridal Virgins

Many who bear the name of Christians are like the foolish virgins in the parable. As they await Christ's coming for judgment they, too, have their lamps, an outward confession of Christian faith. They are members of a Christian church, baptized, instructed, and confirmed. Yet because of their own folly they are not supplied with oil, with the gracious power of the Holy Spirit to replenish their faith in Christ as their Lord and Redeemer. Thus they would not be able to meet Him with the

(Continued on page 361)

Editorials

White Unto Harvest Missions and mission endeavors have received a new impetus in the after-the-war period. Every church body, particularly in the United States, seems to be making every effort to speed up their mission endeavors; some are working at feverish haste. That the situation in Europe and possibly Asia may present great opportunities for mission work no one will deny. In many places, especially where the whole church life, as far as the Protestant church is concerned, is disrupted and lacks energetic leadership, and where millions were entirely weaned away from the church and the Word of God, is believed to present a mission field ripe unto harvest. Add to this the fact that the mission fields all over the old world were disrupted by the war and that the greater number of missionaries were forced to leave their posts and return to America, and we will get some kind of a picture of the great movement now under way to return these missionaries to their former fields of labor. In September 1945, missionaries left the harbor of San Francisco on one ship for Asia and the Philippines as their destination. Another ship of 900, so it is reported, will leave on another "missionary voyage" in the near future. And this is but the beginning of the mass movement of missionaries. It is estimated that the number will reach more than 8,000, Protestant missionaries alone, who will eventually be out in the field of missions. But these efforts on the part of the Protestant churches are only part of the efforts that are being made. There are also other religious groups that are viewing these fields that are white unto harvest. They also have plans to carry their spurious religious tenets to the far corners of the globe. Among those who are very active are the Mormons and the Jehovah Witnesses. They are willing to spread their pernicious doctrines with a zeal that would do credit to those who preach Christ and Him crucified as the only way to salvation. And let us not dismiss this with a shrug of the shoulders. They are a force to reckon with. Every Mormon and every Jehovah Witness is a missionary and a fanatical conveyor of the false and damnable doctrine of their body. They go from door to door, fortified with literature to be had free of charge or for a few pennies, and with a phonograph and record to take "no" for an answer. That accounts for their phenomenal growth in our country. What these people may accomplish by their zeal at this time when people, especially in war-torn Europe, are emotionally upset, and many of them physically and physically down and out, is not a pleasant thought

to ponder. With the field white unto harvest let us do the one thing that the Lord bids us do: "Pray ye the Lord of the harvest that *He* send laborers into *His* harvest." He, the Lord of the harvest, will find ways and means and laborers.

W. J. S.

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America's Saint Now America, the United States, Chicago, to be exact, has a saint of its very own. Up to this time we had to be satisfied with foreign saints who did not speak our language nor understand it, but now things are going to be different. This new saint, St. Frances Xavier Cabrini, knew our language. It is true that she was Italian born. But she came to the United States and settled in Chicago among her countrymen and there she labored among the poor and needy until her death. Now she is a saint. The Roman Catholic Church said so and made her a saint. On September 22, all the faithful in Chicago gathered at Soldiers field, 100,000 of them, so it is reported, and amid colorful pageantry they paid her homage. The participating clergymen of the Roman Catholic Church numbered 1,500. Besides there were members of the lay organizations of the church—the Knights of St. Gregory, etc. The life of "saint" Cabrini was depicted by two thousand high school girls in a solemn pageant on a living outline map of the United States and South America and under a 48 by 20 foot portrait of the "saint." Priests and bishops and cardinals were present to do her honor. Cardinal Stritch of Chicago addressed the great audience and presented her to Chicago Catholics and the world as "Chicago's Saint." "Here," said the cardinal, "she worked, here are the monuments to her sanctity. She died in Chicago and here she actually became a saint." What mockery, this is!

What is a saint? According to the Scriptures a saint is a believer in Christ Jesus. They are saints, not in their own right and by their own efforts, but by the blood of Christ which cleansed them from all sin. That, however, is not the meaning of that word in the Roman Church. With them saints become saints by their own efforts and their good deeds and their godly life. Let no one deceive you . . . there is no such human. The Bible says, "We are all as unclean things and all our righteousnesses (works, deeds) are as filthy rags." That ought to settle it forever.

W. J. S.

THE CHRISTIAN PREPARED FOR THE END

2. THE ROBE OF RIGHTEOUSNESS

Trinity XX

Gospel

Matthew 22, 1-14

The parable of the Wedding Feast of the King's Son compresses into one picture the great and gracious act of God by which He elects, calls, and justifies the sinner. The preliminary invitation extended to the Jews by means of the prophets as also the final invitation which His Son came was rejected, — yes many of the messengers are slain. The King is wroth — "O Israel, thou hast destroyed thyself" (Hos. 13). The servants are sent out on the Gentile roads and without regard for race and position the banquet hall is filled with guests, who had been furnished special garments. The one guest who rejected the wedding garment fared no better than those who rejected the gracious call. Both rejected God's grace. The Christian knows that none but those who are arrayed in the robes of Jesus blood and righteousness can sit down with the Son of God in the Kingdom of heaven. By grace are ye saved through faith. Eph. 2.

Epistle

Ephesians 5, 15-21

The Christian is admonished to redeem the time; it is his only opportunity to hear the gracious Gospel call, and be saved. So we are to be wise, heed the Gospel, understand the will of God, and fill our hearts with joy and light in the Lord. Thus the Christian is like a beautiful oasis in the desert of this world's wickedness.

Introit

Dan. 9, 14; Ps. 119.
Psalm 48.

The Lord, our God, is righteous in all His works which He doeth: for we obeyed not His voice. Give glory to Thy name, O Lord: and deal with us according to the multitude of Thy mercies. Great is the Lord and greatly to be praised in the city of our God, in the mountain of His holiness. "Grant we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins and serve Thee with a quiet mind." The eyes of all wait upon Thee, O Lord and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing. Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice. Hallelujah. (Gradual. Psalms 145 and 130.)

3. FAITH IN THE WORD

Trinity XXI

Gospel

John 4, 46-54

The royal officer's son at Capernaum was at the point of death. Hearing of Jesus coming into Galilee the father hurries to Him and "besought Him that He would come down and heal his son." Jesus: "Except ye see signs and wonders, ye will not believe." Nobleman: "Sir, come down, ere my child die." Jesus: "Go thy way, thy son liveth." The man went his way believing, rejoicing. Arriving home the next day the father "knew that it was the same hour in which Jesus said to him, Thy son liveth," that the son's fever had left him. Yes, there was no more doubt that every Word of Jesus is true: Jesus is the Promised Messiah.

Epistle

Eph. 6, 10-17

The Christians are surrounded by Satan and forces of wickedness, "who with lying and murdering, day and night, will let us have no peace within or without," and will constantly attempt "to deceive us and lead us into misbelief, despair, and other great shame and vice." Carnal, earthly weapons are to no avail. So God has given us a special armor, with which to foil the attacks of the wicked one: God's saving Word. "One little Word can fell him." Therefore the wise Christian will devote much of his time to learning God's Word.

Introit

Esth. 12.
Psalm 119.

The whole world is in Thy power, O Lord, King Almighty: there is no man that can gainsay Thee. For Thou hast made heaven and earth and all the wondrous things under heaven; Thou art Lord of all. Blessed are the undefiled in the way, who walk in the Law of the Lord. "Lord, we beseech Thee to keep Thy household, the Church, in continual godliness that through Thy protection it may be free from all adversities and devoutly given to serve Thee in good works, to the glory of Thy name." (Collect) Lord, Thou hast been our dwelling in all generations. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Hallelujah. (Gradual. Psalms 90 and 125.)

4. LOVE FOR BRETHREN

Trinity XXII

Gospel

Matthew 18, 23-35

He who has a saving knowledge of God's forgiveness in Christ Jesus has a forgiving heart. In view of the end and judgment the saved are ever glad to forgive those who sin against them — not only seven times, but seven times seventy times. Like the servant in the Gospel we have not wherewith to pay our debts to God our King; if He graciously forgive us all our debts, we will surely also gladly forgive those who trespass against us. That is Christian love.

Epistle

Phil. 1, 3-11

Here is an apostle's love for the brethren: "I thank God upon every remembrance of you . . . always in every prayer . . . for you all making request with joy, for your fellowship in the Gospel." Here is love of the brethren for their pastor: "Inasmuch as both in my bonds and in defense and confirmation of the Gospel, ye all are partakers of my grace." A mutual love where the pastor is above all concerned about the spiritual well-being of his members and where the members are concerned about the welfare of their pastor is alone the fruit of fellowship in the Gospel.

Introit

Psalm 150.

If Thou, Lord, shouldst mark iniquities: O Lord, who shall stand? But there is forgiveness with Thee that Thou mayest be feared, O God of Israel. Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice. "O God our Refuge and Strength, Who art the Author of all godliness: be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully, we may obtain effectually." (Collect) Behold how good and how pleasant it is for brethren to dwell together in unity! The Lord commanded blessing even life forevermore. Hallelujah. The Lord healeth the broken in heart and bindeth up their wounds. Hallelujah. (Gradual. Psalms 133 and 147.)

G. W. FISCHER.

LUTHER'S STAND ON THE SCRIPTURES

THIS issue of the *Northwestern Lutheran* bears the date of Luther's birthday, November 10. Only ten days ago, October 31, was the anniversary of the reformation, a day on which we give thanks to God in a special service for the rich blessings He bestowed on the church through the work of Martin Luther. We had occasion to speak about Luther already in the early part of this year, since February 18 marked the four hundredth anniversary of the great Reformer's death.

Why make so much of Luther? Because he is a great gift of God to the church. God wants us to recognize His gifts, to benefit by them, and to thank Him for them. Luther did not set out, as did for instance Zwingli of Switzerland, to reform the corrupt church, Luther set out as a poor sinner who trembled before the holy God, to find peace for his conscience, and who found peace, after every effort to appease the wrath of God on his own merits had failed, in the assurance of the forgiveness of his sins for Christ's sake.

He found this assurance in the Bible. In the Bible God Himself stood face to face before him, spoke to him, and announced to him that the just shall live by faith. In the Bible God gave him a seal of the forgiveness of his sins and of his adoption as a child of God through Baptism. In the Bible God presented to him the blessed Meal, the body and blood of Christ, with which to nourish and strengthen his faith.

Luther therefore cherished the Bible, his book of God, most highly. He would rather give up everything, his "life, goods, name, child and wife," if only he could keep his Bible: "The Word they still shall let remain." And having been made Doctor of Holy Scripture, much against his personal wishes, he henceforth studied the Bible most thoroughly, proclaimed it, and defended it.

Luther and Rome

There were, in the main, three attacks on the Bible that Luther had to meet. The first came from the Roman Catholic Church.

The Roman Church and the Bible Does not the Roman Catholic Church acknowledge the Bible as God's Word? It does. What then was the trouble? The Roman Church does not accept the Bible as the only Word of God. It adds many things to it, which it places on the same level with the Bible, yes, in fact, above the Bible.

There are, first of all, the so-called traditions. Where, for instance, do we find anything in the Bible about a purgatory? We search in vain. Yet the Roman Church insists that we must believe in it, that we must have Masses read for our departed loved ones, in order that their sufferings in Purgatory may be shortened. They base this doctrine and their de-



mands on tradition. Thus they add tradition to the Bible, and make it even more important than the Bible.

Where does the Bible say that in the Lord's Supper the cup should be withheld from the laity? Christ said expressly: "Drink ye *all* of it" (Matth. 26, 27). But on the basis of tradition Catholic laymen receive only a mutilated sacrament. And many things they do like that on the basis of tradition. Tradition! and more tradition!

The Roman Priesthood The Roman Church adds more to the Bible than, as just mentioned, their oral traditions; it adds also the priesthood with its head, the pope. When the pope of Rome makes any official pronouncement either on doctrine or on morals, this must be received by everybody as though

God Himself had spoken. In the days of Luther this doctrine of the so-called infallibility of the pope had not yet been decreed by any church council—that happened more than three hundred years after his death, in 1870—but it was generally accepted by every devout Roman Catholic.

There is much more implied in this. Though the Bible was regarded as the Word of God, yet who could be sure that he understood it correctly as long as the pope had not spoken on any particular matter? The authority of the pope was higher than that of the Bible, and everybody must submit to the interpretation of the pope.

As to the forgiveness of sins, about which Luther was so concerned, the position of the pope with his priests meant still more. We believe that the Christian Church consists of all believers, these constitute the spiritual body of Christ. The Church is the communion of saints.

No, say the Roman Catholics, the Church really consists of the clergy. The bishops and priests with the pope at the head, they are the real Church; and if any one wishes to have the benefits of the church, he must submit to the pope. They pictured the church as a ship on a stormy sea. The clergy were in the ship, while the laymen were helplessly struggling about in the water and could be saved only if the clergy took them in.

The Clergy Interposing Between the Christian and His God Thus the pope and his hierarchy were not only added to the Bible, as another authority, they were actually interposed between the Christian and his God. It was only the clergy that could bring God's forgiveness to the Christian. The priests held the Word of God, the priests could perform the sacraments. Everything depended on their readiness, on the good will and the intention of the priest. The priest could name the conditions, he could set a price. The Christian, being thus separated from his God, could never hear God's comforting assurance of the forgiveness of his sins—until he met the terms imposed by the priest. He was kept in suspense and agonizing doubt.

Luther's Stand Over against the Roman separation between the clergy and the laity, and their claim of exclusive prerogatives for the clergy; over against their additions to the Bible, their traditions and the authority of the pope: Luther steadfastly maintained that the Bible, and the Bible alone, is the Word of God, that God is speaking to each one of us personally in the Bible, and that every word of the Bible carries with it the full divine authority and assurance. The pope may err; the church councils may err: but the Bible is an unshakable foundation of faith.

Luther, furthermore, vindicated to every Christian the privilege of going directly to his God, of hearing God Himself in his Word.

Only because Luther had anchored his faith in the Scriptures was he able to carry on the tremendous work and the fearful battles in reforming the church. Let us learn from him to cherish our Bible.

Luther and the Enthusiasts

Luther had to uphold the authority of the Bible over against another group of opponents, more dangerous in many respects than even the Roman Catholic Church.

Luther and Conscience Luther did not set out to reform the church. He as a poor and miserable sinner sought peace for his own conscience. He realized that outward reforms would mean very little if the consciences were not set free. From his own experience he also saw that a conscience cannot be free until it is firmly bound by the Word of God. These two things are inseparable: freedom of conscience and absolute submission to the Bible. When, therefore, he had found this liberty for himself, he patiently set to work, according to his call as a preacher and professor at Wittenberg, to instruct the consciences out of the Scriptures, to bind them in obedience to the Scriptures, and thus to lead them to enjoy the liberty wherewith Christ has set us free. Once the consciences would have been freed, then outward reforms would follow of themselves.

Enthusiasts There were men to whom Luther's reform seemed to progress much too slowly. To mention only one, there was Luther's own colleague on the faculty of Wittenberg, by the name of Andreas Karlstadt. There were others of a like mind in Zwickau, and elsewhere. They had never experienced the anguish of soul as Luther had before he found peace in the forgiveness of his sins announced to him in the Scriptures. To them outward things looked more important than the proper instruction of consciences; nor did they realize the importance of Scripture for bringing consciences to rest in their God.

While Luther was confined in the Wartburg, Karlstadt took it upon himself to celebrate the Lord's Supper under both forms, and to admit every one to partake without a previous confession. At the same time the Zwickau "prophets" came to Wittenberg. They and Karlstadt were of the same mind. They wanted to be more spiritual than Luther. They had all paintings and statues removed from the churches, and demolished. They denounced education and all academic titles. Karlstadt himself dropped his doctor's title, gave up his teaching position, and went into farming. Baptism was considered ash worthless: can a handful of water wash away sins? Likewise the Supper: how can bread and wine nourish faith? Even the Word was rejected: can the Bible speak to us? No, they said, the Spirit must do it. God must speak to us directly. They claimed for themselves new revelations from God.

Luther to the Rescue The people easily fell for the glib talk of Karlstadt and the Zwickau "prophets." Their consciences were not yet clear. They confused an outward liberty with the true spiritual liberty. The work of freeing the hearts, which Luther had begun and in which he had toiled so patiently, seemed to be doomed. Melancthon was helpless, the city council of Wittenberg was helpless.

Then Luther decided to leave his place of retirement and safety in the Wartburg and to return to Wittenberg. By his call he was the God-appointed responsible leader of Wittenberg, both in the univer-

sity and in the church. For a whole week he preached on every day. He succeeded in quieting the minds and in restoring order out of chaos. He also wrote against the enthusiasts.

Christian Sanity The enthusiasts made very much of the Spirit. They threw away the Word and the sacraments as worthless, yes, as hindrances to the Spirit and to our faith. Just as the Roman clergy stood in the way of the people so that they could not come to God, so now, they said, the Word and the sacraments stand in the way of the Spirit. They made so much of the Spirit that, as Luther said, one might think that they had at least five Holy Spirits with them.

The only trouble was that they could tell no one how to acquire the Holy Spirit. For while they were prating about Him they were at the same time tearing down "bridge and road and ladder" and everything by means of which the Holy Spirit will come to us, namely the Word and the sacraments. They directed the people to "ride on the wind and on the clouds" in order to find the Holy Spirit. They sent them to a fool's paradise, telling them to stand, mouth wide open, waiting till the Holy Ghost would come a-flying into it like a roasted pigeon.

The Word and the sacraments do not stand between us and our God as barriers, preventing us to meet God: they stand between us as vehicles by means of which the Holy Spirit will come to us, and as instruments by means of which He will do His work in our hearts, creating and preserving in us the true faith.

As Luther, over against the Roman Church, had defended the Christian's privilege to go directly to the Bible to hear the assurances of God, so he now maintained the need of Christians to go to the Bible, because the Gospel and the sacraments are the God-appointed means of grace. No grace and no Spirit can be had without them.

Luther and the Swiss Reformers

Against a third enemy Luther was forced to do battle in support of the authority of the Scriptures. The attack originated in Switzerland under the leadership of Ulrich Zwingli.

the Swiss Reform Zwingli was barely two months younger than Luther, and he began his work of reform at practically the same time with Luther. Both movements went on side by side without any real connection. Both were of an entirely different character. We have, above, briefly pointed out the spirit of Luther's work. It would carry us too far to trace Zwingli's work in detail. The underlying motive with him was not the anxiety of a terror-stricken conscience for peace with God. Zwingli's endeavor was rather to remedy political abuses.

Zwingli's mind had been shaped chiefly by a study of the old Greek philosophers. He absorbed their ideas of virtue and duty, of truth and liberty. He also studied the New Testament, and accepted it as God's Word; but he had not learned to cherish it as the only source of an intelligible assurance of peace for a poor sinner with his God. He placed the Scriptures on a parallel with human reason, rather, subordinated it to reason.

Lord's Supper The difference between the Wittenberg and the Swiss movements came to a head in the doctrine of the Lord's Supper and, in connection with this, the doctrine of the person of Christ. Luther had always drawn much spiritual comfort and strength from the sacrament. The fact that according to Christ's promise he could receive, should eat and drink in the bread and wine, the very body and blood that had been given and shed for him for the remission of his sins, this token of God's surpassing love had always filled his heart with exquisite joy, and had strengthened him in his arduous task, in his strenuous battles against the devil, the world, and his own flesh.

Zwingli, on the other hand, saw no reason, nor any possibility, for having the body and blood of Jesus present in the elements. He could see no benefits that a Christian might derive for his faith from an oral participation of the body and blood of Christ, if really they were present, which he denied. It seemed unreasonable to him to expect spiritual results from a physical act. Moreover, he failed to see how the human body of Christ, being a true natural body, could be in

many different places at the same time. He did not deny that Christ according to His divine nature could be present, but Christ's human body, so he argued, left this earth when He ascended into heaven, and is now seated at the right hand of God in a clearly defined place in heaven. Thus he separated the two natures of our Savior.

Alloeoisis Since Zwingli could not get his reason to accept what to him seemed a physical impossibility, and yet the words of Scripture are clear and definite, he invented a new figure of speech, which he called alloeoisis, that is, an interchanging of terms. To illustrate. In John 6, 55, Jesus says: "My flesh is meat indeed." The flesh of Jesus, His human nature in its humiliation, has life-giving power. According to the alloeoisis this must be understood in the sense: The Son of God who assumed human nature has life-giving power. In the words of institution, "This is my body" must be understood in the sense that the bread *signifies* the body of Christ.

To support this preposterous interpretation, Zwingli adduced a number of Scripture passages in which, so he claimed, *is* clearly has the meaning of *signifies*. For example, when Jesus calls Himself "the door" (John 10, 9:2 "I am the door"), He must mean that He signifies a door. Really? Rather, the other way around: a door may symbolize Jesus, who *is*, though not a wooden or iron gate, a spiritual door, the door of life, so that no one can come to the Father except through Him.

Luther Stresses the Word Luther could not tolerate it to have his

Savior torn apart. The

The human and the divine nature are most intimately joined together in the person of Jesus, so that one is wherever the other is, and where one acts, both act conjointly. If only the human nature died, apart from the divine, then we should have only a human Savior; and what can He benefit us? In the Lord's Supper it is not my business to ask, How can this be? or how can this benefit my faith. It is sufficient that God's Word says, So it is, and this is the benefit. Luther published a book on the Lord's Supper under the title: *That these words still stand firm*. And when he met with Zwingli in Marburg (October, 1529) he wrote with crayon on the table before him: "This is my body."

Luther defended for us the Word of God against the aggressions of human reason. This victory was as important as the other two. If human reason is to be the arbiter in matters contained in the Word of God, then what is the need of going to the Word of God at all? Why not appeal to reason in the first place? And of what value is our privilege to hear God in His Word if, after all, His statements are subject to the findings of reason?

Let us learn from Luther to accept our Bible and to use our Bible wholeheartedly as the source and power of our faith.

J. P. M.

IN THE FOOTSTEPS OF SAINT PAUL

Paul Returns to Damascus

JUST as Moses, Elijah and Jesus had been led into the wilderness to be prepared for their respective tasks, the latter to be tempted by the Devil and prove Himself victorious, Paul's retreat into the wilderness of Arabia too had been under special divine guidance. The chosen vessel among the Gentiles was taught by the Lord Himself. Having been confirmed in his faith through the study of Scripture that Jesus is the very Son of God and Savior of Jew and Gentile alike he is now

ready to return and begin his work in that very place that had been the scene of his baptism and ordination. He returns to Damascus a wholly changed man. A living faith in Christ as the Messiah governs his heart. The love of Christ constrains him to give fervent expression to his deeply rooted convictions as soon as possible. Damascus as his starting point attracts him like a magnet.

It is only too natural that Paul who loved his own people and who informs us

in Romans Chapter 9 that he would have given up his own salvation gladly, if he thereby could have achieved the salvation of his kinsmen, immediately went to the Jewish synagogue on the first Sabbath day. He felt himself indebted first to the Jew and then to the Gentile (Romans 1: 16). Here in the synagogues of Damascus the orthodox Jews as well as the many proselytes to the Jewish faith were assembled. The proselytes were attracted to the Jewish religion because of its sublime monotheism and moral code which towered so high above the shallow and often sensual worship of the many gods as practised in heathendom. Experience proved that they were more easily won for the Christian faith than the rabbis, the Jewish doctors of theology and their credulous and easily swayed Jewish following. The Jewish synagogue in Damascus became the starting point and fertile ground for the preaching of Christ.

Luke gives us a terse report of Paul's preaching: "Straightway he preached Christ in the synagogues that He is the Son of God. Here we have the general theme just as Paul later on informs the Corinthians that he preached Christ and Him Crucified. The essence of his preaching was not circumcision nor the disappearance of the temple worship, but the deity of Christ. He gave the answer similar to Peter to the cardinal question: "What think ye of Christ?"

In like manner we are informed by Luke as to the effect of Paul's preaching (Acts 9:21): "But all that heard him were amazed and said: Is this not he that destroyed them which called on this name in Jerusalem and came hither for that intent that he might bring them bound unto the chief priests?" The Jews soon discovered that they were not dealing with a meek soul like that of Ananias who was respected for his righteousness by both the Christian brethren and the Jews, but who would never lift the world out of its hinges or turn it upside down. It was Paul's way of preaching and fate to arouse either deepest sympathy or the most violent opposition almost from the very outset. The dormant opposition to anything new coming from any chance itinerant preacher in the synagogue was at once aroused to its deepest intensity. No one likes to awakened out of his leth-

argy and lazy sleep, no one likes to give up deep-rooted opinions and convictions. The teachers above all did not like to have Paul prove to them that they were ignorant about the Scriptures they professed to know so well, the Law as well as the Prophets. They at once set out to oppose him not because of the fallacy of his preaching, but because they felt that he was deposing them from their high throne of supreme authority in matters of doctrine and life which they had occupied for so many years among their credulous hearers. They were not able to meet his arguments as little as the Jews in Jeru-



salem were able to refute the clear arguments of Stephen and here was more than Stephen.

Just as Stephen waxed stronger in the heat of argumentation receiving his very words from Jesus Himself as it had been promised by the Lord to His faithful disciples, Paul too "increased in strength (Acts 9: 23) and confounded the Jews who dwelt at Damascus proving that this is the very Christ." Out of their own Scriptures Paul proved by clear interpretation of the prophecies that Jesus was the Christ. His opponents may have babbled and ranted, but they were unable to silence that mighty attorney for the cause of Christ. We can imagine them shaking their heads violently in disapproval, even gnashing their teeth and clenching their

fists when they heard that the Christ whom they had crucified in Jerusalem was the very Son of God, their own Messiah and the Savior of all nations. Here too we have that twofold effect of the preaching of the Word of God. To some it is a savor of life unto life, to others it spells condemnation and death.

When convincing arguments cannot be refuted and hard and bitter facts cannot be denied and those who hear and know them will not yield to the truth, there is but one way out for natural man: to give way to bitter rage. The very Jews, who once looked up to fiery Saul as to their champion, who welcomed him as a savior of their own cause to destroy the sect of the Nazarene, now turned in violent fury against him. There is something singular in this vent and fanaticism of Jewish fury against Christ as all those will testify who have ever dared to oppose them, but no one ever felt the wrath of the Jews more than Paul, not even Moses. Deadly hate and persecution were his inevitable lot from that moment on when he proved that Jesus is the very Christ (9: 22). He who once had been so intolerant toward the followers of Christ now had to drink the bitter cup of human intolerance on the part of his own countrymen to its very dregs. They persecuted him who now was prosecuting the work of Christ from city to city, from country to country until he finally gave himself into the hands of mighty Caesar in Rome himself to escape their bloody vengeance, finally to be beheaded by him whose protection he sought as a Roman citizen for this very conviction that Jesus is very Christ, the Son of God.

In their uncontrolled hate and fanaticism the Jews now took counsel to kill Paul (Acts 9: 23). This powerful preaching of Paul was more than the proud Pharisees and rabbis could endure. Since it is always easier to resort to physical violence and dastardly means to get rid of a disagreeable and dangerous opponent than to meet him on intellectual grounds and to refute him which they were unable to do, the Jews did not shrink from plotting against the life of the apostate Saul. They resorted to the Jesuitical recipe: The end justifies the means.

The Lord Himself saw to it that the devilish plan to kill Paul was brought to

the attention of the Christian brethren in Damascus and to Paul, who now sought ways and means of saving the life of the beloved Apostle. It was too dangerous for the Christians to keep him in their midst. It would have endangered their lives unnecessarily at the moment and it would have imperiled the life of the man whose great life's task still lay ahead of him. They devised a shrewd plan to outwit their canny enemies and we shall soon see how they will aid him in his escape from Damascus and immediate prosecution and death.

H. A. KOCH

BRIDAL VIRGINS OF THE LORD

(Continued from page 354)

flame of faith brightly lighting up their Christian profession. It may be due to the fact that they are not making diligent use of the means of grace, in order that the Holy Spirit may continue to dwell richly in their hearts. They have grown negligent in hearing the public preaching of the Gospel, in partaking of Holy Communion, in their private meditations upon God's word. Thus the Holy Spirit has gradually been crowded out of their hearts, and with Him they have lost His gift of faith in Christ's blood-bought pardon and all the other heavenly treasures bound up with it. Others who are not outwardly neglecting God's Word and Sacrament still spurn the gracious power of God which would envelop their hearts through the means of grace. Some do not wish to give up all trust in their own merits, in their own works, in their own goodness as God's message invites them to put their trust solely and alone upon the righteousness which Christ has won for them. Others are not willing to accept Christ whole-heartedly as their Lord and Savior at the price of renouncing every besetting sin and of dedicating their whole life to His service.

Their Folly Is Sad and Fatal The folly of those who neglect or spurn the gracious power of God which seeks to nourish and sustain true faith in their hearts would indeed be revealed as sad and fatal, if death or Judgment Day suddenly came upon them. Then it will be too late to seek nourish-

ment of faith. Then the time of grace will be ended for them. No one else will be able to share his faith with them or the gracious power of the Holy Spirit by which he believes. Then the store houses of God's grace in Word and Sacrament will be closed. All those who are found without faith in Christ as their Redeemer will be eternally shut out from the wedding feast of eternal life and bliss. The Lord will not recognize a merely outward Christian profession. He will tell those who have nothing more: I know you not.

Let Us Ever Remain Wise Virgins As wise bridal virgins of our Lord let us ever cherish the gracious power of the Holy Spirit with which he nourishes and sustains our faith

in our blessed Redeemer. Let us make diligent use of Word and Sacrament that the Holy Spirit may dwell richly in our hearts. And as often as the message of Christ's pardon is brought to us in the fullness of His gracious power let us embrace it with joyful hearts, gladly giving up all confidence in our own merits, willingly renouncing all that is sinful, thankfully counting no sacrifice too great in the service of our Savior. Only with such a God-given faith in our Savior are we at all times ready to meet Him at His glorious appearance. For His own name's sake the Lord will then receive us unto Himself, lead us with Him unto the wedding feast of eternal life, to joy which no human language can now adequately express. C. J. L.

MISSION WORK IN THE SOUTHEAST WISCONSIN DISTRICT

"WE can not but speak of the things which we have seen and heard," thus spoke the apostles when the officers of the Jewish Court forbade them to preach in the Name of Jesus. With an unwavering faith true Christians will make these words their very own. And what a blessing that in our country we Chris-

officers of the state. Should not due gratitude induce us to evermore zealously work, fervently pray and liberally give that the Name of our beloved Savior might be made known to evermore blood-bought souls, who are now on the way to eternal destruction?

We Christians have no more blessed



tians can speak of the salvation in Christ without fear of interference on the part of the civil authorities. In our land of liberty we can enjoy the salvation of our own soul, can worship our God according to the dictates of our conscience and may spread the saving truth unmolested by the

work to attend to during our short stay here than this work of mission. Throughout our beloved land we find so many fields ripe for harvest, so many souls anxious to hear us speak, either personally or through our missionaries, the Word of Salvation through the blood of Jesus. Far

and wide our mission fields are scattered throughout the land. Here we Christians can prove that our heart is so filled with joy over our salvation, that we can not but speak and pray and give, that evermore souls might hear the saving message and be won for Christ.

In our Southeast Wisconsin District 10 missionaries are proclaiming the Gospel at 13 different stations. There are about 2,250 souls connected with these mission stations. What a blessing that over 2,000 souls may hear the Gospel every Sunday, because you help to support the missionaries, who preach the Word. In the last two years there was an increase of 115 communicants in these 13 fields. Are these souls eager to hear the Word? During the last year these 13 stations had an average attendance of 951 at the services. Must there not be rejoicing in heaven, rejoicing with the missionaries, rejoicing in your hearts, if such facts become known? And these hearers really show also financially, that they highly appreciate the blessings, which they receive through the Word of God. In 1945 the 1,223 communicants in our 13 mission stations contributed an average of \$39.50 per communicant towards the general expense of the work in their midst. Besides this amount given for their home church they also contributed an average of \$4.05 per communicant for Synod's work. That is a total average of \$43.55 a year per communicant for the work of the Lord. No, your offerings for missions are not given in vain. From these zealous workers many others could learn to give more liberally for the Lord's cause.

Our two latest missions in the Southeast Wisconsin District are stationed at Kenosha and Big Bend. On the northwest side of Kenosha there is a large section without any church. Here we purchased a two story dwelling (see cut) with enough land for future church and school. As the tenant has not as yet vacated the place Pastor Elton Huebner is holding services on the second floor. Here he also has his living quarters. But if 70 persons crowd into the second floor, Pastor Huebner's kitchen and bedroom must also be used to provide seating space for the whole gathering. The missionary has been compelled to hold two services on a Sunday morning, so great is the number

that is anxious to hear God's saving Word. Over 40 children are regularly instructed in the saving Gospel at the Saturday School. Adults are seeking instruction preparatory to confirmation. The Lord is certainly placing His blessings upon your work at the mission in Kenosha.

West of Muskego Lake lies the village of Big Bend. Here Pastor Carl Leyrer is serving as your missionary. The services are at present being held at the delapidated town hall. (See cut). Over 70 souls have already filled the available meeting place. Quite a territory surrounding the village, especially to the south, west and



north, is a very promising field for new prospects. Land has been purchased here and the people are just so anxious to commence building a modest chapel. As soon as building restrictions have been lifted the chapel will be erected. They may finish the basement and temporarily use it as a meeting place. Surely the Lord is not permitting His Word to return unto Him void at Big Bend.

Each of these two missions have been granted a loan of \$10,000.00 for a meeting place. In Kenosha the large house will be remodeled and the lower floor arranged for a temporary place of worship, while the second floor will serve as dwelling place for the missionary. At Big Bend a new chapel will be erected. These \$20,000.00 have been received from Synod's Church Extension Fund. Money from this fund is loaned to new mission fields, that they might acquire a meeting

place. After the first year the new mission commences to refund 5 per cent of the total amount every year in monthly installments. No interest is charged. The money refunded is again used to help other new missions. So this fund is continually revolving. Money given for this fund will continue to serve the Lord's cause for generations to come. Christians may help to increase this fund by outright donations or by memorial wreaths. Instead of remembering a departed friend or relative with flowers, which soon wither, ask your pastor for a memorial wreath folder, pay him the amount you desire to give and hand the folder, bearing words of comfort, to the mourners of the departed one. The money will be added to the Chapel Fund. For years to come you may thus help many mission fields to acquire a modest chapel, in which the missionary may, as your spokesman, speak the Word of Life to lost souls.

Mission work is a most blessed work. You can not do otherwise than tell others of the bliss which you are enjoying. During your short stay here you have no more important work to attend to than the work of mission. In the past the gracious Lord has bountifully blessed your work in Synod at large, your work in the Southeast Wisconsin District. The Lord has promised to bless your work in the future. May God grant His grace that we all might with evermore fervent love to Christ and to the blood-bought souls, with ever greater zeal speak, work, pray and give for the blessed cause of mission. WE CAN NOT BUT SPEAK OF THE THINGS WHICH WE HAVE SEEN AND HEARD.

O. B. NOMMENSEN.

A THREE-FOLD CELEBRATION

Eightieth Anniversary

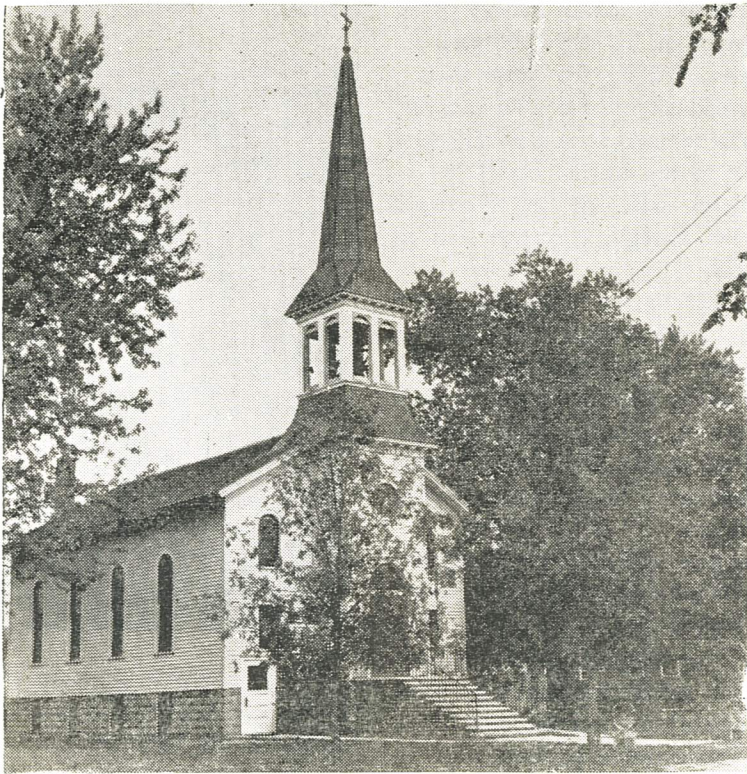
Dedication of Stained Glass Windows
Reunion of Confirmation Classes
from 1902-1946

St. John's Ev. Lutheran Church,
Frontenac, Minnesota

September 15, 1946, was an eventful day in the history of St. John's Church, Frontenac, Minnesota, for on this day our congregation was permitted, by the grace of God, to observe its eightieth anniversary. The dedication of stained glass windows took place in conjunction with

this celebration, also a reunion of confirmands from 1902—1946. Three former pastors of the congregation preached the festival sermons.

Pastor William Petzke of Sauk Rapids, Minnesota, preached the confirmation reunion sermon, based on Acts 2, 41—42 and 46—47, in the morning service before a large, attentive audience. The earnest admonition which he addressed to all those who had once made their solemn confirmation vow at this altar was this:



“Be true to your church, the church of the apostolic doctrine, the church of the apostolic sacraments and fellowship.” The roll call of the 256 confirmands was answered by a great number.

In the afternoon Pastor J. R. Baumann of Red Wing, Minnesota, preached the anniversary sermon, basing it upon Rev. 3, 7—12. The speaker emphasized the numerous blessings which the members of St. John's congregation enjoyed during the past 80 years. It was through God's infinite love and grace that they were privileged to have the pure teaching and preaching of God's Word and the administration of the Holy Sacraments in their midst for 80 years. Indeed, during the 80 years of St. John's existence “the Lord has set before them an open door”; the temple of salvation was thrown wide open to all members and to all living

in this vicinity, inviting them to enter through the preaching of the saving Gospel into the celestial city, the heavenly Jerusalem. In conclusion the Lord's admonition was sounded forth: Be grateful, be alert, “hold that fast which thou hast, that no man take thy crown.” For he that “overcometh” and “endureth to the end shall be saved.”

After an organ selection: “The Lord's Prayer,” by Malotte, rendered by Albert Nolting, followed the third sermon, de-

livered by Pastor Winfred Schaller of South St. Paul, Minnesota, which was based upon Matt. 16, 18C. The last speaker particularly referred to the newly installed stained glass windows. He gave a vivid description of the various symbols which decorate the beautiful windows. Some of the main symbols upon which he deliberated were: Gospel, Law, Church, Prayer, Faith, Hope, and Praise. The speaker emphasized that “the gates of hell shall not prevail against” the Church of Christ, for it is built upon a firm rock through the preaching of God's Law which shows us our sins and through the saving Gospel which is “the power of God unto salvation.” Truly, these wonderful symbols should be a continual reminder to every member of St. John's exclaiming: Remember, for 80 years you had these blessed Means of Grace in your

midst, be sure, focus your eyes every Sunday upon these wonderful symbols, as a reminder: “Blessed are they that hear the Word of God and keep it.” In conclusion the windows were dedicated to the glory of the Triune God and to the adornment of His holy Sanctuary.

This three-fold festival will linger for many years to come in the minds and hearts of St. John's members. It was a day of joy and thanksgiving on which the Almighty God was praised for the manifold blessings which He has showered upon His children for 80 years. In 1863 the Rev. C. Heyer of St. Paul preached to a small flock. In 1864 the Rev. Blecken of Red Wing succeeded the Rev. Heyer. The number of this small flock increased slowly. It was in 1866 when the congregation was permanently organized with about 12 members. From 1867 to 1901 the Rev. Christ Bender served Frontenac from Red Wing. Under his leadership the congregation grew and prospered. 1872 was the outstanding year as the year when the present church was built at the cost of \$2,000.00. The lofty church steeple was erected in 1898. Pastor Bender who had entered the Church Triumphant, was succeeded by the Rev. J. R. Baumann of Red Wing, who served the congregation faithfully from 1901—1914. August 9, 1914, the Rev. Winfred Schaller was installed as the first resident pastor; he served the congregation until 1919. Under his pastorate the present parsonage was built at a cost of \$3,500.00. The Rev. M. Metzger served as pastor from 1919—1921. January, 1922, the Rev. William Petzke was installed, who faithfully served the congregation till September 1928. Under his leadership the church basement was built, and Frontenac and West Florence became one parish. The undersigned was installed November 4, 1928, and has served Frontenac and West Florence to the present day. During the past 18 years many improvements have been made which have added to the beautification of the church and the parsonage. Eight pastors have served the congregation during the 80 years. The present membership consists of about 240 souls, 190 communicants, and 27 voting members. Soli Deo Gloria.

KARL A. NOLTING.

† REV. E. A. DUEMLING, D. D. †

The last of the pioneers in the field of institutional mission work in the Synodical Conference, the Rev. E. A. Duemling, D. D., was called to his eternal rest on October 22.

For 44 years Pastor Duemling was privileged to serve at various county and state institutions, hospitals, sanatoria, and prisons, breaking the Bread of Life to the poor, the forsaken, and the afflicted. When we remember how difficult and trying such ministering can be, we thank God more for having given His servant the necessary strength to carry on for so many years.



The deceased was born in Ft. Wayne, Indiana, on January 6, 1875, the son of Dr. H. Duemling and his wife Jennie, née Sulzer. He attended parochial school and the Concordia College there, and in 1896 received his diploma from Concordia Seminary in St. Louis. Ordained in Detroit, he served Emmaus Church for six years, during which time he preached also to a congregation of deaf by means of the sign language.

In 1902 Pastor Duemling moved to Milwaukee to become the first full-time Lutheran missionary pastor at the County Institutions. During his years in office thousands of unfortunates were comforted and strengthened in their hour of trial and hundreds of backsliders were won and prepared for a blessed departure from this life.

He was one of the founders and honorary president of the Associated Lu-

theran Charities, and also a founder of the Midwest Institutional Workers' Conference. Of able pen, he was author of a number of tracts and books on institutional mission work and a regular contributor to synodical periodicals.

In 1942 the faculty of Concordia Seminary conferred upon him the honorary title "Doctor of Divinity." And in June of this year the Lord granted him the special pleasure of celebrating his golden anniversary in the service of the Church.

Though not exceptionally old in years, the steady pace of his activities took its toll physically. Ailing for more than a year, and seriously ill for two months, he finally was relieved by a merciful God and brought to his eternal home.

The faithful wife of the deceased (1898), Anna Huegli, preceded him in death in 1935.

Services for Pastor Duemling were held on October 25 in Mt. Olive Lutheran Church, Pastor H. Brueggemann preaching the sermon on the text: 2 Cor. 1, 3-5. A great host of fellow-pastors, officials of public institutions, and many friends were in attendance. Burial was in Forest Home Cemetery.

The mourners include two daughters, Mrs. Paula Winter and Mrs. Ruth Blake-well; one son, Norman Duemling; two sons-in-law; one daughter-in-law; grandchildren and great-grandchildren; one sister; his coworkers in institutional missions and innumerable patients and inmates of institutions. Many floral tributes and memorial wreaths bespoke the appreciation of those who had been blessed by his ministrations.

May his memory rest in honor among us, and may his zeal for spiritual outcasts be an encouragement for us to labor as harvesters in the kingdom of God!

ARNOLD SCHROEDER.

† REV. JOHN MASCH †

It has pleased God in His infinite wisdom to call another laborer from his field of earthly labor to the blessed rest of heaven: Rev. John Masch has joined the host triumphant above.

The deceased was born January 25, 1889, at Hadley, Michigan, as the son of Mr. Peter Masch and his wife Rose, née Seelbinder. There he was also baptized in the name of the Triune God. At the

age of six years he moved with his family to a farm at Neilsville, Wisconsin. On March 23, 1902, he was confirmed in St. John's Lutheran Church of Neilsville.

His preparation for the holy ministry began when he entered Northwestern College at Watertown, Wisconsin, where he finished both the high school and the collegiate courses, graduating with a B. A. degree in 1912. During his freshman year at college the Lord in His divine providence called his mother unto Himself on April 18, 1909.



After graduating from college he entered our Lutheran Seminary, completing the specified course in 1915. The call that was then extended to him in the mission field at Rapid River, Escanaba, and Manistique, Michigan, he accepted and was ordained and installed by the Rev. O. Hohenstein on October 17, 1915.

In 1918 he accepted a call to Sault Ste. Marie, Michigan, where he was again installed by the Rev. O. Hohenstein. His present pastorate in Black Creek began when he accepted the call extended to him and was installed on January 4, 1927, by Rev. Rudolph Lederer.

On October 6, 1915, he was married to Miss Sophie Schoenberg in Apostles' Lutheran Church in Milwaukee. This marriage was blessed with four children, two sons and two daughters. One son, Carl, however, preceded the father in death on July 11, 1944. On April 4, 1938, Pastor Masch also lost his father through death.

A few weeks ago our departed brother

suffered a heart attack. His condition was grave, but in the days following hopes of a recovery began to increase. The Lord, however, in His divine providence, saw fit to call him unto Himself on September 29 at the age of 57 years, 8 months, and 4 days.

He is survived by his widow, Sophie; one son, Robert, of the U. S. Navy; two daughters, Ellen and Lois (Mrs. Goforth); one grandchild, Barbara Ann Goforth; one son-in-law, Robert Goforth; one daughter-in-law, Mrs. Robert Masch; one brother, Walter; three sisters, Mrs. Catherine Strege, Mrs. Ruth Koeplin, and Rose Masch.

On Thursday, October 3, his mortal remains were laid to rest in Highland Memorial Cemetery, Milwaukee, the Rev. Walter Pankow and the Rev. Arthur B. Tacke, two of his classmates, officiating.

May his memory be blessed.

ARTHUR B. TACKE.

† PASTOR JOHN E. BADE †

It has pleased Almighty God, in His wise providence, to take the soul of Pastor John Edward Bade from this vale of tears to Himself in heaven. The deceased brother, a son of Mr. Henry Bade and his wife, Maria, née Sprengeler, was born near Gibbon, Minnesota, on April 26, 1891. Soon after birth, he was baptized and, later on, confirmed in the faith by the Rev. Henry Boettcher, Pastor of the Immanuel Ev. Lutheran Church, Gibbon. Pastor Bade received a good Christian training in the home and in the Christian day school of the place. After his confirmation, he entered Dr. Martin Luther College, New Ulm, Minnesota, in preparation for the sacred ministry, graduating there from the academic department, in 1908. He continued his college course at Northwestern College, Watertown, Wisconsin, completing his studies, in 1912, with a B. A. degree. In the same year he entered the Lutheran Theological Seminary, Wauwatosa, Wisconsin, graduating in 1915. It was Pastor Boettcher who induced him to make up the study for the ministry, and, as far as we know, the deceased brother was the first son of the Immanuel Congregation, Gibbon, who entered into this holy office.

In 1915, he was ordained and installed in his first charge at Allegan, Michigan,

serving there until 1919. Thereafter he labored in several congregations at the following places: Yale, Michigan, 1919 to 1921; Sheridan Township, near Redwood Falls, Minnesota, 1921 to 1925; Balaton, Minnesota, 1925 to 1937; Zeeland, North Dakota, 1937 to 1941; Marmarth, North Dakota (a mission charge), 1941 to 1945. According to the Lord's wisdom he was to serve Him in a ministerial capacity no more. Ill health forced him to relinquish the office of the ministry in 1945. Hence, he retired and settled in New Ulm where he lived until his demise.

The Lord of the Church blessed the departed brother with good gifts with which he led many souls to the blessed knowledge of the truth of the Gospel. In addition to congregational work he was privileged to be of service to the Synod and the districts where he was stationed: he served on some of the committees and boards.

On February 9, 1916, at Woodville, Wisconsin, Pastor Bade was united in marriage with Irene, daughter of Pastor Theo. Schroeder of Augusta, Wisconsin. This union was blessed with six children: four sons and two daughters. A heart ailment caused his sudden, but not unexpected death, in the Union Hospital, New Ulm, Minnesota, on October 15, 1946.

The following persons survive to mourn his death: his immediate family — Irene, his wife; the Rev. Immanuel Bade, Woodville, Wisconsin; Mr. Arthur Bade, Eau Claire, Wisconsin, who resigned from teaching because of illness; Mrs. Hildegard Reiner, Herbert, Naomi, and Raymond; one daughter-in-law, one son-in-law, and two grandchildren, all residing in New Ulm; and his close relatives, two brothers and six sisters. The congregations whom he served, and his fellow pastors likewise mourn the loss of a faithful servant of the Lord. Pastor Bade attained the age of 55 years, 5 months, and 19 days.

The funeral services were conducted by the Rev. W. J. Schmidt, on October 18, 3:00 P. M., at the funeral home, and 3:30 P. M. at St. Paul's Ev. Lutheran Church, New Ulm, of which the deceased was a member. The pastor of the Church delivered a comforting sermon on the basis of Rom. 14:8-9. Interment took place in St. Paul's Lutheran Cemetery.

A fairly good number of pastors of the Minnesota District was in attendance.

May God, the Lord of life and death, console the survivors with His eternal Gospel and grant them a happy reunion in the land of endless bliss, for Christ's sake. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord" (Job 1, 21).

DR. PAUL W. SPAUDE.

ANNOUNCEMENT

Since Mr. H. Ihlenfeldt has accepted a call into another district, I have appointed Mr. Milton C. Bradtke of Columbus, Wisconsin, to serve on the board of auditors for the unexpired term.

H. C. NITZ, President,
Western Wisconsin District.

CALENDAR OF CONFERENCES MANITOWOC PASTORAL CONFERENCE

Time and Place: November 12, 1946, Liberty, Wisconsin, A. Geiger, pastor.

Sermon: E. Behm, M. Schwartz.

Assignments: Boy Scouts, P. Giechen. Unionism, a Mixing of Law and Gospel, E. Kionka; Ordination, V. J. Siegler; Sanctification, the Call of a Christian for his entire Life, C. Thurow. Interpretation of the Passage: "They which preach the Gospel should live of the Gospel," W. Haase; The Essentials of the Celebration of the Lord's Supper, H. Kuether; An Exegesis of Mt. 11, 12, R. Ehlike; The Causes of the Decline of the Ten Tribes of Israel, A. Roekle; Synopsis of Luther's Commentary on Gal., H. Pussehl; 1 Tim., E. Froehlich; Gal., H. A. Koch; Isaiah, W. Schink; Doctrinal Affirmation, H. A. Koch.

H. H. ECKERT, Secretary.

INSTALLATIONS

By authority of the president of the Western Wisconsin District, Pastor H. C. Nitz, I, the undersigned, installed J. Carl Bast as pastor of St. Matthew's Lutheran Church, St. Charles, Minnesota, on the 18th Sunday p. Trinity, October 20.

May his preaching of Christ and Him crucified draw many to Him who was lifted on the Cross for the salvation of immortal souls!

Address: Pastor J. Carl Bast, St. Charles, Minnesota.

RUD. P. KORN.

Authorized by the President of the Dakota, Montana District, the Rev. P. G. Albrecht, the undersigned installed the Rev. Walter Schumann, Jr., as pastor of St. Luke's Ev. Lutheran Church, Lemmon, South Dakota, and Redeemer's Ev. Lutheran Church, White Butte, South Dakota, on the seventeenth Sunday after Trinity, October 13, 1946.

Address: Rev. Walter Schumann, Lemmon, South Dakota.

ROY REEDE.

Authorized by Pastor K. Krauss, president of the Michigan District, the undersigned installed the Rev. R. W. Scheele as pastor of St. Paul's Ev. Lutheran Church, Manistee, Michigan, on the seventeenth Sunday after Trinity, October 13, 1946. May our Savior richly bless both shepherd and flock.

Address: Rev. R. W. Scheele, 317 Fourth Street, Manistee, Michigan.

H. L. ENGEL.

ACKNOWLEDGMENT OF THANKS

Our Home for the Aged at Belle Plaine, Minnesota, received gifts from the following since February 5, 1946:

Minnesota: Ladies' Aid, Immanuel, Mankato; Ladies' Aid, Jordan; Mrs. Frank Bauman, Mrs. Jack Wolpern, Belle Plaine; Helen Mueller, New Ulm; Ladies' Aid, Emanuel, Pelican Lake; Mrs. Wm. Haack, Mrs. Pauline Bosse, Winona; Mrs. Anna Rausch, Stewartville; Rev. W. Melahn, Minneapolis; Ladies' Aid, Jordan; Miss Martha Herzberg, Winona; Mr. and Mrs. Klawitter, Winona; Dora Kotasek, Henderson; Ladies' Aid, St. John's, Lake City; Ladies' Aid, Grace, Le Sueur; Ladies' Aid, St. John's, Buffalo; Lynch Grocery, Otto Schultz, The Dahlkes, Mr. and Mrs. M. Simcox, Mr. and Mrs. Harvey Ruehling, Belle Plaine; Mrs. P. Rehwaldt, Norwood; Ladies' Aid, St. John's, Buffalo; Twin City Mission Society, Minneapolis; P.

Kuntz, treasurer, Minnesota District of the Missouri Synod; in memory of Mrs. Carl Carstensen by Ladies' Aid and friends, Buffalo; memorial wreath for Ernest Schuldt, Winona; memorial wreath for Jacob Holsten, Belle Plaine; memorial wreath for Mrs. Hannah Meinke from Mrs. Norman Walz, Winona; memorial wreath for G. C. Macklenburg, Echo; memorial wreath for Mrs. Hulda Schultz from various donors, Winona; memorial wreath for Mrs. Paul Busack, Echo; memorial wreath for Mrs. Rudolph Kube, Winona; memorial wreath for Frank Sellnow from relatives and friends, Belle Plaine; memorial wreath for Rev. Johannes Brauer from Rev. Theo. Bauer, Echo.

South Dakota: Ladies' Aid, Emanuel, Grover; N. N. Watertown; Ladies' Aid, Emanuel, Grover; memorial wreath for John F. Rush from Mr. and Mrs. C. H. Pereborn, Watertown; memorial wreath for Mrs. Robert Rose from Mr. and Mrs. Conrad von Wald and family; memorial wreath for George H. Deke from Mr. and Mrs. Harold Kopp, Watertown; memorial wreath for John H. Seefeld from Mrs. H. Penske, Mobridge; memorial wreath for Mr. Louise Grewing from various donors, Henry; memorial wreath for Mrs. Augusta Reichert from Mr. and Mrs. Ed. Schwandt, Mr. and Mrs. C. Born, Watertown; memorial wreath for Mrs. Mary Geberding from Mr. and Mrs. Herb. Andree, Mr. and Mrs. J. Messer, Watertown; memorial wreath for Mrs. J. Jessen from Ladies' Aid, First Lutheran Church, Gary.

Washington: Grace Lutheran Church, Mr. and Mrs. Ed. Piske, Mr. Fred Groth, Yakima, Rev. T. R. Adascheck, Yakima.

Wisconsin: Ruth Mission Club, Siloah, Milwaukee; Viola Dahlke, Neenah; memorial wreath for Adam Allemann from Aid Association, Medford; memorial wreath for Mrs. Carl Gahnz from Mr. and Mrs. Fred Krug, Fountain City; memorial wreath for Mrs. Ida Blanchard from Ladies' Aid, Bethel, Prentice; memorial wreath for William Schultz from relatives and friends, Plum City.

Michigan: Memorial wreath for Mrs. Wm. Elftman from Mr. and Mrs. J. Waigle, Pigeon.

Indiana: Memorial wreath for Herman Petzlod, Sr., from various donors, South Bend.

Nebraska: Congregation at Geneva; congregation at Hoskins. To all we express our sincere appreciation.

October 17, 1946. L. F. BRANDES.

The library of Dr. Martin Luther College received the following gifts: \$10.00, a memorial wreath for the late Edward Wilbrecht, New Ulm, Minnesota; \$9.00, a memorial wreath for the late Mrs. Ad. Falk, New Ulm, Minnesota; \$25.00, from the treasurer of the Wisconsin State Teachers' Conference, Mr. Arthur H. Koester, in memory of the teachers who died during the last school year; \$100.00, a donation by Dr. F. H. Dubbe, New Ulm, Minnesota. In behalf of our library I beg to express to all kind donors our cordial appreciation and thanks. E. R. BLIEFERNICHT, Librarian.

WEDDING ANNIVERSARY GIFT

At the occasion of their twenty-fifth wedding anniversary Mr. and Mrs. Erwin Tellock, faithful members of Immanuel Church at Greenville, Wisconsin, donated \$25.00 for the benefit of Missions. May the Lord add many years of blessing and happiness to their wedded life.

REV. WALTER A. GIESCHEN.

MEMORIAL WREATHS

In memory of Mrs. Frank Rossberg, a faithful member of Immanuel Church at Greenville, Wisconsin, the Greenville Ladies' Aid donated \$5.00 for missions.

REV. WALTER A. GIESCHEN.

Relatives and friends of the late Mr. Ed. Wilbrecht, New Ulm, Minnesota, gave a memorial wreath of \$22.00 to the music department of Dr. Martin Luther College, New Ulm, Minnesota.

We herewith express our heartiest thanks to the kind donors.
EMIL D. BACKER,
Music Department.

A memorial wreath of \$64.25 has been given by relatives, friends, and members of the Holy Trinity Lutheran Church of Tripoli, Wisconsin, in memory of Martin Wm. Groth, the president of the Holy Trinity Lutheran Church, who died August 51, 1946.

This has been given for the following purposes:
To the Deaf and Blind.....\$12.50
Lutheran Hour.....20.00
Mission Work, Wisconsin Synod.....51.75

E. J. OTTERSTATTER,
Pastor of the Holy Trinity Lutheran Church, Tripoli, Wisconsin.

DAKOTA MONTANA DISTRICT

In memory of Albert Thiede, for Church Extension Fund, received from Pastor W. T. Meier, Watertown, South Dakota, \$38.50.

In memory of Miss Meta Baumann, New Ulm, Minnesota, for Church Extension Fund, received from Pastor Wm. Lindloff, Elkton, South Dakota, and given by the following: Mr. and Mrs. John Schaffer and Emma Jean, Mr. and Mrs. Wm. Stenck, Mr. and Mrs. Emil Bornhoeft and family, Mr. and Mrs. Theodore Bornhoeft and family, Mr. Fred C. Peters, Misses Hulda, Alma and Lena Klingeman, Mr. John Schlobohm, Mr. Henry Groth, Sr., the Lauck families, Walter Groth family, Mr. and Mrs. Frank Wiese, Mr. and Mrs. Lester Kramer, Mr. and Mrs. John Prosch, Mr. and Mrs. Wm. Marquardt and family, Mr. and Mrs. Aug. Harting and Alice Ardel, \$21.00.

In memory of Gustav Sohl, for Church Extension Fund, received from Pastor Wm. Lindloff, and given by Mr. and Mrs. Henry Hollander, \$2.00.

In memory of Miss Meta Baumann, Home for the Aged, Belle Plain, Minnesota, received from Pastor Wm. Lindloff, and given by Mrs. Louise

Schultz, Mrs. Paul Giese, Miss Elsie Schultz, \$5.00. In memory of Miss Beta Baumann, for missions, received from Pastor Wm. Lindloff, and given by Mr. and Mrs. Fred Wessels, Mr. and Mrs. Emil Winterfeld, Mr. and Mrs. Arend Arends, Mr. and Mrs. Hans Wessels, Mr. and Mrs. Wm. Wessels, \$5.00.

In memory of Elmer Jameson, for Seminary, received from Pastor Clarence Koepsell, Morris-town, South Dakota, and given by Mrs. Barney Ten Broeck, \$1.00.
EDGAR VANDREY,
District Treasurer.

CHANGE OF ADDRESSES

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

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

Rev. H. E. Rutz, R. 1, Hazel, South Dakota.

Rev. J. Mittelstaedt, Bruce, Wisconsin.

Pastor Harold Schulz, 4516 Grand Avenue, Omaha 11, Nebraska.

NOTICE

Immanuel Church at Township Clayton, Wisconsin, has a reed organ which it is willing to donate to any Mission congregation. The organ will need some minor repair, but is otherwise in fair condition—with good full tone-quality. Anyone desiring this organ can have it for the cost of transportation and packing.

REV. WALTER A. GIESCHEN,
R. 1, Appleton, Wisconsin.

BOOK REVIEW

Prince of the Pulpit, by Joe W. Burton. Print: Zondervan Publishing House, Grand Rapids, Michigan. Price: \$1.00. Pages 87.

This book is a sort of biography of a great Baptist preacher who was pastor in Dallas, Texas, for forty-four years. 'His diligence in business, his earnestness of purpose, and his fervency of spirit will always challenge the preachers to give their best to the Gospel.' That is not an overstatement.
W. L. S.

So You Are Thinking, by S. C. Michelfelder. Print: The Wartburg Press, Columbus, Ohio. Price: \$1.00. Pages 83.

Five chapters complete this book. 1. So You Are Thinking of Getting Married. 2. So You Are Thinking of Having a Family. 3. So You Are Thinking of Joining a Church. 4. So You Are Thinking of Calling it Off. 5. So You Are Thinking of Making a Will. Some good advice is offered in this book to Christian people.
W. J. S.

SOUTHEAST WISCONSIN DISTRICT

April - May - June, 1946

Arizona Conference

Reverend	Budgetary	Non-Budgetary
O. Hohenstein, Glendale.....	\$ 44.10	\$
F. G. Knoll, Flowing Wells, Tucson.....	50.00	
Louis E. Pingel, Phoenix.....	154.59	
Robert Wm. Schaller, Zion, Phoenix.....	363.45	
E. Arnold Sitz, Grace, Tucson.....	483.57	
Norman Berg, Globe.....	39.20	
R. H. Zimmermann, Prescott.....	224.58	
W. R. Hoyer, Flagstaff.....	19.05	

Dodge-Washington

G. Bradtke, Zum Kripplein Christi, Town Herman....	481.00	
Frederic Gilbert, Cedar Lake.....	32.41	
Frederic Gilbert, Slinger.....	149.76	
Harvey Heckendorf, Town Lomira.....	276.60	
Harvey Heckendorf, Town Theresa.....	114.66	
H. J. Lemke, St. John, Lomira.....	162.96	
R. O. Marti, Kekoskee.....	208.05	
R. O. Marti, St. Jacobi, Town Theresa.....	88.41	
Walter O. Nommensen, Town Wayne.....	459.00	
W. O. Nommensen, Town Addison.....	72.39	
E. P. Pankow, Hustisford.....	511.18	
W. Reinemann, Hullsburg.....	440.23	
Ad. von Rohr, Hartford.....	1,127.76	29.00
W. P. Sauer, West Bend.....	1,068.05	
H. J. Schaar, Brownsville.....	451.63	
Alfred C. Schewe, Emmanuel, Town Herman.....	459.30	
Alfred C. Schewe, Zion, Town Theresa.....	209.93	
H. A. Schultz, Woodland.....	393.71	
A. G. Dornfeld, Neosho.....	464.49	
F. Zarleng, St. Matthew, Iron Ridge.....	372.70	2.00

Eastern Conference

Paul A. Behn, Fairview, Milwaukee.....	861.95	
Geo. W. Boldt, Lannon.....	289.73	15.02
Adolph C. Buenger, Good Hope Road, Milwaukee.....	212.10	

E. Ph. Ebert, East Troy.....	512.96	
Frank G. Gundlach, West Granville.....	163.96	
L. Hallauer, Homehurst, West Allis.....	45.40	
L. Hallauer, St. Peter, West Allis.....	74.82	
Ph. Henry Hartwig, Hartland.....	340.00	
G. R. Hillmer, Hampton Heights, Wauwatosa.....	55.74	
Gerold Hoenecke, Cudahy.....	470.70	9.00
Wm. P. Holzhausen, West Mequon.....	154.70	
Waldemar Zarleng, Westowne, Waukesha.....	38.30	
Walther Keibel, West Allis.....	602.72	90.41
Arthur F. Krueger, Resurrection, Milwaukee.....	238.37	
Henry Lange, Nathanael, Milwaukee.....	150.00	
L. G. Lehmann, Mukwonago.....	149.79	
Kurt A. Lescow, East Mequon.....	175.00	
A. H. Maaske, Newburg.....	218.90	
J. Mahnke, Mt. Lebanon, Milwaukee.....	543.63	153.97
Wm. C. Mahnke, Root Creek.....	362.12	167.11
A. J. Mittelstaedt, South Mequon.....	225.00	
Theo. Monhardt, Town Lake.....	248.03	
J. F. Brenner, Pewaukee.....	210.00	
C. A. Otto, Wauwatosa.....	367.96	
M. F. Rische, Kirchhayn.....	245.75	2.00
J. G. Ruege, Jordan, West Allis.....	1,780.13	18.00
G. Schaller, Town Franklin.....	273.90	3.00
A. Schuetze, Thiensville.....	154.68	
Arnold Schultz, Trinity, Milwaukee.....	1,349.00	52.00
Melvin C. Schwenzen, Good Shepherd, West Allis.....	278.58	
H. W. Schwertfeger, Woodlawn, West Allis.....	456.65	23.81
Harry Shiley, Waukesha.....	1,208.31	450.45
E. W. Tacke, Tess Corners.....	907.74	
H. Woyahn, Grace, Waukesha.....	521.23	

Milwaukee Conference

E. R. Blakewell, Divinity.....	235.61	
E. Blumenthal, Salem.....	249.60	116.50
John Brenner, St. John.....	1,378.41	341.40
Victor Brohm, Bethesda.....	1,397.60	582.39
R. O. Buerger, Gethsemane.....	584.60	
P. J. Burkholz, Siloah.....	2,103.00	593.00
Herman Cares, Christ.....	841.49	146.78
John C. Dahlke, Jerusalem.....	2,070.27	560.08

James de Galley, St. Paul.....	141.25	
E. Ph. Dornfeld, St. Marcus.....	2,144.48	148.05
G. W. Fischer, St. Jacobi.....	1,225.61	353.84
Erich C. Schroeder, Apostle.....	520.60	
Arthur F. Halboth, St. Matthew.....	1,494.17	126.00
R. W. Huth, Messiah.....	225.30	25.00
John Jeske, Divine Charity.....	509.88	154.02
L. F. Karrer, St. Andrew.....	121.15	
Ph. H. & H. P. Koehler, St. Lucas.....	2,037.96	269.57
A. C. Lengling, Saron.....	597.46	
Erhard C. Pankow, Garden Homes.....	612.60	
Paul Pieper, St. Peter.....	1,701.54	310.00
Wm. F. Sauer, Grace.....	1,116.18	300.00
W. J. Schaefer, Atonement.....	679.94	
G. E. Schmeling, Bethel.....	720.65	256.55
Victor Schultz, Parkside.....	58.95	
Arthur Tacke, Zebaoth.....	406.59	25.86
Arthur P. Voss, St. James.....	810.36	111.50
Luther Voss, Ephrata.....	419.54	13.00

Southern Conference

Geo. A. Barthels, Burlington.....	657.61	
A. C. Bartz, Waukegan.....	282.01	
Carl H. Buenger, Kenosha.....	750.00	
H. J. Diehl, Lake Geneva.....	600.00	
Walter A. Diehl, Elkhorn.....	387.14	
E. Walter Hillmer, Kenosha.....	96.25	
Eugene Hinderer, Bristol.....	550.00	
Edwin Jaster, Racine.....	269.59	
Arnold Koelpin, Caledonia.....	494.75	
Wm. H. Lehmann, Libertyville.....	379.51	
O. B. Nommensen, South Milwaukee.....	769.12	15.00
R. P. Otto, Wilmot.....	155.00	
W. K. Pifer, Kenosha.....	192.98	
M. F. Plass, Oakwood.....	275.43	
Gerhard Redlin, Crete.....	437.24	
Julius Toepel, Town Maine, Cook Co.....	160.58	
Theo. Volkert, Racine.....	890.77	
H. J. Wackerfuss, Evanston.....	46.30	
Irvin W. Weiss, St. Mark, Worth, Ill.....	8.03	
Irvin W. Weiss, Palos Heights.....	22.93	
Wm. H. Wiedenmeyer, Town Paris.....	53.32	
Wm. H. Wiedenmeyer, Town Raymond.....	209.55	
M. S. B.....	5.00	

\$ 54,485.14 \$ 5,422.51

(All following amounts are included in above totals)

Memorial Wreaths (April)

In Memory of	Sent in by	Budgetary	Non-Budgetary
Mrs. Emma Volkman.....	F. Zarling.....		2.00
	E. Ph. Ebert.....	5.00	
Mrs. Marie Voigt.....	M. F. Rische.....		2.00
Mrs. Marie Voigt.....	M. F. Rische.....	51.00	
Mrs. August Seefeldt.....	E. W. Tacke.....	2.00	
Mrs. Emma Kurtz.....	P. J. Burkholz.....	3.00	
Peter Hoogester.....	P. J. Burkholz.....		2.00
Mrs. Clara McIntyre.....	Paul Pieper.....	6.00	
Rev. John Siegler.....	O. B. Nommensen.....	7.00	
Mrs. Alma Behring.....	O. B. Nommensen.....		8.00
Henry Utech.....	O. B. Nommensen.....		7.00
Mother by Mr. and Mrs. Thord. Nicholson.....	Julius Toepel.....	100.00	
		154.00	21.00

Memorial Wreaths (May)

Mrs. John L. Horlamus.....	W. P. Sauer.....	8.00	
Herman Berndt.....	Ad. von Rohr.....		9.00
Wm. Schultz.....	Ad. von Rohr.....		12.00
Albert Sell.....	Ad. von Rohr.....		8.00
Chas. Froemming.....	Gerald Hoenecke.....		5.00
Walter Krubsack.....	J. Mahnke.....		88.00
John Stuedemann.....	Wm. C. Mahnke.....		2.00
Mrs. John Benning.....	G. Schaller.....		3.00
Mrs. Johanna Fischer.....	Arnold Schultz.....	5.00	
Mrs. Frank Seybold.....	Arnold Schultz.....		2.00
Mrs. Albert Brummond.....	E. Blumenthal.....		16.50
Mrs. Louise Siefert.....	John Brenner.....	2.00	
George Struck.....	P. J. Burkholz.....		5.00
Mrs. Caroline Balk.....	P. J. Burkholz.....		5.00
Mrs. Emma Clausen.....	Herman W. Cares.....		5.00
Chas. Muent.....	E. Ph. Dornfeld.....		5.00
Martha Rabenhorst.....	E. Ph. Dornfeld.....		16.00
Walter Schneider.....	R. W. Huth.....		5.00
Louis Hartmann.....	Ph. and H. Koehler.....	2.00	
Mr. and Mrs. Wm. Nimtz.....	Ph. and H. Koehler.....	10.00	
Robert E. Keil, A. M. M. 5/C.....	Ph. and H. Koehler.....	20.00	
Carl Niemann.....	Ph. and H. Koehler.....	5.00	
Richard J. Neubauer, S 2/C.....	Ph. and H. Koehler.....	5.00	
Alvin D. Siemast, F. 1/C.....	Ph. and H. Koehler.....	5.00	
George Thumbsedter.....	Paul Pieper.....		4.00
Mrs. Hilda Behling.....	Paul Pieper.....		10.00
Mrs. Sophie Oelke.....	Arthur P. Voss.....		5.00
Miss Adele Marquardt.....	Luther Voss.....		2.00
Miss Linda Schumann.....	Luther Voss.....		5.00
		60.00	206.50

Memorial Wreaths (June)

Mrs. Carl Rucks.....	H. J. Lemke.....	1.00	
Martin Holst.....	Paul A. Behn.....	5.00	
Louis Volbrecht.....	Gerald Hoenecke.....		6.00
Adam Schubring.....	Wm. C. Mahnke.....		2.50
John Neuman.....	Arnold Schultz.....	21.00	
Mrs. Walter A. Getzel.....	P. J. Burkholz.....		5.00
Mrs. Minnie Craemer.....	E. Ph. Dornfeld.....		1.00
Mrs. Emma Vater.....	E. Ph. Dornfeld.....		5.00

Fred Soltwedel.....	E. Ph. Dornfeld.....		5.00
Mrs. Theresa Rades.....	R. W. Huth.....		4.00
Geo. Pung.....	J. G. Jeske.....		5.00
Ernst W. Timm.....	Ph. and H. Koehler.....	115.00	64.50
Albert Raasch.....	Ph. and H. Koehler.....		3.00
Edna Boelter.....	Ph. and H. Koehler.....		10.00
Henry Gollusch.....	Ph. and H. Koehler.....		5.00
Mrs. W. A. Getzel.....	Ph. and H. Koehler.....		2.00
Mrs. Elizabeth Ruff.....	Paul Pieper.....		8.00
Mrs. Frances Getzel.....	Paul Pieper.....		5.00
Mrs. Laura Decker.....	Arthur P. Voss.....		5.00
Mrs. E. Ruff.....	Arthur P. Voss.....		4.00
Teacher E. W. Timm.....	Luther Voss.....		3.00
Albert Rieck.....	Walter A. Diehl.....		3.00
Mrs. Nayfean Wertz.....	R. P. Otto.....		5.00
		168.00	180.50

G. W. SAMPE, District Cashier.

TREASURER'S STATEMENT

July 1, 1946 to September 30, 1946

Receipts

Cash Balance, July 1, 1946.....		\$ 53,952.94
Budgetary Collections:		
General Administration.....	\$ 49,144.49	
Educational Institutions.....	12,257.28	
Home for the Aged.....	468.12	
Spiritual Welfare Commission.....	1,471.64	
For other Missions.....	70,727.92	
Indigent Students.....	326.46	
General Support.....	2,298.45	
School Supervision.....	505.65	
Revenues.....	46,608.94	
Total Budgetary Collections and Revenues.....	\$183,608.95	
Non-Budgetary Receipts:		
Bequest from Hannah C. Stock Estate.....	1,114.68	
Payments on Mortgage Receivable.....	500.00	
U. S. Government Bonds Sold.....	100,000.00	
Total Receipts.....		\$285,023.63

Disbursements

Budgetary Disbursements:		
General Administration.....	\$ 17,833.06	
Theological Seminary.....	8,238.81	
Northwestern College.....	24,107.41	
Dr. Martin Luther College.....	22,804.97	
Michigan Lutheran Seminary.....	11,546.60	
Northwestern Lutheran Academy.....	6,747.92	
Emergency Building Projects.....	1,578.79	
Home for the Aged.....	3,234.40	
Missions—General Administration.....	61.75	
Indian Missions.....	11,019.44	
Negro Missions.....	4,809.20	
Home Missions.....	65,467.11	
Poland Mission.....	1,944.00	
Madison Student Missions.....	455.44	
Spiritual Welfare Commission.....	3,393.74	
Winnebago Lutheran Academy.....	450.00	
General Support.....	9,431.00	
School Supervision.....	839.19	
Total Budgetary Disbursements.....	\$193,962.83	
Non-Budgetary Disbursements:		
Advance to Church Extension Fund.....	65,000.00	
Accounts Receivable.....	6,000.00	
Equity in Synod General Offices and Northwestern Publishing House Building.....	54,100.00	
Total Disbursements.....		\$319,062.83

Cash Balance, September 30, 1946..... \$ 19,913.74

C. J. NIEDFELDT, Treasurer.
P. S. Collections from the Minnesota District and Revenues from Northwestern Lutheran Academy for September were not received in time for this report.
C. J. N.

Donations Sent Directly to Treasurer's Office for September, 1946 For Spiritual Welfare Commission

Sgt. B. Neubauer, Denver, Colorado.....	\$ 2.00
Rose Neumann, Milwaukee, Wisconsin.....	2.00
Carl J. Greif, Mesa, Arizona.....	1.00
Michigan Federation Aid Association for Lutherans, Mr. E. W. Engel, Secretary, Detroit, Michigan.....	30.00
Rev. Wm. Schiebel, Washington, D. C.....	5.00
Sgt. Carl Tank, Chicago, Illinois.....	5.00
	\$ 45.00

For Missions

Memorial Wreath in memory of Mr. John Kirkeby of McIntosh, South Dakota, from the following: Mr. and Mrs. Albert Marquardt, Stan and Bud; Mr. and Mrs. Severin Merager and family; Mr. and Mrs. Geo. Gray; Mr. and Mrs. Bert Westre; Mr. and Mrs. Norman Westre; Mr. Gudmond Westre; Mrs. Inga Thorson; Mrs. Anna Abild; Mr. and Mrs. John J. Kirkeby; Mr. and Mrs. Leonard Kirkeby; Mr. and Mrs. Joseph Tevedahl and family.....	\$ 14.00
A Thankful giver, Kenosha, Wisconsin.....	10.00
	\$ 24.00

C. J. NIEDFELDT, Treasurer.

Luther Biographies

Ideal life stories of Martin Luther for personal reading or as a gift to individuals

THE BOY WHO FOUGHT WITH KINGS. A Biography of Martin Luther for boys and girls. By EDNA and HOWARD HONG. 38 pages. Size, 8½×12. Cloth, illustrated cover...\$2.00

In this volume the young reader is introduced to Luther as a living personality, with the purpose of arousing the child's interest in him as an important figure in church history. In a charming style that will hold the interest of the child from page to page, the authors present a flowing narrative of Luther's life from grammar school days to those days when Luther wrote hymns and stories for his own children.

The splendid, colorful illustrations and the large, clear type make this an excellent gift book for children of all ages.

THE LIFE OF DR. MARTIN LUTHER.

By DR. M. REU. Translated by Emil H. Rausch. Two volumes. 210 pages. Paper cover. Each.....\$.20

A sketch of Luther's life for the use of Bible class or Young People's Societies, with the necessary directions for general discussion appended.

THE STORY OF LUTHER. By PROF.

W. G. POLACK. With study helps, by H. A. Mertz. 150 pages. Cloth.....\$.65

Written for pupils of the upper grades, profusely illustrated, with study outlines and test questions appended.

LUTHER'S LIFE. By INGEBORG STOLEE. A revision based on Luther's Life, by O. Nilsen. 157 pages. Size, 8×12. Paper, \$1.50; cloth.....\$2.00

A simple, pleasing story of Luther's life for the young people. The book includes Luther's explanation of his seal, the text of the 95 theses, the Three General Creeds and the Augsburg Confession. An excellent reproduction of Rietschel's head of the Luther statue in Worms illuminates the cover, and the numerous illustrations and manuscript facsimiles make this a handsome gift book.

LIVING WITH LUTHER. By J. M. WEIDENSCHILLING. 48 pages. Size, 5×7½. Paper cover, illustrated.....\$.20

An excellent brief biography of the Great Reformer, written primarily for the use of Christian Schools. Numerous well-known illustrations of scenes and events in the life of Luther, a pictorial map of chief cities in the Reformation story, and the Important Dates from the life of Luther make this booklet attractive and useful for children of all ages.

MARTIN LUTHER. By ELSIE SINGMASTER. 138 pages. Attractive blue cloth cover\$1.00

"Though this is a brief biographical sketch on Martin Luther, it omits no essential facts. It is a refreshing, readable narrative which every member of the average family in our circles will enjoy. Suitable as an inexpensive gift book."



"God's Word and Luther's doctrine pure shall through eternity endure."

MARTIN LUTHER, THE FORMATIVE YEARS. By BAREND KLAAS KUIPER. 135 pages. Cloth.....\$1.50

The story of the first 34 years of Luther's life, offering much information on a little known period of his life.

Northwestern Publishing House

935-937 North Fourth Street

Milwaukee 3, Wisconsin