

The Northwestern **Lutheran**

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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REFORMATION



THE LORD'S SUPPER AS RESTORED THROUGH LUTHER

WHEN we think of the Reformation we also invariably think of the Lord's Supper; we think of how the Lord through Luther again let His church understand and enjoy this sacrament as the blessed means of grace which He meant it to be. Not only did Luther testify against the Catholic doctrine of the mass by which God's gift had been turned into a sacrifice which man offers to God, but he also stood firm against the other reformers who out of considerations of human reason reduced the Lord's Supper to nothing more than a memorial feast. As in all points of Christian truth Luther simply asked: What do the Scriptures say? Keeping the Reformation Festival thus also means clinging with our whole heart to Luther's Scriptural conception of the Lord's Supper.



What Is the Lord's Supper?

Scripture's answer to this question is fully summed up in the matchless explanation of Luther's Small Catechism: "It is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself."

"Instituted By Matthew, Mark, Luke in their Gospels, and Paul in his Epistle to the Corinthians tell us that Holy Communion was directly ordained and instituted by the Savior, the eternal Son of God, whose word healed the sick, whose command stilled the storm, whose touch gave sight to the blind, whose blessing multiplied bread a thousand-fold, whose mighty voice called the dead back to life, who Himself rose from the dead and now lives and reigns over all things with divine glory and power. He is well able to make a gift that transcends the grasp of our human reason. His testimonies are very sure. As we keep this in mind we like Luther will resist every temptation of doubting or of explaining away

what the Lord clearly states concerning His gift of Holy Communion.

"For Us Christians To Eat And To Drink" It was on the night before His death that the Lord Jesus instituted this comforting sacrament. All the agonies of His bitter passion and death stood before Him. Yet in His perfect Savior's love He thought not of Himself but of the soul's welfare of all of His present and future disciples. For as He prayed for the eleven on this evening He added: "Neither pray I for these alone, but for them also which believe on me through their word." And concerning all who did and would believe on Him He asked: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." In such Savior's love Jesus then ordained another means of grace through which the soul's salvation of all of His believing disciples might be furthered and made certain. He invited the eleven disciples to partake of His Supper and encouraged them to continue to partake of it, saying: "This do in remembrance of me." This invitation and encouragement still applies to all believing disciples who have sufficiently progressed in Christian knowledge to grasp the meaning and benefit of the sacrament and who are thus able to partake of it in remembrance of the Savior. With such the Apostle Paul celebrated the Lord's Supper in the midst of the Christian congregations which he had founded.

"The True Body And Blood Of Our Lord Jesus Christ"

St. Luke tells us that the Lord Jesus "took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Jesus gave His disciples His true body in Holy Communion, His body which He was about to give into death for their redemption. Likewise

He gave them His true blood, which He was about to shed on the cross for the forgiveness of their sins. This promise of receiving His true body and blood also applied to every further celebration of the Holy Supper. The Lord confirmed His promise through the Apostle Paul, who points out that the cup of blessing which we bless is the communion of the blood of Christ, that the bread which we break is the communion of the body of Christ, and who warns that he that eats and drinks in an unworthy manner is guilty of the body and blood of the Lord.

"Under The Bread And Wine"

It was under the bread and wine that the disciples received the Savior's true body and blood. Jesus bade the disciples to receive the bread which He took, brake, and gave to them and the cup of wine which He extended to them. The bread remained bread and the wine in the cup remained wine, and both were received by the disciples in a natural way. Yet in a supernatural manner in, under, and with the bread and wine they at the same time received the true body and blood of their Lord. It is still ever thus in Holy Communion. The bread and wine we eat and drink in the natural way, the body and blood of our Savior we receive in a supernatural manner under these visible elements. Though our reason cannot explain and grasp this mystery we like Luther nevertheless believe it because of the clear words of our truthful and almighty Savior.

What Benefit Does It Offer and Bestow?

Only the Savior's words of institution can give us the true answer. There is where Luther sought and found it, when he states in his Small Catechism: "That is shown us by these words, 'Given and shed for you for the remission of sins.' Namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation." To His guests at Holy Communion Jesus clearly promises and extends the forgiveness of their sins; and this gift of pardon embraces every

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Editorials

On Quoting Luther There are those today who like to quote Luther on the Church's relation to the state and that like to tell what Luther did and said at such and such a time with reference to this or that pertaining to the political conditions of his day and then from this draw specious conclusions to determine the attitude of the Lutheran Church.

Men who do this, whether wittingly or unwittingly, (we do not attempt to say), fail to take into consideration the fact that Luther's position in his day was an entirely different one than the position of the Lutheran Church in our day. To those who know but a little history know the confusion that existed, not only in the Church but also in the government, in the state, in Luther's day. There was no such well organized and orderly government as we know it. Hence Luther found it necessary not only to reform the church but to take a guiding position in the general affairs of the state as well. He had to help re-organize even the secular affairs and institutions to make it possible for the infant church to exist and prosper under the chaotic civil conditions of his time.

Rome had been the arbitrary head and the dictator of both church and state. What Rome wanted, Rome demanded and got in one way or another. "The voice of the pope is the voice of God" was the commonly accepted fact. This could produce nothing but chaos everywhere when through Luther's reformation government and people were freed from the shackles of the pope. All affairs, church as well as state, had to be reorganized or reborn, and the travails of birth had to be experienced. Real, independent leadership was sorely lacking. So Luther had to take a hand for the sake of his people, the church and the state to restore a semblance of order. It must also be remembered that some of the heads of state had also become followers of Luther and freely sought his advice. And where Luther found it necessary he also advised the rulers in writing, *e. g.*, his open "Letter to the Christian Nobility," which was published in 1520. In this letter Luther gave his advice to the ruling heads how the Christian condition or status of the people could be improved, he did not, however, dictate the terms.

If now, those who believe that "the church is the conscience of the state" and such rot, quote Luther and his activity in civil affairs, they confuse the minds of the people. They do not take into consideration the abnormal political condition of Luther's time nor how much depended on Luther and his leadership. Yet only in this letter but in a thousand places elsewhere and in our confessional writings Luther clearly taught from the Word of God that Church and state are to be separate entities and that one must not interfere with the functions of the other. Let us not quote Luther to cover up and justify the actions of some who would like to see the church active in state affairs. Luther will simply not fit into the niche.

W. J. S.

The Much Maligned Luther It is not surprising that Luther should be a man who has been often misunderstood. A man of Luther's stature and prominence, a man who stood forth as he did among all men living at that time had to be a cynosure for all eyes. People watched every move he made and weighed every word he spoke. They were not all friendly eyes that were upon him. It is not hard to understand that Luther had enemies, bitter, powerful, malignant enemies who would leave no stone unturned to discredit him and his motives in any thing that he might undertake or do. His most vicious enemy of course was the pope and his satalites: cardinals, bishops, priests, monks and nuns, not to forget the all-powerful rulers of his day who challenged Luther's reformation for the sake of political expediencies. They enjoyed a kind of security under the pope though a secondary one. Nor dare we neglect to mention the common people who through fear or from other motives remained loyal to the Roman Catholic Church. If these people and their collective eye could not find or detect Luther's weaknesses and make the most of them it would have been the miracle of the ages. Luther, like all men, had weaknesses and none was more ready to admit them than was Luther. But who will be ready to find fault. God knew them and still He chose Luther as His vessel to unlose the shackles Rome had laid on men and free the world from her unholy tyranny.

The enemies of Luther have written volumes about his weaknesses. Most of them are palpable lies having but one purpose, to destroy the good name of Luther and to discredit him and his work. It is clear that the greatest lies about Luther stem from the Roman Catholic Church writers. Many of their lies are well known. They claim that Luther left the Catholic Church and started his own church so that he could get married; that Luther was vainglorious and in reforming the church sought only his own glory; that he was a drunkard and a vile fellow whom the church of Rome would not have tolerated much longer. They tell of his temper, his brusque way with men, etc. But all that men have said and written about this man of God has not done Luther any harm. History still gives him an enviable spot and the liberated Christians everywhere still sing his praises and thank God for the man Luther. In fact his star has ever risen since the day he nailed those 95 theses on the church door at Wittenberg which unwittingly lighted the fuse that caused a spiritual explosion heard round the world. Though the devil and the carnal will of men did much through the years following the Reformation to undo the great reformer's work by causing schisms, divisions and offenses by leading people away from the Word, yet Luther's work and his name is still honored and remembered. All the lies of the enemies, every attempt made to besmirch his character have come to nought.

W. J. S.

THE REFORMATION AND THE LORD'S SUPPER

CONCERNING the Lord's Supper Luther had to fight a battle against the enemy on two fronts.

The Roman Error

The first was against Rome. Rome had not only robbed the common people of one-half of the sacrament by withholding the cup from the laity, they had changed the very nature of the sacrament. It is true, they did not deny the real presence of the body and blood of Christ, but they went beyond the words of institution by trying to define precisely the manner in which the heavenly elements are present. Jesus said: "This is my body." "This is my blood." He assured us with these words that His body and blood are really present, are received and eaten or drunk by the communicants. Rome taught that by the power of the words spoken by the ordained priest the earthly elements of bread and wine lose their ordinary nature and are mysteriously transformed into the body and blood of Christ. Nothing but the outer appearance, the taste and odor of the earthly elements remain after the consecration. This is going beyond the Scriptures; and is directly against the Scriptures, which expressly speak of eating *bread* and drinking the cup. "As often as ye eat this *bread*" (1 Cor. 11, 26); "whoever shall eat this *bread*" (v. 27); "let a man examine himself, and so let him eat of that *bread*" (v. 28). It is as much a violation of the Scriptures to deny the real presence of bread and wine in the Supper, as it is to deny the real presence of the body and blood of Christ.

The chief error of the Roman Church, however, which Luther had to fight regarding the Supper was this. Our Lord instituted His Supper as a *sacrament*, as a means of grace. With His body and blood He promised to convey to the communicant, and to seal to him, the forgiveness of his sins. By means of the sacrament He promised to strengthen true

"remembrance" of Himself in the recipient, that is, to strengthen his faith in the redemption which He purchased for us by the giving of His body and the shedding of His blood.

Out of the sacrament Rome made a *sacrifice* which the priest brings to God in payment for the sins of the people. They turned the sacrament, in which God does something for us and conveys to us the forgiveness of our sins, into a meritorious work which the priest offers up to God. Of course, the people in turn must pay the priest dearly for his services.

This error, by which the Roman Church had changed the very nature of the sacrament, was in keeping with their false teaching in general, namely, that a sinner is not saved by what Jesus Christ did for him, but by what he does himself. The error of work righteousness, which the Roman Church teaches, had driven Luther to despair. He had found peace only after he recognized that the Gospel does not demand a righteousness of us which we must merit by our works, but that it proclaims to us a righteousness which Christ has prepared for us by His vicarious life, suffering, and death. Then, after Luther had found this great truth, he sang the praises of God's saving grace, and fought against everything that tended to obscure this glorious light.

He restored the truth concerning the Supper. It is not a sacrifice, it is not a meritorious work performed by the priest. It is a means through which God conveys His grace to us. If there are any offerings connected with it, these are the offerings up of a petition for grace, and the giving of thanks.

The Reformed Error

Luther restored the doctrine of the Lord's Supper in its original purity over against the Roman error. But the "Old Evil Foe" never rests. He stirred up error among such theologians who, like Luther, also tried to reform the Church

from Roman heresies. We mention particularly one, Ulrich Zwingli of Switzerland.

Pretending that Luther did not go far enough in his reforms Zwingli maintained that the body and blood of Christ are not really present in the Supper. In a crude way he explained Christ's words of institution: *This is my body*, to mean: *This signifies my body*. He referred to many Scripture passages in which, as he claimed, *is* means the same as *signifies*. For instance, Christ says, "I *am* the door." — But does Christ really mean no more to us than to *signify* a door? Rather, the other way around: a door may signify Christ, may picture Him to us. Christ *is*, though not a wooden door, yet a very real spiritual door to heaven. No one can enter heaven except through Christ. — Zwingli pointed also to such statements as: "The seed is the word." But this is taken from a parable. In a parable some event of every day life on earth is presented to illustrate some process going on in the kingdom of God. The *word* in the kingdom of God corresponds to the *seed* of the sower. What the seed is to the sower, just the same the word is in the kingdom of God. — The words of institution are not a parable.

Zwingli maintained further that, if you want to have the body of Christ in the Supper, you must reach out to it in faith. Your faith is required to make it present. The body of Christ is in heaven, and cannot at the same time be here on earth, especially not in many different places at the same time. Thus Zwingli, in connection with his error on the Supper, also distorted the Scripture doctrine concerning the person of Christ. He denied that Christ, who is the omnipresent God, always has His human nature with Him wherever He is. He tore the two natures of Christ apart.

Luther's chief objection against Zwingli was that he robbed the Church of a sacrament, of a comforting and strengthening means of grace. He emptied the sacrament. If Zwingli were right, then

Christ would not be doing something for us in the Supper, He would, instead, be reminding us to do something for ourselves. Bread and wine merely remind us of the body and blood of Christ and stimulate us to reach out in faith for them and for the blessings they purchased for us. By yielding to Zwingli, moreover, Luther would have given up the Scriptures as the sure foundation of our faith, and would have allowed human reason to usurp its place.

The rift in the ranks of the reformers hurt Luther, but because of the different spirit of the Zwinglians he had to refuse them the hand of brotherhood. And we today thank God that He guided Luther to preserve the purity of the Supper also against the attacks of the Zwinglians.

How Do We Thank God?

The answer to this question should be simple. If God is offering us such a gracious gift as the sacrament of His Supper, then we should joyfully accept it and use it to the utmost. The *North-western Lutheran* plans to publish several essays on that point. Today we reprint a few words of Luther from his preface to the Small Catechism.

“Lastly, since the tyranny of the Pope has been abolished, people are not longer willing to go to the Sacrament and despise it. Here again urging is necessary, however, with this understanding: We are to force no one to believe, or to receive the Sacrament, nor fix any law, nor time, nor place for it, but are to preach in such a manner that of their own accord, without our law, they will urge themselves and, as it were, compel us pastors to administer the Sacrament. This is done by telling them: Whosoever does not seek or desire the Sacrament at least some four times a year, it is to be feared that he despises the Sacrament and is no Christian, just as he is no Christian who does not believe or hear the Gospel; for Christ did not say, This omit, or This despise, but, *This do ye, as oft as ye drink it*, etc. Verily, He wants it done, and not entirely neglected and despised. *This do ye*, He says.

“Now, whoever does not highly value the Sacrament thereby shows that he has no sin, no flesh, no devil, no world, no

death, no danger, no hell; that is, he does not believe any such things, although he is in them over head and ears and is doubly the devil’s own. On the other hand, he needs no grace, life, Paradise, heaven, Christ, God, nor anything good. For if he believed that he had so much that is evil, and needed so much that is good, he would not thus neglect the Sacrament, by which such evil is remedied and so much good is bestowed. Neither will it be necessary to force him to the Sacrament by any law, but he will come running and racing of his own accord, will force himself and urge you that you must give him the Sacrament.

“Hence, you must not make any law in this matter, as the Pope does. Only set forth clearly the benefit and harm, the need and use, the danger and the blessing, connected with this Sacrament, and the people will come of themselves without your compulsion. But if they do not come, let them go and tell them that such belong to the devil as do not regard nor feel their great need and the gracious help of God. But if you do not urge this, or make a law or bane of it, it is your fault if they despise the Sacrament. How could they be otherwise than slothful if you sleep and are silent? Therefore look to it, ye pastors and preachers. Our office is now become a different thing from what it was under the Pope; it is now become serious and salutary.”

J. P. M.

THE LORD’S SUPPER AS RESTORED THROUGH LUTHER

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other grace and blessing. Cleansed of our sins we are God’s dear children; we enjoy the comfort of His Fatherly care and protection, the privilege of prayer, the right of inheritance to His heavenly glory; we gain strength for a godly life.

The Gifts Of The Gospel

Thus we see that in Holy Communion the Savior offers and bestows the same blessings which He has already given to us in Holy Baptism and which He lets us receive ever anew through His Gospel word. Holy Scrip-

ture teaches only one grace for salvation, and that is the free forgiveness of all of our sins which Christ has won for us with His holy life and His bitter suffering and death in our stead. This pardon embraces our full salvation, as the Psalmist says: “Blessed is he whose transgression is forgiven, whose sin is covered.”

Given With A Seal

Why then did the Lord institute His Holy Supper, if it does not give us any new and special grace? The answer lies in the ardor of His Savior’s love which we showed on the night when He ordained the precious sacrament. In His ardent love for all of His disciples He was intent upon their eternal salvation. Thus He made provision for giving our souls the one gift which we need for our salvation, the gift of pardon, through still another form of the Gospel. He gave us the Gospel with a blessed seal attached to it. Let us suppose that you had a debt of ten thousand dollars burdening you, so that you did not know which way to turn. Let us furthermore suppose that a dear friend paid it for you as a free gift and then told you that he had done so. It would seem almost too good to be true. Still if you knew him to be truthful in what he said, his word would induce you to believe it. Yet if on top of it all he handed you the canceled check with which he had paid your indebtedness, every doubt about the removal of your burden of debt would be bound to vanish. Thus the Lord deals with His believers in Holy Communion. He not only tells us that He has given His body and shed His blood for the remission of our sins, but He lets us partake of the very body and blood which He sacrificed for our cleansing. Through this sacrament the Lord thus moves us to say with believing hearts: How can I still have any doubt about my forgiveness. Even now I am receiving the very body and blood of my Lord with which He wrought an all-sufficient atonement for my sins and removed everything that could separate me from my God for time and eternity. Surely he will want to partake frequently of this blessed gift of our Savior for the strengthening of our faith.

C. J. L.

Siftings

BY THE EDITOR

As proof that Communism is not opposed to the church, supporters of the Communist policy in Europe like to point to the status of churches on the other side of the iron curtain. Despite Communism's rejection of religious dogma, they claim, Communist policy does not interfere with the churches. There is, in fact, the same separation of church and state for which some Protestant churches contend in the United States. The *Christian Century*, however, reports that "there are too many indications of unrest in church circles behind the iron curtain to make it possible to believe that all is well there. Last week, for instance, . . . the Hungarian government finally admitted that it had arrested Bishop Lajos Ordass, primate of the Lutheran Church in that country together with the two most prominent lay Lutheran leaders. They charged that Bishop Ordass and his lay companions had engaged in black market transactions with \$500,000 they received from America. Lutheran officials in this country call this a lie out of whole cloth. . . . Newspaper reports from Budapest state that no one in Hungary believes the financial charges. But the Lutherans in Hungary have refused to go along with the Reformed Church in approving the nationalization of all schools. Arresting the primate is the government's retaliation." This report certainly emphasizes the blessings God has given us in America, and calls to mind the attempt in the last few years by some churches to interfere with our present happy arrangement. The prayer of the Christian will be that God continue our present blessing.

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John Sutherland Bonnell brings news of persecutions from another country, Spain. He speaks of the persecution which Protestants in Spain have been undergoing, and of the way in which mobs have been encouraged to wreck Protestant chapels there. Dr. Bonnell added that "as a Protestant clergyman

I would prefer today to be preaching in Prague behind the iron curtain than in any city in Spain." Dr. Bonnell further assured American church circles that Protestants are now being arrested and heavily fined for gathering in small groups in private homes for prayer and Bible study. The Roman Catholic majority in Spain has contended that such private devotional meetings would be allowed. They are now proving otherwise. In a recent book on Communism (*Communism and the Church*, Rehwinkel) the author writes: "Communism is without a doubt the most serious threat to the Christian Church in the world today. In a recent interview the Pope was reported to have said that the Church is in greater danger today than it has been since its founding. This is not an overstatement." We wonder who is having an easier time of it, the Protestants in Hungary or the Protestants in the Pope's domain in Spain. To us there seems to be no practical difference. The Anti-Christ is still the Anti-Christ.

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The Jehovah's Witnesses are in print again. This time a Virginia court upheld fines imposed on three farm families who, for religious reasons, elected to keep their children at home and to educate them in classes where in addition to instruction in the usual school subjects, there were three periods a day of Bible reading and study. No religious scruples, the Virginia judges held, could justify failure to comply with "reasonable civil requirements imposed by the state" — i. e., attendance at public schools. No evidence seems to have been submitted that the instruction given the children did not reach required standards or that the farmers refused to pay their regular school taxes. In this case the Virginia court seems to be trying to ignore the ruling of the Federal Supreme

Court in the Oregon parochial school case. In this ruling of June 1, 1925, the Supreme Court very pointedly stated: "The fundamental theory of liberty upon which all governments of this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations." This decision of the Virginia court should be carried to the Federal Supreme Court by the organization.

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A Favorite Hymn Poll has just been completed by the *Lutheran Standard*. As polls go it was rather complete and representative. It reflected, at least, the preference of the more interested readers of the *Lutheran Standard*; their number about 8,000. We were first of all concerned about the loss in popularity of the Lutheran chorale. The list is replete with "gospel hymns." We have lost much more than we have gained. The list of the first ten are: Beautiful Savior; What a Friend We Have in Jesus; A Mighty Fortress; The Old Rugged Cross; Rock of Ages; Just As I Am; Holy, Holy, Holy; Sweet Hour of Prayer; Abide With Me; and O Master, Let Me Walk With Thee. Among the leaders we also find such songs as In the Garden; My God and I; and Beautiful Isle of Somewhere. We wonder how many of these hymn would stand the analysis of Dr. Walther when he wrote that adopted hymns "be pure in doctrine . . . that they have found almost general acceptance within the true German Lutheran Church . . . that they express not so much the changing conditions of individual persons as rather the language of the whole Church . . . that they, though bearing the imprint of Christian simplicity, be not merely rimed prose, but the products of a truly Christian poesy.' Times have changed and so have tastes and we wonder whether this is a reflection of the times.

A GIFT OF THE REFORMATION

THE OPEN BIBLE

IN this year Reformation Day falls on a Sunday and this fact will most likely be the cause of many a celebration in our country. October 31, 1517, not only became a turning point in the life of the great Reformer Martin Luther, but also for the Church and the whole world as well. It will be well for us Lutherans to remind ourselves of the many blessings given us through the work of the monk of Wittenberg.

Luther's "Revolt"

The arch-enemies of Luther, the Pope in Rome and his following, denounce the Reformation as a *Revolt* against the

Wycliffe in England and John Huss in Bohemia. The Church of Rome did not want such reformers. By its orders Savonarola was hanged, the ashes of Wycliffe were exhumed and destroyed and John Huss burned at the stake. It is hard to forget these things, when this Church puts on a pious and innocent face in our day, boasting of its spirit of enlightenment and tolerance. Against Luther, however, this Church was powerless. While the other reformers had sought partial reforms, Luther went to the bottom of things. He restored the foundations. He proclaimed as the prin-

came an open Bible. He completed the translation of the New Testament in 1522 on the Wartburg while in hiding to escape death at the hands of his enemies, the Roman ecclesiastics and Emperor Charles V. The order had been given to capture him dead or alive. He finished the translation of the Old Testament in 1534. The whole Bible was printed in Wittenberg and the great invention of the printing press by Johann Gutenberg in Mainz in Germany brought forth its most blessed fruit, the printed Bible, which could be read and studied by high and low. Each one could ascertain for himself the way of salvation. Neither Pope nor priest could hinder them from doing just that as much as it was attempted. The Bible chained to the desk in the



Church. It was a revolt against the spiritual tyranny of the Pope and his Church of Rome in matters of doctrine and faith. It was a true Reformation, however, because the clear teachings of the Word of God were again brought to light by the Lord's faithful servant. The Church had been *deformed* by the many unscriptural teachings of the Papal Church. Luther brought about a reformation back to the teachings of the prophets and the apostles. Pious men and honest souls within the Church of Rome had attempted a sorely needed reform in their day, Savonarola in Italy,

principles of the Reformation: Scriptures alone, through grace and faith alone. We should like to stress some facts brought to light again by Martin Luther pertaining to that first principle: Scriptures alone.

The Open Bible

Luther gave us the open Bible again. The Bible was a closed book during the Middle Ages. It was read and studied here and there in the theological schools, in the cloisters and monasteries, but the common man had no access to it.

Through Martin Luther the Bible be-

came an open Bible. He completed the translation of the New Testament in 1522 on the Wartburg while in hiding to escape death at the hands of his enemies, the Roman ecclesiastics and Emperor Charles V. The order had been given to capture him dead or alive. He finished the translation of the Old Testament in 1534. The whole Bible was printed in Wittenberg and the great invention of the printing press by Johann Gutenberg in Mainz in Germany brought forth its most blessed fruit, the printed Bible, which could be read and studied by high and low. Each one could ascertain for himself the way of salvation. Neither Pope nor priest could hinder them from doing just that as much as it was attempted. The Bible chained to the desk in the library of the university of Erfurt and read and studied by Luther as a monk was a symbol of the Bible and its role in the days of the Middle Ages. The Bible in the hands of the peasant reading to his household, the shepherds studying it while herding his flock, the tradesmen and merchant in their leisure hours, the learned scholar in the privacy of his study symbolized the new era of the open Bible. All could read it, all could find in it the answer to that most important question troubling the minds of the people in the days of the Reformation: How can I be assured of my salvation? The open

Bible studiously read by them gave them the only true and satisfactory answer: Through faith and grace alone and not through any works of man, through the righteousness of Christ alone and not through any good works of ours. Through this knowledge men and women in all ranks and walks of life again became happy. They no longer had to deal, as they had thought and had been told, with an angry God and with Jesus as a stern judge, but with God, who loved them so dearly, that He sent His Son for them, to whom they now could go directly in prayer for forgiveness and would no longer have to rely on the meditation of Mary and the saints. They could be absolutely assured of their salvation, no purgatory had to be feared after death, because it did not exist. The open Bible taught them that no purgatory, but rather heavenly mansions awaited them. This is the true and also greatest blessing of the open Bible. It gave and still gives to sinful man, who otherwise is doomed to eternal damnation, the possibility to learn and to know the only way of salvation through faith. The open Bible revealed heaven open to all, who sincerely repent of their sins and want to believe in Jesus Christ as their only Savior and Redeemer from their greatest enemies, the Devil, the world and their own sinful flesh.

Rome Apes

Today the Church of Rome proudly boasts that its laity is permitted to read the Bible. Anyone, who carefully studies and compares the Bible, which the Roman priest places into the hands of his parishioners, is not the same one that we Protestants are privileged to read, either the German translation of Martin Luther or the Authorized King James' Version in the English tongue. The Church of Rome has done this rather reluctantly in lands, where culture and civilization flourish. It has learned from Luther in this respect just as it learned from him in matters of Christian education of the laity. In Spain, in Mexico, in South American countries and wherever there is a lower cultural level, the Bible is not placed into the hands of the common man as in our country.

The Bible — the Norm of Doctrine

But the open Bible alone means very little, if it does not serve its ultimate purpose as a norm of doctrine and life. In his Smalcald Articles, a confession of our Lutheran Church, penned by Luther himself, we have this purpose of the Bible revealed: "The Word of God shall establish articles of faith and no one else, not even an angel." With these words Luther wanted to say that all of our teachings must be in perfect agreement with the pure Word of God, that the Bible alone can be the only source and norm in doctrine and life. Luther clung to the teachings of the Bible at Worms with his unforgettable: "Here I stand. I cannot do otherwise." Luther, with the Bible in hand and with his finger pointing to it, is a symbol to us for what Luther stood and the Bible is and must be for all of us. There is and can be no other yardstick by which to measure and judge the teachings of man and visible churches.

Read and Believe

The Pope has opened the Bible for some of his laity indeed, not the one based on the original texts of the prophets and apostles. He did it reluctantly. The open Bible alone, however, does not solve the problem. Only too many teachings of the Church of Rome are not in agreement with the Bible, are the very opposite of what is taught in the Bible. We should only like to mention one cardinal article of our Christian faith to prove this. Scriptures teach (Romans 3, 28): "Therefore we conclude that a man is justified by faith without the deeds of the law." It is no secret, that the Church of Rome curses this article of faith, that we are saved through faith alone. Good works must be added to the faith according to Rome. Thus we see, that the open Bible alone is not sufficient. Everything depends on, whether we are ready and willing to let the Bible speak for itself or whether we give the words a different interpretation. Then we are no longer open minded and ready to submit to the powerful and unequivocal: "Thus saith the Lord."

Our Obligation

For us Lutherans the Day of the Reformation is an especially memorable

day. Our Church is the Church of the Word. Let us be thankful for the Word, which Luther restored. Let us cling to it, come what may come. In the visible Lutheran Church of today we are observing disastrous tendencies and practices. There is much burning of the incense of adulation, concerning Luther, especially on Reformation Day, but, alas, it cannot be denied, that the Word of God is being distorted and twisted by so many who profess to be Lutheran theologians to conform with their own wishful thinking and practice. They would like to do and have things as others do and have them and then they set about to prove, that the Word of God must be interpreted differently and that the Lutheran fathers erred and had a narrow conscience when they so consistently steered clear of all unionistic practise, when they refused to cooperate and worship with others, who were not of the same faith and spoke not the same language of conviction. They want to be more broad-minded. They still have the open Bible, but they are no longer open minded to the true teachings of the Bible and the resultant practice. They formulate their own views and try to tell the unwary: "Thus saith the Lord." "Thus taught the fathers."

The Danger Ahead

Our Lutheran Church, the Church of the Word, is in grave danger of losing just that Word, of which it is so proud. The open Bible, which Luther gave us, will mean very little to us, if it is not read and studied and if we are no longer willing to submit to its doctrines, take captive our own reason and wishful thinking, rather forego large numbers, if it implies the sacrifice of Scriptural principles. It will be of as little use to us as is the Bible in so many a home, serving as a fine decoration, but showing little or no usage and finally on that great Day of Judgment the Lord will use that Bible opened before our very eyes to convict and to condemn us.

Germany, the land of the Reformation heard the prophecy of its greatest prophet, Martin Luther, that ingratitude and contempt of the Word of God, would take the Gospel away from them. Will it be necessary in our country, that the scourge of communism or any other ism

will have to come to teach us the importance and the value of the open Bible. Today we can still read and study our Bible and open it in public worship and preach the Gospel unhindered. What happened to Germany and to the whole of Europe can happen to us over night and what then?

Once an African embassy came to Queen Victoria of England to find out the secret of England's greatness. The Queen sent a copy of the Bible back with this message: "Tell your prince, that this book is the secret of England's greatness." What about its greatness today? What about the present attitude of the English speaking world toward the Bible today? Is it still the open Bible read at the fireside and devoutly followed in practical life? Or will Western civiliza-

tion, and that includes us, have to ponder the words of James Russell Lowell, once spoken to a gathering of scoffers and infidels in London: "The men, who live in ease and luxury, indulging themselves in the amusement of living without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness of men who but for Christianity might long ago have eaten their bodies like the South Sea Islanders or cut off their heads and tanned their hides like the monsters of the French Revolution." A word to the wise should be sufficient. Let us ever be mindful of our precious heritage. Let us diligently search the Scriptures as Jesus would have us do it. Then we shall never forget what Luther gave us and the world with the open Bible.

H. A. КОСН.

LUTHER--A STONE ON THE CAIRN

THE miner's son, who was born in that little Saxon village four hundred years ago, presents at first sight a character singularly unlike the traditional type of medieval Church fathers and saints. Their ascetic habits, and the repressive system under which they were trained withdraw them from our sympathy; but this sturdy peasant, with his full-blooded humanity, unmistakably a man, and a man all around, is a new type, and looks strangely out of place amongst doctors and medieval saints.

His character, though not complex, is many-sided and in some respects contradictory. The face and figure that look out upon us from the best portraits of Luther tell us a great deal about the man. Strong, massive, not at all elegant; he stands there, firm and resolute, on his own legs, grasping a *Bible* in a muscular hand. There is plenty of animalism — a source of power as well as of weakness — in the thick neck; an iron will in the square chin, eloquence on the full loose lips; a mystic, dreamy tenderness and sadness in the steadfast eyes — altogether a true king and a leader of men!

The first thing that strikes one in the character are the iron will that would not waver, the indomitable courage that knew no fear, the splendid audacity that, single-handed, sprang into the arena for a contest to the death with Pope, Em-

perors, superstitions, and devils; the insight that saw the things that were "hid from the wise and prudent," and the answering sincerity that would not hide what he saw, nor say that he saw what he did not.



But there was a great deal more than that in the man. He was no mere brave revolutionary, he was a cultured scholar, abreast of all the learning of his age, capable of logic-chopping and scholastic disputation on occasion. . . . He was a poet, with a poet's dreaminess and waywardness, fierce alternations of light and shade, sorry and joy. All living things whispered and spoke to him, and he walked in communion with them all. Little children gathered round his feet,

and he had a big heart of love for all the weary and the sorrowful.

Everybody knows how he could write and speak. He made the German language, as we may say, lifting it up from a dialect of boors to become the rich, flexible, cultured speech that it is. And his Bible, his single-handed work, is one of the colossal achievements of man; like Stonehenge or the Pyramids. "His words were half-battles," "they were living creatures that had hands and feet"; his speech, direct, strong, homely, ready to borrow words from the kitchen or the gutter, is unmatched for popular eloquence and impression. There was music in the man. His flute solaced his lonely hours in his home at Wittenberg; and the Marseillaise of the Reformation, as that grand hymn of his has been called, come words and music, from his heart. There was humor in him, course horseplay often; and honest, hearty, broad laugh, frequently, like that of a Norse god. There were coarse tastes in him, tastes of the peasant folk from whom he came, which clung to him through life and kept him in sympathy with the common people, and intelligible to them. And withal there was a constitutional melancholy, aggravated by his weary toils, perilous fightings, and fierce throes, which led him down often into the deep mire where there was no standing; and which sighs through all his life. The penitential Psalms and Paul's wail: "O wretched man that I am," perhaps never woke more plaintive echo in any human heart than they did in Martin Luther.

There were three men in the past who, as it seems to me, reach out their hands to one another across the centuries — Paul, St. Augustine and Martin Luther. The three very like each other, all three of them joining the same subtle speculative power with the same capacity of religious fervor, and of flaming up at the contemplation of divine truth; all of them gifted with the same exuberant, and to fastidious eyes, incorrect eloquence; all three trained in a school of religious thought of which each respectively was destined to be antagonist and all but the destroyer.

The young Pharisee, on the road to Damascus, blinded, bewildered, with all that vision flaming upon him, sees in its

THE WISCONSIN SYNOD BUILDING FUND COLLECTION AND THE CHURCH EXTENSION FUND

light his past, which he thought had been so pure and holy, and God-serving, and amazedly discovers that it had been all a sin and a crime, and a persecution of the divine One. Beaten from every refuge, and lying there, he cries: "What wouldst Thou have me to do, Lord?"

The young Manichean (St. Augustine) and profligate in the fourth century, and the young monk (Luther) in his convent in the fifteenth, passed through similar experience; different in form, identical in substance — with that of St. Paul, the persecutor. And so Paul's Gospel, which was the description and explanation, the rationale, of his own experience became their Gospel. And when Paul said: "Not by works of righteousness which our own hands have done, but by His mercy He saved us" (Titus 3, 5). The great voice from the North African shore, in the midst of agonies of barbarian invasions and a falling Rome, said "Amen. Man lives by faith," and the voice from the Wittenberg convent, a thousand years after, amidst the unspeakable corruption of that phosphorescent and decaying Renaissance, answered across the centuries, "It is true." "Herein is the righteousness of God revealed from faith to faith." Luther's word to the world was Augustine's word to the world; and Luther and Augustine were the echoes of Saul of Tarsus — and Paul learned his theology on the Damascus road, when the voice bade him to proclaim "forgiveness of sins and inheritance among them which are sanctified by faith that is in Me" (Acts 26, 18). That is Luther's first claim on our gratitude that he took this truth from the shelves where it had reposed, dust-covered, through centuries, that he lifted this truth from the bier where it had lain, smothered with sacerdotal garments, and called with a loud voice, "I say unto thee, arise," and that now the common-place of Christianity is this: "All men are sinful men, justice condemns us all, our only hope is God's infinite mercy, that mercy comes to us all in Jesus Christ that died for us, and he that gets that into his heart by simple faith, he is forgiven, pure, and he is an heir of heaven."

— Taken from a sermon preached by one of England's greatest preachers of all times, Alexander Maclaren. W. J. S.

WHEN you place a \$10.00 bill into the collection plate on "Mission Sunday" you are no doubt under the impression that part of it will be used to pay the missionary's salary and part to build the chapel he preaches in. That is not the case. Your contribution is used to pay his salary or rent. The chapel, school or parsonage he needs is supplied from the "Church Extension Fund." This money is loaned to missions and must be repaid to the fund according to a set schedule. Let us use an illustration. A mission in Denver, Colorado, is granted \$10,000.00 to erect a chapel. During the first year of the loan no repayments are expected because the new field must gather a membership first. From the second to the sixth year they must return 6% each year, or \$600.00 — \$2,400.00 in all. This sum is deducted from the principal of the loan since no interest is charged during the first 5 years. At the end of 5 years they still owe \$7,600.00. A new contract is now drawn and 2% interest is charged. Assuming they pay back \$1,000.00 each year it will take the mission about 8 years to repay the loan with interest. At the end of 14 years the original \$10,00.00 will be back in the fund. As the money is returned it is loaned out again to other missions needing chapels.

This plan works well providing the fund is large enough. But here is the catch. At present there is \$800,000.00 in it. From it 10 districts must draw funds for their missions. If a 6% return is made on all loans only \$48,000.00 flow back into the fund each year. This would provide less than \$5,000.00 for use in each district annually. One cannot begin to build much for that in these times. Synod recognized this and decided that 40% of the present Building Fund Collection flow into the Church Extension Fund. If the proceeds of this collection total one million dollars as we hope, \$400,000.00 will at once be invested in chapels and begin to draw spiritual dividends.

We dislike boring you with figures but make no apology for these. This is God's arithmetic. They prove that we are not asking for too much. During the war building was restricted and now chapels are urgently needed in many places. Think of the joy you will have from knowing that when Denver, Colorado, is through using the money you gave, Seattle, Washington, will use it over again. Your contribution will continue to revolve and bear fruit for years on end once it is invested in God's business. We plead for your full cooperation *in Jesus' Name.* A. WACKER.

MINNESOTA DISTRICT MISSIONARIES CONFERENCE

THE missionaries and Mission Board of the Minnesota District gathered at Grace Lutheran Church, Le Seuer, Minnesota, on September 28, 1948, for their annual Missionaries Conference. The host congregation is one of the mission stations of the Minnesota District. This congregation was established in the fall of 1943. The meeting was held in the neat and cheery basement chapel of Grace Lutheran Congregation, which was dedicated in June of this year. The present pastor of the congregation is Pastor M. J. Wehausen, the former Chairman of

the Minnesota District Mission Board, who was installed in this field on September 5, 1948.

The conference opened at 10 A. M. with a devotional service. Pastor R. J. Palmer of Minneapolis, a member of the District Mission Board, preached the sermon. He chose as his text Luke 17, 5 and spoke on the theme, "A Necessary and Timely Prayer, Lord Increase Our Faith."

The meeting was called to order by the presiding official, Pastor Karl Gurgel of Caledonia, the Chairman of the Minne-

sota District Mission Board. Two essays were delivered during the course of the day. The first essayist, Dr. Henry Koch of Morrison, Wisconsin, spoke on the subject, "Paul's First Missionary Journey and Its Lessons to the Present Day Missionary." The second essay, "The Missionary Approach to the Un-churched," was delivered by Pastor Martin Albrecht of New Ulm. Both essays

provoked a lively and beneficial discussion.

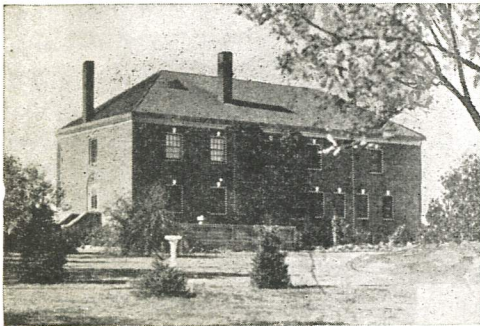
The final hour of the conference was set aside for questions and problems of the individual missionaries.

The conference closed at 4 P. M. and all present returned to their homes instructed and strengthened for their labor in the Kingdom of their Lord.

L. W. SCHIERENBECK.

NORTHWESTERN LUTHERAN ACADEMY

ON September 13, 2 P. M., the customary service was held to open the new school year of Northwestern Lutheran Academy, with parents and friends from neighboring congregations in good attendance. As we do not yet have our own auditorium, the service had to be held at Zion Lutheran Church, where seating capacity also is limited.



The total enrollment this year is 69 — seniors, 15; juniors, 16; sophomores, 17; freshmen, 21. The girls' dormitories are crowded to capacity, and the boys' dormitory, too, under our present housing conditions, has its limitations. These limiting conditions, however, will be a

hindrance of the past as soon as the new girls' dormitory is completed. Though an unavoidable delay of about three weeks halted construction and filled us with anxiety, our contractor assures us that construction will now continue without let or hindrance and that there is still hope of completing the new dormitory by the end of the year.

During the opening service Tutors Milton Burk and Loyal Schroeder were inducted into office, and both have entered upon their work with zeal. Special mention was made during the service of the fact that the Academy, having opened its first class in September, 1928, has completed twenty years of its existence, during which time the institution had to go through many hard years. Those who then had faith in the institution's future have lived to see that faith justified.

May the Lord continue to bless this institution, over which during the past twenty years He has graciously held His protecting hand.

R. A. FESKE.

RENOVATION-REDEDICATION SERVICES

ZION EV. LUTHERAN CHURCH

David City, Nebraska

On the eighth Sunday after Trinity, July 18, Zion Evangelical Lutheran Congregation, David City, Nebraska, marked the completion of the rebuilding and remodeling of their church with three divine services. Pastors A. Hertler, Naper, Nebraska, and H. Spaude, Hadar, Nebraska, former pastors of the congregation, were the forenoon and afternoon speakers, respectively. In the evening

Zion's Choir presented a Song Service with Pastor W. Schaller, Jr., Gresham, Nebraska, serving as liturgist.

The church building has been completely refinished with new flooring and Celotex on walls and ceiling. The front was completely rebuilt and presents a beautiful setting for the administration of the Means of Grace. Three arches symbolize the faith of the congregation in the Holy Trinity. The pulpit, altar and baptistry placed in these arches, emphasize the three Means of Grace, the Word and the Sacraments of Baptism

and Lord's Supper, through which God comes to us.

The church now also has a complete basement, the larger room serving for Sunday School, Bible classes, and social gatherings.

To facilitate its mission in carrying out the commission of its Lord, "Go ye into all the world and preach the Gospel," Zion Congregation made its church building more serviceable and now all the more stands ready to serve whomsoever will come with the Word of God, and opens its doors "Come then for all things are now ready."

N. MIELKE.

ORGAN DEDICATIONS

ST. PAUL'S CHURCH

Gresham, Nebraska

"Whatsoever ye do, do all to the glory of God." This was the text chosen by Pastor H. Schulz of Omaha in preaching at the dedication service for the new organ of St. Paul's Church at Gresham, Nebraska, on Sunday, August 29, 1948, in a 7 P. M. service. And in this spirit of giving all glory to God did the congregation dedicate their organ, realizing what a great blessing they had received from their Creator and Redeemer, who enabled this little flock thus to beautify their praises and thanksgiving which they bring to Him. This theme of the dedication was likewise exemplified in the sacred concert given by Mr. Victor Freudenburg, of Madison, Nebraska, who excellently sounded forth praises to our God in the works of Walther, Pachelbel, and Bach. Following the service the ladies of the congregation served a tasty lunch, to which all were invited.

The new organ is a Moeller Pipe Organ, a model known as their Portable, all of the pipes being contained in one case. This small pipe organ has three ranks and 195 pipes. Both the console and organ are beautifully finished in Circassian Walnut. God grant that this instrument thus dedicated may be consistently used to the worship and glory of God alone!

W. SCHALLER, JR.

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ST. JOHN'S CHURCH

Slades Corners, Wisconsin

On the twelfth Sunday after Trinity, August 15, St. John's Congregation, Slades Corners, Wisconsin, dedicated its

new Connsonata Electronic Organ to the glory of the Triune God.

The Reverend Eugene Hinderer, Hartland, Wisconsin, preached the sermon. Mr. Waldemar Nolte, parochial school teacher and organist of St. John's, Brillion, played appropriate selections on the organ. The organ selections were chosen from the various seasons of the church year.

It was with thankful hearts that the congregation heard the joyful announcement after the close of the service: "Our organ is paid in full." A. LORENZ.

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FRIEDEN'S EV. LUTH. CHURCH
Randolph, Wisconsin

On the tenth Sunday after Trinity, August 1, 1948, the members of Frieden's Lutheran Church at Randolph, Wisconsin, were pleased and happy to dedicate their new Baldwin Electronic Organ and a set of Maas Cathedral Chimes to the service of the Triune God.

The organ was dedicated in the regular morning service, in which the undersigned preached the dedicatory sermon.

In the evening an organ recital was given by Mr. C. E. Wacker, teacher at Frieden's Lutheran School of Kenosha, Wisconsin, featuring some of our beautiful and solid Lutheran Chorals. Mr. Wacker also addressed the congregation briefly on the topic: The Organ in the Worship Service. E. A. BREILING.

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ST. PAUL'S CONGREGATION
Roscoe, South Dakota

On August 15 St. Paul's Congregation at Roscoe, South Dakota, was privileged to dedicate its new Wicks Two Manual Pipe Organ. The festival speaker was the Rev. H. Scherf, a son of the former pastor of St. Paul's Congregation, J. P. Scherf. His sermon was based on the first part of Psalm 149. Two services were held in the forenoon, and in the evening Mrs. H. Scherf, the guest organist, gave a sacred concert of organ music. H. LAU.

RENOVATION CELEBRATION
ST. MATTHEW'S CHURCH

Tn. Cady, St. Croix County, Wisconsin

September 5, 1948, was for the parishioners of the St. Matthew Church, Tn. Cady, St. Croix County, Wisconsin, three miles east of Spring Valley, Wisconsin,

a day of rejoicing. For on that day they were enabled to celebrate the renovation of their house of worship. The festival speaker was the Rev. J. Wirth, of Eau Claire, Wisconsin. He invited the congregation to give thanks to God and praise His holy name for the blessing the Lord has so visibly bestowed upon them. Not only for the beautifying of their house of worship but especially that they are permitted to hear the saving Word of Christ in its truth and purity.



After the sermon the congregation and visitors partook of a fine meal in the church's parlors, served by the ladies of the congregation, free.

Already before the war the improvements on the church were started, but had to be discontinued until after the war. It had been planned to have this renovation festival held last year in October when the congregation celebrated their fiftieth anniversary of their organization, but some material to finish the work within the church was still impossible to be obtained, especially new wood planking with which the walls of the church have been beautified. Among the improvements ought to be mentioned: A complete set of beautiful art glass windows, with a Biblical symbol in each one. Two of them show Christ the Good Shepherd and Christ Blessing the Children in full size

26 by 36. — And Luther's Coat of Arms can be seen in the tower window. The floor was rebuilt, and a new carpet 335 square feet laid in the church's nave, the chancel and the vestry. Also a complete set of altar, pulpit and lecturn coverings were bought. The altar, pulpit, and lecturn are decorated in white and gold. And a new automatic oil furnace installed. — In short: St. Matthew has now a beautiful church home, and free of any debts.

Pastor August W. Saremba serves the church from St. John's in Hatchville.

May the Lord bless and keep St. Matthew in Cady, and may blessings come to many in the community.

A. W. S.

REDEDICATION

GRACE EV. LUTHERAN CHURCH
Eau Claire, Michigan

On June 13 the members of Grace Congregation were permitted, by the grace of God, to worship in their completely remodeled church for the first time. The renovated and enlarged church was dedicated to the glory of the Triune God in the regular English and German services in the morning. Pastor Richard Gensmer of Coloma, Michigan, preached for both services. The guest preacher for the special English service in the afternoon was Pastor Albert Lorenz of Slades Corners, Wisconsin. Pastor A. G. Wacker, chairman of the Michigan District Mission Board, addressed the congregation in the evening service.

Soon after this mission congregation was organized a little more than twenty-six years ago, an unoccupied sectarian church was purchased. With the exception of a few minor improvements and the excavation of the basement for an auditorium, the church in its original state had served the congregation until the present time.

The rededication of a remodeled house of worship was an occasion for which the members of Grace Congregation had been planning and working for a number of years. When the time at last came to carry their plans into execution, the work was done thoroughly and completely. The appearance of the church, both exterior and interior, was completely altered by the renovation. The steeple was re-

moved and the side entrance was closed. A front vestibule, with stairways into the church and down into the basement, was added. An extension of fourteen feet was added to the opposite end of the church to provide for a chancel, sacristy, and elder's room. A rear balcony was added. The entire building was replastered, an oak floor was laid, and new wiring and indirect lighting was installed. Nine church windows were obtained gratis from St. John's Congregation at Newton, Wisconsin, and additional windows of stained glass were purchased for the remaining windows. While the actual addition to the size of the building is comparatively small, a more advantageous use of the available space has doubled the seating capacity, so that the church will now comfortably seat more than 175. The entire cost of the project was approximately \$13,000.00.

During the first years after its organization Grace Congregation was served from Dowagiac by Pastor Vogt, C. Schmelzer, and W. W. Westendorf. With the help of the District Mission Board the congregation called Norman Engel as its first resident pastor in 1936, and he served the congregation until May of 1946. The growth of the congregation, although not spectacular, has been steady, especially since it has had its own pastor, and it now numbers 121 communicants. The subsidy from Synod has steadily been reduced until the congregation's synodical contributions are in excess of the amount received. It is the congregation's fond hope that it will become self-supporting within the very near future.

May the Lord bless this little flock in the future as He has in the past with steadfastness to His Word, that their remodeled and beautified house of worship may truly serve to the praise and glory of God.

WILLIAM KRUEGER.

ANNOUNCEMENT

The address of the office of the Secretary of the Ev. Lutheran Joint Synod of Wisconsin and Other States has been changed to the following:
 Prof. Winfred Schaller,
 311 Gillett Street,
 Fond du Lac, Wisconsin.

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE

Place: Hartland, Wisconsin, Pastor E. Hinderer.
 Time: October 26-27, 1948, 9:30 A. M.
 Essays: Exegesis of Hebrews X, E. Hinderer; The Majoristic Controversy and Article IV of the Formula of Concord, D. Tills; Isagogical Study of

Hosea, W. Zarling; History of the Manuscripts of Paul's Letters, H. Vogel.

Speakers: A. Mittelstaedt, T. Monhardt.
 KARL J. OTTO, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Place: Echo, Minnesota, Theo. Bauer, pastor.
 Time: October 28, 1948, 9 A. M.
 Essays: Exegesis of 1 John 4, W. Dorn; What is the Scriptural Teaching on Offence?, H. Schnitker.

Remarks: If unable to attend, please inform the host pastor.

N. E. SAUER, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Place: Pardeeville, Wisconsin, A. J. Engel, pastor.

Time: October 26 and 27.

Program: Tuesday, 10 A. M., Opening and Roll Call, 10:15 A. M., Exegesis, Galatians 6, 11ff., Pastor J. Petrie, 11:30 A. M., Financial Report by Pastor J. M. Raasch, 1:30 P. M., Opening, 1:45 P. M., Faith Healing, by Pastor A. Nicolaus, 3:15 P. M., Book Review: "Road to Reformation," Heinrich Boehmer, by Dr. E. Kiesling, Wednesday, 9 A. M., Opening, 9:15 A. M., Sermon Criticism, 9:45 A. M., The Argument of Hosea, by Pastor F. Naumann, 11:15 A. M., Official Matters; Report on Synodical Conference, 1:30 P. M., Opening, 1:45 P. M., Neo-orthodoxy, by Pastor E. Wendland, 3:00 P. M., Casual Questions and Miscellaneous Business.

Preacher: Prof. Hilton Oswald, alternate: Pastor R. Jungkuntz.

Kindly announce a week in advance, and whether night lodging is desired.

G. GEIGER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Place: Raymond, South Dakota, Pastor R. Beckmann.

Time: October 26 to 27, 1948. Opening session at 9:30 A. M.

Papers: The Historical Background of the Smalcald Articles, B. Borgschatz; The Efficient Sunday School, R. Steffenhagen.

Sermon: W. TenBroek (R. Steffenhagen).

Please announce to the host pastor if accommodations are desired.

H. A. HEMPEL, Secretary.

MINNESOTA-NORTH DAKOTA LUTHERAN TEACHERS' CONFERENCE

The Minnesota-North Dakota Lutheran Teachers Conference will hold its sixty-second annual convention at Trinity Lutheran Church, Janesville, Minnesota, on October 28 and 29. All teachers of the Synodical Conference within Minnesota and North Dakota are requested to attend. Registration cards will be sent for your convenience.

E. A. LEISING, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: St. Peter's Lutheran Church, Haven, Wisconsin (Pastor E. Habermann).

Time: Tuesday, November 16, 1948, beginning at 9 A. M.

Preacher: Pastor V. Weyland (Pastor L. Koeningler).

ROLAND EHLKE, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. Paul's Lutheran School, New Ulm, Minnesota.

Time: November 3, 1948, 9:50 A. M.

Essay: Exegesis of 1 Cor. 3, 10-15, Pastor M. Schuetze.

Preacher: Pastor H. C. Sprenger; Alternate, Pastor R. Schroeder.

W. FRANK, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT

Time: November 2 and 3 at 9:30 A. M.

Place: Council Bluffs, Iowa, Pastor I. G. Frey.

Preacher: Ralph Baur (Gordon Fuerstenau).

Essays: The Course of the Ante-deluvian World (Genesis 4 and 5), I. G. Frey; Exegesis of James 2, 14-26, L. A. Tessmer; Exegesis of Romans 14, 1-9, A. Laper; Methods of Raising Money for the Church with Special Reference to the Abuses, E. J. Dreyer.

Kindly register with the host pastor.

W. F. SPRENGELER, Secretary.

NEBRASKA DISTRICT TEACHERS' CONFERENCE

On October 26 and 27 the Nebraska District Teachers' Conference will convene at Hadar, Nebraska, for its fifth annual meeting. The conference will be the guest of Immanuel Lutheran Congregation.

Sessions will begin on Tuesday morning at 9 o'clock with an opening service conducted by the local pastor. Thereafter our chairman, Mr. Wm. Neujahr, will be in charge of the sessions. The program will be as follows:

Tuesday

Opening Service, Pastor H. Spaude.
 The Sixth Petition, a Catechesis, Pastor W. Sprengeler.

Selective Paper, President I. P. Frey.
 Busy Work for the Lower Grades, Mrs. O. Zander.

Unit in Social Studies (Practical Lesson), Mr. H. Krenz.
 Religion Not Merely a Fourth R, Mr. Theo. Schmidt.

Wednesday

Opening Devotion.
 Bible History for the Upper Grades, Pastor W. Schaller, Jr.

Selective Paper (continued), President I. P. Frey.
 Spelling in the Lower Grades, Miss Janice Kuester.

Teaching of Time in the Lower Grades.
 Round Table Discussion.

Business Meeting.
 Kindly announce to the host pastor, Pastor H. Spaude, whether lodging is desired.

K. R. PETERMANN, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, November 4 and 5.

Place: Watertown, Wisconsin, St. Mark's Ev. Lutheran Church, W. A. Eggert, pastor.

Kindly announce for quarters by October 20. Requests are to be addressed to Mr. Kurt Oswald, 110 College Street, Watertown, Wisconsin.

SCHEDULE OF MEETINGS

The first session will begin with a service on Thursday morning at 9 o'clock. Prof. A. P. Sitz, Northwestern College, Watertown, Wisconsin, will be the preacher.

FIRST SESSION

Thursday Morning

- 9:45—10:45 The Historical Background of the Ecumenical Creed..... Prof. E. Reim, Theological Seminary, Thiensville, Wisconsin.
- 10:45—1055 Organ Solo..... Mr. W. Denninger, Milwaukee, Wis.
- 10:55—11:05 Intermission.
- 11:05—11:55 Practical Application of the Fifth Commandment..... Prof. C. Lawrenz, Theological Seminary, Thiensville, Wisconsin.

SECOND SESSION

Thursday Afternoon

- 2:00—2:10 Devotion..... Rev. W. A. Eggert, Pastor of St. Mark's Ev. Lutheran Church.
- 2:10— 2:50 Book Review..... Miss Doris Sauer, Milwaukee, Wis.
- 2:50— 3:00 Children's Chorus of St. Mark's Christian Day School..... Mr. Kurt Oswald, Directing.
- 3:00— 3:10 Intermission.
- 3:10— 4:00 Housekeeping in the School..... Mr. A. Koester, Fond du Lac, Wis.
- 4:00— 5:00 Choir Rehearsal..... Direction of Mr. L. Stellwagen, Milwaukee, Wisconsin.

THIRD SESSION

Friday Morning

- 9:00— 9:10 Devotion.
- 9:10—10:30 Science Requirements for High School Entrance..... Prof. H. Palmbach, Dr. Martin Luther College, New Ulm, Minnesota.
- 10:30—10:40 Intermission.
- 10:40—11:55 Business Meeting.

FOURTH SESSION

Friday Afternoon

- 2:00— 2:10 Devotion.
- 2:10— 3:00 Physical Education in Partially Graded Schools..... Mr. Elmer Seefeld, Milwaukee, Wis.
- 3:00— 3:15 Business Meeting.
- 3:15— 3:35 Closing Address..... Rev. H. Vogel, Cudahy, Wisconsin.
- 3:35— 3:45 Closing of Conference.

WALDEMAR NOLTE, Secretary.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will meet at St. Paul's Lutheran School, Stevensville, Michigan, on October 27, 28 and 29, beginning at 9 A. M.

Please have your requests for quarters with the time and manner of arrival in the hands of Mr. E. Human not later than October 15.

PROGRAM

Wednesday Morning
 9:00—9:50 The Samaritan Woman...E. Backer
 Sub: Seventh Commandment
J. Wantoch
 Sub: Sixth Commandment (posi-
 tive angle).....J. Vogt
 9:50—10:30 Profit and Loss.....A. Schleaf
 Sub: Practical Demonstration in
 Reading Comprehension
M. Roehler
 10:30—10:45 Recess.
 10:45—11:05 Nature Study (Bird Life).....
Lois Vertz
 Sub: Picture Study
Eleanor Wassmann
 11:05—11:25 First Grade Arithmetic...Vona Reed
 Sub: Telling TimeIda Aaberg
 Chairman's Address and Report.....W. Stindt

Wednesday Afternoon

Election of Conference Officers.
 Discussion of Morning's Lessons.
 Duties and Position of the School Board.....
Rev. K. Vertz
 Tuition in Our Schools.....Rev. P. Heyn

Thursday Morning

Theoretical Paper: Representative of Faculty,
 Theological Seminary, Thiensville, Wisconsin
 (The Origin and Background of the Apostles'
 Creed)Prof. E. Reim

Thursday Afternoon

Chorals in the Life of a Child.....V. Schulz
 Creative Art.....I. Raddatz

Friday Morning

Unfinished work and business matters.

Wednesday Evening Service

The sermon will be preached by the Rev. Theo.
 Sauer, Lavonia, Michigan.
 Conference Organist — E. Backer (M. Roehler).
 Choir Director — W. Arras (R. Meyer).
 W. MUELLER, Secretary.

**ORDINATIONS AND
 INSTALLATIONS**

(Authorized by the Proper Officials)
 Installed

Pastors

Albrecht, Marcus, in Zion Church, Akaska, South
 Dakota, by P. G. Albrecht; Ninth Sunday after
 Trinity, August 25, 1948.

Kuschel, B., in St. Paul's Church, North Fond
 du Lac, Wisconsin, by Robert Reim; assisted
 by E. Reim and M. Schwartz; Eighteenth Sun-
 day after Trinity, September 26, 1948.

Wehausen, M. J., in Grace Church, Le Sueur,
 Minnesota, by W. Schuetze; assisted by R.
 Haase; Fifteenth Sunday after Trinity, Sep-
 tember 5, 1948.

CHANGE OF ADDRESS

Professor

Toppe, Carleton, 505 College Avenue, Watertown,
 Wisconsin.

Pastor

Kuschel, B., 607 Illinois Avenue, North Fond du
 Lac, Wisconsin.

Teacher

Reeder, F. J., 2435 So. Chicago Avenue, South
 Milwaukee, Wisconsin.

ACKNOWLEDGMENT

Dr. Martin Luther College acknowledges receipt
 of a donation of \$500.00 from N. N., and of another
 gift of \$25.00 from Mr. R. H. Keller, New London,
 Wisconsin. Thank you.
 C. L. SCHWEPPE.

MISSION FESTIVALS

Tenth Sunday after Trinity

Zion Church, Valentine, Nebraska.
 Offering: \$310.61. Karl Molkentin, pastor.

Eleventh Sunday after Trinity

St. John's Church, Rice Lake, Wisconsin.
 Offering: \$176.50. L. Lambert, pastor.

Twelfth Sunday after Trinity

St. John's Church, Salemville, Wisconsin.
 Offering: \$117.00. Orvin A. Sommer, pastor.

Thirteenth Sunday after Trinity

St. Paul's Church, Norfolk, Nebraska.
 Offering: \$925.00. E. J. Dreyer, pastor.

Fourteenth Sunday after Trinity

St. Paul's Church (Rezellville), Stratford, Wis.
 Offering: \$140.93. C. C. Kuske, pastor.
 Grace Church (Green Valley), Dancy, Wisconsin.
 Offering: \$79.85. C. C. Kuske, pastor.
 Peace Church, Clark, South Dakota.
 Offering: \$275.55. R. T. Beckmann, pastor.
 Salem Church, Tn. Woodbury, Newport, Minn.
 Offering: \$214.71. Dr. Paul W. Spaude, pastor.

Fifteenth Sunday after Trinity

St. Paul's Church, Hazelton, North Dakota.
 Offering: \$492.74. G. J. Ehlert, pastor.
 St. John's Church, Platteville, Colorado.
 Offering: \$122.75. L. Hahnke, pastor.
 Zion Church, Colome, South Dakota.
 Offering: \$270.00. L. F. Groth, pastor.
 Christ Church, Beatrice, Nebraska.
 Offering: \$35.00. R. F. Bittorf, pastor.

Sixteenth Sunday after Trinity

St. Paul's Church, McNeely, South Dakota.
 Offering: \$89.45. L. P. Groth, pastor.
 St. John's Church, Bowdle, South Dakota.
 Offering: \$1,200.00. P. G. Albrecht, pastor.
 Trinity Church, Hillrose, Colorado.
 Offering: \$282.51. G. B. Frank, pastor.
 Immanuel Church, Washington, Iowa.
 Offering: \$78.58. H. J. Anger, pastor.
 Trinity Church, Omak, Washington.
 Offering: \$351.97. T. F. Stern, pastor.
 Zion Church, Chesaning, Michigan.
 Offering: \$439.61. Hans A. Schultz, pastor.
 St. Paul's Church, Winneconne, Wisconsin.
 Offering: \$518.15. Harold Grunwald, pastor.

St. Matthew's Church, Danube, Minnesota.
 Offering: \$1,155.92. H. C. Schnitker, pastor.
 St. Paul's Church, Naper, Nebraska.
 Offering: \$455.48. A. K. Hertler, pastor.
 Bethlehem Church, Raymond, South Dakota.
 Offering: \$278.85. R. T. Beckmann, pastor.

Seventeenth Sunday after Trinity

Zum Kripplein Christi Church, Tp. Herman,
 Dodge Co., Wisconsin.
 Offering: \$574.00. G. Bradtke, pastor.
 St. Paul's Church, Roscoe, South Dakota.
 Offering: \$1,475.77. H. Lau, pastor.
 Siloah Church, Milwaukee, Wisconsin.
 Offering: \$1,667.96. P. J. Burkholz, pastor.
 Zion Church, Crete, Illinois.
 Offering: \$809.04. G. Redlin, pastor.
 St. John's Church, Helen Tp., McLeod Co., Minn.
 Offering: \$393.69. H. H. Schaller, pastor.
 Immanuel Church, Kewaunee, Wisconsin.
 Offering: \$805.00. W. F. Zink, pastor.
 Trinity Church, Coleman, Wisconsin.
 Offering: \$205.04. W. G. Fuhlbrigge, pastor.
 St. John's Church, Fairfax, Minnesota.
 Offering: \$1,322.85. Im. F. Albrecht, pastor.
 St. Paul's Church, Wonewoc, Wisconsin.
 Offering: \$560.73. M. Glaeser, pastor.
 Zion Church, Rainier, Washington.
 Offering: \$175.80. E. O. Schulz, pastor.
 Trinity Church, Elkton, Michigan.
 Offering: \$201.00. E. E. Rupp, pastor.
 Trinity Church, Johnson, Minnesota.
 Offering: \$519.36. P. R. Kuske, pastor.

Eighteenth Sunday after Trinity

St. John's Church, Battle Creek, Michigan.
 Offering: \$33.35. Arthur P. C. Kell, pastor.
 Trinity Church, Huilsburg, Wisconsin.
 Offering: \$569.90. W. Reinemann, pastor.
 Trinity Church, Saline, Michigan.
 Offering: \$2,300.00. H. L. Engel, pastor.
 Emmaus Church, Beatrice, Nebraska.
 Offering: \$120.27. R. F. Bittorf, pastor.
 St. Paul's Church, Dale, Wisconsin.
 Offering: \$691.00. G. Franzmann, pastor.
 St. John's Church, Tp. Sheridan, Minnesota.
 Offering: \$138.00. G. Gerth, pastor.
 St. Paul's Church, Batesland, South Dakota.
 Offering: \$153.00. K. Neumann, pastor.
 Immanuel Church, Gibbon, Minnesota.
 Offering: \$2,200.00. Hy. Boetcher, pastor.
 St. John's Church, Maribel, Wisconsin.
 Offering: \$612.74. Paul J. Gieschen, pastor.

Nineteenth Sunday after Trinity

Trinity Church, West Mequon, Wisconsin.
 Offering: \$505.25. Wm. P. Holzhausen, pasto.
 Christ Church, Brady, Michigan.
 Offering: \$669.77. Hans A. Schultz, pastor.
 Christ Church, Marshall, Minnesota.
 Offering: \$539.00. E. R. Gamm, pastor.
 St. John's Church, Montello, Wisconsin.
 Offering: \$653.11. W. J. Oelhafen, pastor.
 St. Peter's Church, Haven, Wisconsin.
 Offering: \$210.18. Elwood Habermann, pastor.

Twentieth Sunday after Trinity

St. John's Church, Lake City, Minnesota.
 Offering: \$859.79. Theo. H. Albrecht, pastor.

SOUTHEAST WISCONSIN DISTRICT

April, May, June, 1948

Arizona Conference

	Budgetary	Building Fund	Non-Budgetary
Norman Berg, Globe.....	\$ 38.40	\$ 45.76	
G. P. Eckert, Casa Grande.....	62.32		
G. P. Eckert, Coolidge.....	43.90		
W. R. Hoyer, Flagstaff.....	29.45		
F. G. Knoll, Redeemer, Tucson.....	100.00	148.76	2.00
Louis E. Pingel, Resurrection, Phoenix.....	177.10		
Robert Wm. Schaller, Zion, Phoenix.....	578.25		
Paul Schliesser, Cibecue.....		27.14	
V. C. Schultz, Good Shepherd, Phoenix.....	50.65		
E. Arnold Sitz, Grace, Tucson.....	855.62		
Marvin Volkmann, Douglas.....	55.00		
R. H. Zimmermann, Prescott.....	72.05		

Dodge-Washington Conference

Geo. W. Boldt, Theresa.....	478.55		
G. Bradtke, Kripplein Christi, T. Herman.....	352.00	850.00	
E. Weiss, Neosho.....	154.75		
Frederic Gilbert, Cedar Lake.....	13.60		
Frederic Gilbert, Slinger.....	80.15		
Harvey Heckendorf, Town Lomira.....	239.19		
Harvey Heckendorf, Town Theresa.....	74.20		
H. J. Lemke, Lomira.....	359.12		
R. O. Marti, Kekoskee.....	790.13		
W. O. Nommensen, Town Addison.....	151.61		
W. O. Nommensen, Town Wayne.....	491.89		
E. P. Pankow, Hustisford.....	718.07	6.00	
W. Reinemann, Huilsburg.....	469.15		
Ad. von Rohr, Hartford.....	1,543.94		
W. P. Sauer, West Bend.....	1,391.26		
H. J. Schaar, Brownsville.....	224.15		
H. J. Schaar, Knowles.....	144.60		
Alfred C. Schewe, Emmanuel, Town Herman.....	475.34		
Alfred C. Schewe, Town Theresa.....	226.87		

Wm. F. Schink, Woodland.....	422.31
F. Zarleng, Iron Ridge.....	362.25

Eastern Conference

Paul A. Behn, Fairview, Milwaukee.....	1,186.49		
L. Hallauer, Lannon.....	145.99		196.45
John F. Brenner, Pewaukee.....	426.73		
E. Ph. Ebert, East Troy.....	316.23		
R. L. Wichmann, W. Granville.....	102.65		
Richard R. Werner, Homehurst, West Allis.....	19.50		12.00
Richard R. Werner, St. Peter, West Allis.....	45.44		24.50
Eugene Hinderer, Hartland.....	300.00		
G. Hillmer, Hampton Heights, Wauwatosa.....	40.50		
Wm. P. Holzhausen, West Mequon.....	149.40		
Armin C. Keibel, St. John, West Granville.....	174.11		566.50
Walther Keibel, Nain, West Allis.....	979.94		253.60
Arthur F. Krueger, Resurrection, Milwaukee.....	223.05		
Henry Lange, Nathanael, Milwaukee.....	225.77		
L. G. Lehmann, Mukwonago.....	197.58		
Kurt A. Lescow, East Mequon.....	283.25		
Carl S. Leyrer, Big Bend.....	125.15		
J. Mahnke, Mt. Lebanon, Milwaukee.....	457.73	810.27	145.95
Wm. C. Mahnke, Root Creek.....	385.78		222.68
A. J. Mittelstaedt, South Mequon.....	190.00		222.68
Theo. Monhardt, Town Lake.....	176.52		
C. A. and K. J. Otto, St. John, Wauwatosa.....	559.05		514.00
Martin F. Rische, Kirchhayn.....	259.55		87.71
J. G. Ruege, Jordan, West Allis.....	1,854.86	2,582.50	105.00
G. Schaller, Town Franklin.....	280.60		
A. Schuetze, Calvary, Thiensville.....	288.85	3.00	13.00
Arnold Schultz, Trinity, Milwaukee.....	1,454.50		41.09
M. C. Schwenzen, Good Shepherd, W. Allis.....	261.85		
H. W. Schwertfeger, Woodlawn, West Allis.....	331.93		121.
Harry Shiley, Trinity, Waukesha.....	1,275.70	2,000.00	27.60
Delton J. Tills, Tess Corners.....	1,250.15		16.00
Heinrich J. Vogel, St. Paul, Cudahy.....	512.47	21.00	15.00
H. Woyahn, Grace, Waukesha.....	485.85		
W. Zarleng, Mt. Calvary, Westowne, Waukesha.....			85.40

Milwaukee Conference

E. R. Blakewell, Divinity, Whitefish Bay..	286.03		
E. Blumenthal, Salem.....	497.59		357.00
John Brenner, St. John.....	1,456.23	4,320.00	350.20
Victor Brohm, Bethesda.....	1,737.01	1,067.00	834.36
R. O. Buerger, Gethsemane.....	950.41		
P. J. Burkholz, Siloah.....	2,355.00	82.00	523.00
Herman Cares, Christ.....	619.42		
J. C. Dahlke, Jerusalem.....	2,092.48		527.36
James A. de Galley, St. Paul.....	133.38		
E. Ph. Dornfeld, St. Marcus.....	2,039.52		116.75
G. W. Fischer, St. Jacobi.....	1,813.59		400.13
Arthur F. Halboth, St. Matthew.....	1,455.04		191.00
R. W. Huth, Messiah.....	293.05		15.00
John G. Jeske, Divine Charity.....	683.02	15.00	32.00
Louis F. Karrer, St. Andrew.....	95.77		35.54
H. P. Koehler—E. W. Tacke, St. Lucas.....	5,204.85	28.00	745.26
Arthur C. Lengling, Saron.....	1,200.00		
Erhard C. Pankow, Garden Homes.....	802.51		
Paul Pieper, St. Peter.....	1,066.50	5,500.00	139.25
Wm. F. Sauer, Grace.....	852.45		181.45
W. J. Schaefer, Atonement.....	415.32	2.00	156.00
G. E. Schmeling, Bethel.....	926.06		477.54
Erich C. Schroeder, Apostles.....	744.19	348.52	64.50
R. C. Stiemke, Parkside.....	63.75		
Arthur Tacke, Zebaoth.....	1,113.83		92.25
Arthur P. Voss, St. James.....	1,080.00	1,625.00	553.00
Luther Voss, Ephrata.....	451.66		25.00

Southern Conference

Geo. A. Barthels, Burlington.....	942.25	331.97	
A. C. Bartz, Waukegan.....	392.05		
Carl H. and A. C. Buenger, Kenosha.....	960.00		
H. J. Diehl, Lake Geneva.....	1,000.00		
Walter A. Diehl, Elkhorn.....	255.70		
O. Heidtke, Morton Grove.....	70.65	183.00	
E. Walter Hillmer, St. Luke, Kenosha.....	204.95	36.70	
Chas. A. Found, Bristol.....	750.00		
Edwin Jaster, Epiphany, Racine.....	429.44		7.50
Arnold Koelpin, Caledonia.....	279.35		
O. B. Nommensen, South Milwaukee.....	871.63		
R. P. Otto, Wilmot.....	50.00		
W. K. Pifer, Bethany, Kenosha.....	196.10		
M. F. Plass, Oakwood.....	416.89		
Gerhard Redlin, Crete.....	676.74		
Julius Toepel, Town Maine, Cook Co.....	97.85		
Theo. Volkert, First Ev. Luth., Racine.....	1,490.75		
H. J. Wackerfuss, Evanston.....	45.40		
Irvin W. Weiss, Palos Heights, Ill.....	37.50		
H. E. Russow, Town Paris.....	60.00		
H. E. Russow, Town Raymond.....	162.10		

Miscellaneous

M. S. B.....	10.00		
Milwaukee City Pastoral Conference.....	5.00		
	\$ 64,029.03	\$ 21,088.67	\$ 7,457.50

(All following items are included in above totals)

Memorial Wreaths (April)

In Memory of — Sent In By			
Arthur Zahn — H. J. Schaar.....	\$ 25.00		
Albert Hoff — H. J. Schaar.....	10.00		
Alexander O. Buel — E. Ph. Ebert.....	5.00		
Mrs. Erna Nuss — Harry Shiley.....		10.00	
Emil Ebert — Harry Shiley.....		5.00	
E. Redlin — E. Blumenthal.....	10.00		2.00
Mrs. Emma Raasch — P. J. Burkholz.....		20.00	
Mrs. Emma Doering — P. J. Burkholz.....	3.00		
Mrs. Emilie Schauer — E. Ph. Dornfeld.....	6.00		
Herman Losch — H. Koehler-E. Tacke.....	2.00		
Mrs. Minnie Schmidt — H. Koehler-Tacke		3.00	
Emil Podewels — H. Koehler-E. Tacke.....		5.00	
Fred Eue — H. Koehler-E. Tacke.....		2.00	
Mrs. Ella Roth — Paul Pieper.....		10.00	
Mrs. A. Dessauer — W. J. Schaefer.....	7.00		
Mrs. Aug. Pollnow — E. C. Schroeder.....	5.50		
Paul O. Roensdies — E. C. Schroeder.....	57.00		
August Marutz — Edwin Jaster.....	5.00		
Mr. Schultz — Edwin Jaster.....		2.50	
Herman Tesnow — O. B. Nommensen.....	1.00		
	\$ 73.00	\$ 127.00	

Memorial Wreaths (May)

Rev. M. Busack — Milwaukee City Pastoral Conference.....	\$ 5.00		
V. H. Winter — F. G. Knoll.....		2.00	
Mrs. H. Baehring — Frederic Gilbert.....	5.00		
Mrs. John Groth — M. F. Rische.....		2.00	10.00
Mrs. Henry Kaul, Sr. — E. Reim, Vac. P.....		3.00	
Mrs. Elona Schroeder — P. J. Burkholz.....	5.00	55.00	18.00
Herman Riebe — P. J. Burkholz.....	5.00		
Mrs. Anna Bruesch — P. J. Burkholz.....	2.00		
Mrs. Emma Doering — P. J. Burkholz.....		6.00	
Mrs. Marie Mosley — P. J. Burkholz.....		10.00	
Mrs. Adelia Dessauer — A. P. Voss.....			5.00
Mrs. Clara Herrmann — C. and A. Buenger.....	5.00		
Herman Buchholz — C. and A. Buenger.....	5.00		
John Ahrens — O. Heidtke.....	12.00		
Ella Roth — O. B. Nommensen.....	3.00		
Mathilda Domke — O. B. Nommensen.....	3.00		
	\$ 50.00	\$ 76.00	\$ 35.00

Memorial Wreaths (June)

Mrs. Emilie Fenske — E. P. Pankow.....	\$ 6.00		
Albert Graunke — E. P. Pankow.....	2.00		
Emil Tober — E. Ph. Ebert.....	3.00		
Albert Kowalske — M. F. Rische.....		21.00	

Karl F. Lange — H. W. Schwertfeger.....			10.00
Ronald P. Mueller — H. W. Schwertfeger.....	5.00		
Mrs. Johanna Lutzke — H. J. Vogel.....		5.00	5.00
Mrs. Johanna Lutzke — H. J. Vogel.....			10.00
Mrs. Bertha Lehmann — John Brenner.....	5.00		
Mrs. Wilhelmine Anderson — John Brenner.....			2.00
Mrs. Ida Hanson — John Brenner.....	5.00		
Edwin Treichel — P. J. Burkholz.....		11.00	
Edward Tischer — P. J. Burkholz.....			5.00
Mrs. Rosa Meissner — E. Ph. Dornfeld.....			1.00
Mrs. Amanda Wendelborn — E. Dornfeld.....			5.00
Mrs. Minnie Eggebrecht — Arthur Halboth.....			20.00
Mrs. Fred Kaulitz — Arthur Halboth.....			5.00
Mr. Milbrath — Arthur Halboth.....			5.00
Mr. O. Halboth — Arthur Halboth.....			5.00
Mrs. Helena Graack — J. G. Jeske.....			2.00
Fred Rauschke — H. Koehler-E. Tacke.....		28.00	12.00
Mrs. M. Rottmiller — H. Koehler-E. Tacke.....	2.00		
Mrs. Lizzie Coure — H. Koehler-E. Tacke.....			8.00
Mrs. B. Schumacher — H. Koehler-E. Tacke.....			3.00
Wayne Lemke — E. C. Pankow.....	40.00		
Mrs. Mary Reinke — Paul Pieper.....	6.00		13.00
Mrs. Hattie Dambuch — Paul Pieper.....			3.00
Mrs. Rose May — Paul Pieper.....			12.50
Adolph H. Balfanz — Paul Pieper.....			5.00
Albert Lambert — Paul Pieper.....	5.00		
Henry Borgwardt — Paul Pieper.....	5.00		
Mrs. Anna Boettcher — Paul Pieper.....	6.00		16.00
Mrs. Mary Zastrow — Paul Pieper.....			3.00
Mrs. Gilbert Hahn — W. J. Schaefer.....		2.00	
— G. E. Schmeling.....			5.00
Fred Hease — E. C. Schroeder.....			2.00
Mrs. Jaacks — O. Heidtke.....	8.00		
	\$ 92.00	\$ 52.00	\$ 178.50

G. W. SAMPE, District Cashier.

TREASURER'S STATEMENT

July 1, 1948 to August 31, 1948

Receipts

Cash Balance July 1, 1948.....			\$ 53,441.20
Budgetary Collections:			
General Administration.....	\$ 24,634.13		
Educational Institutions.....	4,731.08		
Home for the Aged.....	444.31		
Spiritual Welfare Commission.....	415.83		
For Other Missions.....	37,264.84		
Indigent Students.....	194.20		
General Support.....	458.72		
School Supervision.....	192.99		
Revenues.....	10,619.94		
Total Budgetary Collections and Revenues.....	\$ 78,956.04		

Non-Budgetary Receipts:

Proceeds from Bonds reserved for Northwestern Lutheran Academy Dormitory.....	65,000.00		
U. S. Government Bonds Sold.....	100,000.00		
Payments on Mortgage Receivable.....	700.00		
Total Receipts.....			\$ 244,656.04

Disbursements

Budgetary Disbursements:			
General Administration.....	\$ 6,918.36		
Theological Seminary.....	8,445.60		
Northwestern College.....	21,547.93		
Dr. Martin Luther College.....	20,741.56		
Michigan Lutheran Seminary.....	13,859.34		
Northwestern Lutheran Academy.....	6,028.25		
Home for the Aged.....	3,454.60		
Missions — General Administration.....	105.83		
Indian Mission.....	16,137.07		
Negro Mission.....	2,513.31		
Home Mission.....	79,971.39		
Poland Mission.....	1,883.60		
Madison Student Mission.....	419.24		
Spiritual Welfare Commission.....	731.70		
Winnebago Lutheran Academy.....	250.00		
General Support.....	9,010.00		
School Supervision.....	660.70		
Total Budgetary Disbursements.....	\$ 192,658.48		
Non-Budgetary Disbursements:			
Payments on Northwestern Lutheran Academy Dormitory.....	23,438.10		
On West North Avenue Property.....	44,367.78		
Total Disbursements.....			\$ 260,464.36
Cash Balance August 31, 1948.....			\$ 37,632.88

P. S. The report of collections for August from the Minnesota and Dakota-Montana Districts were not received in time for this report.

C. J. NIEDFELDT, Treasurer.

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