

The Northwestern Lutheran

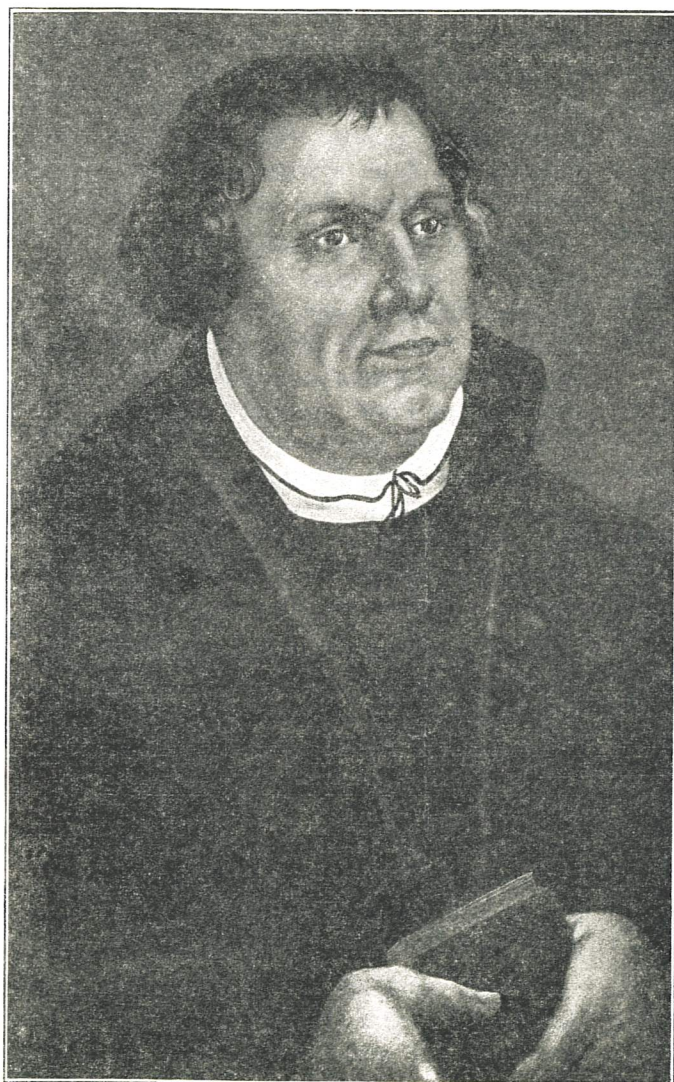
The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 KINGS 8:57

Volume 34

Milwaukee, Wisconsin, February 17, 1946

Number 4

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



Born, Nov. 10, 1483

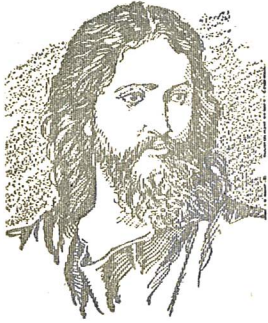
Died, Feb. 18, 1546

MARTIN LUTHER

Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation. Heb. 13, 7.

THREE WONDERS

THE Season of Epiphany through which we passed manifests the glory of the only begotten Son of God, full of grace and truth. During the Epiphany Season the glory of our Savior is manifested particularly in the signs and wonders which He performed. — After the stilling of the storm on the Sea of Galilee, men marvelled and said, "What manner



of man is this that even the winds and the sea obey Him?" They might have found the answer in the eighth Psalm, "Thou hast made Him a little lower than the angels, and hast crowned

Him with glory and honor. Thou madest Him to have dominion over the works of Thy hands; Thou has put all things under His feet."

The words concerning our Savior recorded in John 1, 10 may be taken as a summary of the lessons which the Gospels of the Epiphany Season have taught. There we read, "*He was in the world, and the world was made by Him, and the world knew Him not.*" Three wonders meet in this verse: "*He was in the world,*" observe the condescension of His humanity; "*and the world was made by Him,*" mark the glory of His deity; and the world knew Him not, "*and Christ Himself marvelled because of their unbelief.*" Mark 6, 6.

The Glory of His Deity

Genesis 1, 1 we read, "In the beginning God created heaven and earth." St. John's Gospel begins with the words, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Christ is the Creator of all things, the Son of God. — Accordingly Nathanael witnessed a good confession when he said, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Nathanael was an Israelite in-

deed, in whom there was no guile. He could and would not reject the Scriptures which revealed the Christ of God. To him the testimony of the prophets to the deity of Christ was convincing. Isaiah said, "Unto us a Child is born (Christ's human nature); unto us a Son is given (His divine nature); and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Every name points to the deity of our Savior. Micah prophesied, "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Here, again, is the eternal Son of God.

Nathanael was not alone in his confession of faith. Peter, in the name of the other disciples, said, "Thou art the Christ, the Son of the living God." More fully, and with greater assurance he later answered our Lord's searching question, "Will ye also go away?" with the emphatic testimony, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God." John 6, 68-70.

When Jesus stood on trial, "the high priest answered and said unto Him, I adjure thee by the living God that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Under oath Christ claimed to be the Son of God.

In what sense are we to understand that Jesus is the Son of God? At the creation of the world, we are told, "the morning stars sang together, and all the sons of God shouted for joy"; Job 38, 7, that is, the holy angels rejoiced in, and worshipped their glorious Maker. Adam is called the son of God in Luke 3, 38. Believers are called the sons of God. But the angels are the sons of God by creation, as was Adam also. Believers are the sons of God by adoption; they were once

strangers and enemies, and they have been reconciled by the blood of Jesus Christ, and adopted by grace into God's family. Jesus Christ is the only begotten Son of God — God of God — Light of Light — very God of very God — begotten, not made, being of one substance with the Father, by whom all things were made. This is the glory of Christ's deity. And as God, Jesus Christ is "able to save to the uttermost." He is able to subdue all our enemies, to hear and satisfy every prayer. In Him all fullness dwells, all wisdom, knowledge, grace and power for our good, for His people.

The Condescension of His Humanity

But our Savior also calls Himself the "Son of man." "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." It was like Jesus to designate Himself the Son of man, "for He made Himself of no reputation." "Though He was rich, yet for your sake He became poor, that ye through His poverty might be rich." How wonderful that the Creator should humble Himself to become a creature; that the only begotten Son of the Father should be born of a woman; that the eternal Word of God should become the boy in the temple at Jerusalem; that the Son of God should become the Man of sorrows and acquainted with grief, stricken, smitten, and afflicted, crucified, dead, and buried! Yes, "He was in the world." He was made man to bear our griefs and sorrows, to die our death. The Son of God was made man to give His life a ransom for many. "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2. And we shall put all our trust in Christ and commit our

(Continued on page 55)

Editorials

Seven New Cardinals If the pope wants to create seven new cardinals that, of course, is his and the Roman Church's business. In fact the pope appointed thirty-two new cardinals but seven of them are Americans; five will go to the United States and two to South America, so that there will be seven on this continent. The college of cardinals numbers seventy. Of this number thirty-two are now distributed all over the world, leaving thirty-eight still in Italy and Europe. Italy has still forty per cent of the cardinals and is therefore in a position to swing the balance of power and to dictate to the rest of the world when the time comes to choose another pope. Not that we are at all envious of those Italian cardinals. That is not the point. But those who have open eyes will be able to read the handwriting on the wall. At present America has just been given a sop and Italy still sits at the helm. Perhaps it's a feeler to ascertain, if possible, with what avidity America will swallow the bait. If America manifests a healthy appetite she may be fed more of the same stuff in the years to come until America has become the home of the cardinals. Let us not forget that Rome is not asleep and knows the power and influence and, yes, the affluence of America very well. With the fortunes of Italy well on the wane — and most European countries as well where Rome has, up to this time, found its flesh pots — America looks mighty good to Rome. According to newspaper reports the five cardinals were allotted to the United States in recognition "of America's freedom of religion and the role of the United States in establishing peace." Suddenly Rome is on the side of religious freedom and is willing to reward our United States for having established and maintained religious freedom for more than a century. Rome will have an awful time to prove from history that she is a lover of freedom of religion. She is, if the religion is Roman Catholic, but not in any other case. The blood of the Huguenots of France in the 16th century, of confessors like John Huss and so many others still cry to heaven to avenge their blood, which was shed by Rome and the intolerant Catholics. Let us pray God to keep the pope from our shores.

W. J. S.

* * * *

Pastor Martin Niemoeller This man's name has been on the tongue of all people who have read the papers during the last few years or since the outbreak of the war in Europe and that finally engulfed the whole world. He first came into prominence as an opponent of nazism and finally of Hitler himself. When later Hitler had him incarcerated he rapidly became the idol of many people. That Niemoeller suffered and suffered severely at the hands of the Nazis can not be denied. His story of cruelty and suffering beggars description. He aroused the sympathy of a whole world. After his liberation at the close of the war, Niemoeller

became the number one man, especially to the representatives of the Protestant churches. He was sought out by as many of them that went to Germany to make an appraisal of church conditions there to extract a pronouncement from him. Men seemed to hang on every word he spoke. He claims to be a Lutheran. Many expected him to be the man who would lead the German people back to sound Lutheranism and God. Those who held such high hopes will be sorely disappointed by this time. Niemoeller, no doubt, is a good man, a faithful pastor according to the gifts given him, but he is an avowed unionist. In a letter published in *Echo Vom Homberg*, a Swiss newspaper, and addressed by Pastor Niemoeller to a lady in Bavaria who took him to task for subscribing to the "Stuttgart Declaration" (a compromise confession of Lutheran and Reformed churches) he called such opposition "blasphemy." We quote Niemoeller: "People talk about help . . . about the pure doctrine of Lutheranism and of the necessity of separation from the Calvinists and similar blasphemies." Evidently it does not mean much to Pastor Niemoeller to teach and preach the Gospel pure. He is willing and ready to enter into compromises with any and all faiths in Germany for the sake of a united Protestant church. He ought to know from history that no church ever grew strong through compromises. It is the Word, the whole Word, and nothing but the Word that makes for strength. We are to *believe* this though all the world and every church body assail us. "If ye continue in my Word then are ye my disciples indeed." So said the Savior. On that *word* the true disciples will always stand and will be willing to remain the "little flock."

W. J. S.

* * * *

That Champaign Case Three judges of the Circuit Court in Illinois, sitting together on the case of an atheist who protested the teaching of religion in the public schools of Champaign, announce as their decision that it is proper to teach religion in the public schools *when it is not compulsory* for children to attend such instruction and when such instructions are *given by qualified teachers to individuals of their own faith*. On the surface this decision sounds well enough and very promising. It would seem that the court says, "We do not want to interfere with the religious convictions and the rights of the individual. Every church shall have the right to teach its own children and all children shall have the right to attend or to refuse to attend the religion classes." But — not one word is said to the effect that the teaching of religion is solely and alone the province of the church and that the state in all its subsidiaries must keep its hands out of matters religious. The state is purely *secular* and the church is purely *religious*. This was the intention and purpose of the founders of our nation. That means that the state

in all its departments is to take a neutral position. It is neither to discourage nor to encourage religion. This fact was clearly brought out in the article clipped from *Liberty* and published in a recent issue of the *Northwestern Lutheran*. The three judges who sat on the case of Mrs. McCollum against the State of Illinois disavowed this historical position of our nation. If judges may decide that it is within the rights of the public schools to permit and even encourage the teaching of religion on school time — even though it is to be done by “qualified teachers to individuals of their own faith” — what is to stop the courts from some day deciding that religion will be made an integral part of the course of study in the public

schools along with arithmetic, reading, etc.? This is a palpable encroachment upon the sphere of the church, the very thing that our fathers wanted to forestall. This is the very spirit of religious liberty of our country. Let us not be confounded by such concessions as though we were getting something. We are not. Future developments may show that instead of receiving we were giving, losing something that is very dear to the heart of every Christian. Let us not give them a finger now lest we find to our sorrow that they have taken the whole hand. Let us insist on the absolute separation of church and state as provided in the constitution of our land and as the Lord clearly wants it to be. W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

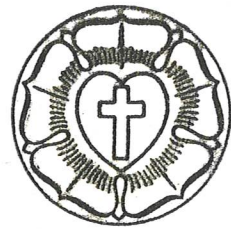
ARTICLE XXVIII

Of Ecclesiastical Power

Conclusion

THE Augsburg Confession, as it was delivered during the Diet in Augsburg on June 25, 1530, consists of two parts, the first on doctrine, the second on abuses. At first it was planned to submit only the second part, setting forth the abuses which were current in the church before the Reformation and which

had been abolished by the Lutherans; but certain slanderous rumors that were spread by leading Catholics about alleged errors in doctrine which the Lutherans were



supposed to hold made it clear to the Lutheran theologians and princes that a brief presentation of their doctrinal position would also be necessary. They therefore drew up such a summary and presented it as the first part of their Confession (Articles I-XXI).

They concluded this part of their Confession with the remark: “This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome

as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics.” In the German text they voice the very charitable opinion that, since the doctrines that we confess are clearly Scripture doctrines, even our opponents can at heart not disagree with us.

They introduced the second part with the remark: “In as much, then, as our churches dissent in no article of faith from the Church Catholic, but only omit some abuses which are new, which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons” — and then proceeded to present “both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience.”

We have now completed a study also of this part, which embraces the Articles XXII-XXVIII. Our fathers appended to it the following conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been complaints concerning indulgences, pilgrim

and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over, so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

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NOTES

Our fathers were ever careful not to mix any mere rumors or scandals into their matters of reform. They enumerate a number of *complaints* that might have been treated at length with a strong show of justification, but they prefer to regard them as cases of violation of the proper rules, not as established abuses. They mention a few, namely, *concerning indulgences, pilgrimages, and the abuse of excommunications*. The truth was far too sacred to our fathers to permit them to stoop to the methods of a smear campaign.

About one complaint they speak a little more at length, the violation of *parishes*. Parishes had their properly instituted Ministry of the Word. The form may not have been ideal, and cases of neglect of duty on the part of the ministers, and of abuse of office, may have been frequent enough; yet this would give no one the right to meddle in the affairs of the churches. But that was exactly what happened. The monks, who were not called by the churches to function as pastors in their midst, often took it upon themselves to interfere with the work of the regular priests in their cure of souls, they insisted on hearing *confessions*, they would conduct *burial* services, and other services, without the consent, perhaps even against the will of the duly appointed priest.

Then there were the *dealers in indulgences*. We recall how bitterly Luther presented the work of John Tetzel, how his sale of indulgences interfered with Luther's very conscientious work on his parishioners. When he tried to reach their consciences and to lead them to repent of their sins and to seek forgiveness from the Lord, they would show him a letter of indulgence which Tetzel had sold them, claiming that they did not need to repent, they had paid for the forgiveness of their sins. This made it impossible for Luther, and for every conscientious pastor, to counsel his parishioners properly. Luther challenged the abuse by posting his 95 theses.

Our fathers might have made much of such abuses, but they *passed them over so that the chief points in this matter might be more readily understood*. Even

later, when the Roman-Catholic collected cases of "public offenses and commotions" which they charged to the Lutheran Gospel, and which may "have arisen under pretext of our doctrine," Melancthon replied: "Still the one article concerning the remission of sins . . . brings so much good as to hide all evils." Although he could dare his opponents with the pointed question: "Are there no scandals among the adversaries?" and although he could, without fear of contradiction, mention the "sacrilegious profanation of the Mass *applied to gain*," when priests conducted Mass merely for the fees they collected; and could mention also the "great disgrace in celibacy": he even then refrained from going into details in order not to becloud the real issue.

What our fathers might have said we clearly see from a paragraph in Melancthon's Apology. We quote it in full.

"If we also were to narrate the offenses of the adversaries, which, indeed, we have no desire to do, it would be a terrible list: what an abominable, blasphemous fair the adversaries have made of the Mass; what unchaste living has been instituted by their celibacy; how the Popes have for more than 400 years been engaged in wars against the emperors, have forgotten the Gospel, and only sought to be emperors themselves, and to

bring all Italy into their power; how they have juggled the possessions of the Church; how through their neglect many false teachings and forms of worship have been set up by the monks. Is not their worship of the saints manifest pagan idolatry? All their writers do not say one word concerning faith in Christ, by which forgiveness of sin is obtained; the highest degree of holiness they ascribe to human traditions; it is chiefly of these that they write and preach. Moreover, this, too, ought to be numbered with their offenses, that they clearly reveal what sort of a spirit is in them, because they are now putting to death so many innocent, pious people on account of Christian doctrine. But we do not now wish to say more concerning this; for these matters should be decided in accordance with God's Word, regardless of the offenses on either side."

We now end our studies in the Augsburg Confession with the concluding paragraph of the Apology: "We hope that all God-fearing men will sufficiently see from this writing of ours that ours is the Christian doctrine and comforting and salutary to all godly men. Accordingly, we pray God to extend His grace to the end that His holy Gospel may be known and honored by all, for His glory, and for the peace, unity, and salvation of all of us."

LUTHER'S DEATH

THE date of this issue of the *Northwestern Lutheran* will mark the fourhundredth anniversary of the last full day that Dr. Luther spent here on earth. During the early hours of the next day, between two and three o'clock in the night, he departed this life, on February 18, 1546. — The Epistle to the Hebrews admonishes us to consider the end of those who have spoken the Word of God to us. Luther certainly did speak the Word of God to us.

Before his time the Bible was buried under a rubbish pile of man-made traditions. The great truth of the Bible, namely, that we poor sinners have been declared righteous, free from all guilt and sin, for Jesus' sake, who by His innocent

life, suffering and death made an atonement for us; the great truth that the forgiveness of our sins is offered to us free, without any price or condition, for us to accept and enjoy in faith: this great truth had been turned into its very opposite, namely: If a sinner wants forgiveness of his sins, he must pay for it in money, in good works, in the pains of purgatory.

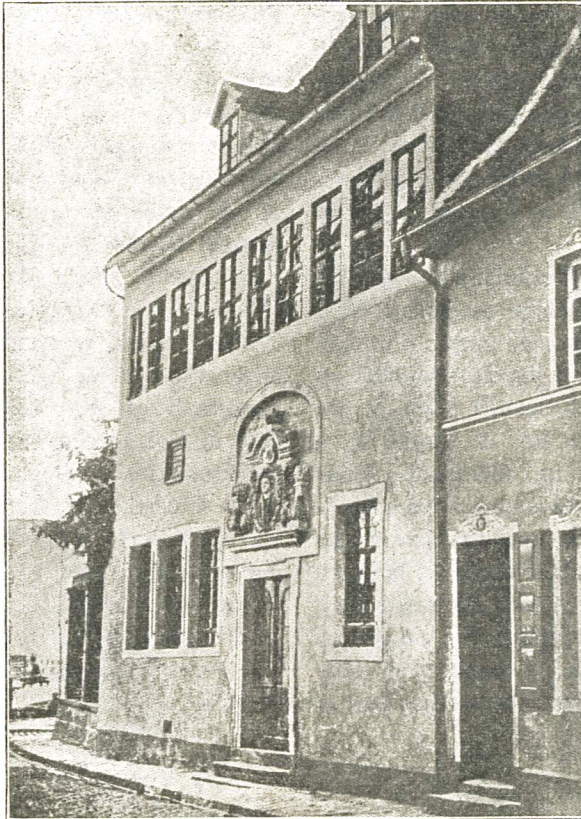
Luther brought to light again the great joyous Gospel proclamation of the Bible. He preached it from the pulpit, he propounded it in the lecture halls of the university, he wrote it in numerous books, he taught it in the Catechism, he sang it in his hymns. He translated the Bible into idiomatic German, so that every Christian, great and small, educated and

uneducated, could assure himself from that foundation of truth that the message of free forgiveness is true; for thus saith the Lord.

The Hour of Death

It is one thing to teach something when you are in good health, when you have friends who stand with you, when these friends perhaps are powerful enough to

which was in Wittenberg. He died in Eisleben, where he had been born and baptized. There was a dispute in Eisleben about some mining property, and Luther had been invited to help compose the differences. He had been there once before on the same mission, but had not succeeded due to the manipulations of the lawyers. He failed also at this time from the same cause.



Luther's Birthplace — Eisleben

offer you their protection. Then let opponents rage, you can defy them. But it is an altogether different thing when you face death, where no one can go with you, where you must travel your road alone, when you must appear before the judgment throne of God to give an account of the doctrine you have taught. That is the supreme test. Then even the bravest may falter. What attitude did Luther show in the hour of his death over against the doctrine which he had taught and defended during his life time? Was he ready to stand on it, to stake his hope on it, when he realized that his last hour had come?

Luther died away from his home,

He was not well when he left Wittenberg on the 23rd of January; but nobody, except perhaps Luther himself, realized that his end was so near. Both in private conversations and in his last sermon (three days before his death) he voiced forebodings of his end.

Did he waver in his doctrine when thus facing death? His last sermon he closed with the prayer: "May our dear God grant us His grace that we gratefully accept His precious Word, that we increase and grow in knowledge, in the faith in His Son, our Lord Jesus Christ, and remain steadfast in the confession of His holy Word unto the end. Amen." — During the seven hours of acute illness

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in the final stage of his life he not only repeated the words of the 31st Psalm (v. 5) several times: "Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth," but in a prayer he thanked God that He had revealed His dear Son Jesus Christ to him "in whom I believe, whom I have preached and confessed, whom I have loved and praised," expressing the confidence that no one would pluck him out of his Father's hand. — When his friends at his bedside, realizing that his end was very near, asked him if he was ready to die on the doctrine which he had preached, then Luther, although he for some time already had not reacted to other questions, answered with a clear and firm "Yes." That was his last word.

The Dying Luther's Warning

In the last sermon which Luther preached three days before his death he pleaded with his hearers that they should most carefully abide by the Word, and warned them that they should with fervent prayer be on their guard against "all philosophers and wiseacres." He knew that the gravest danger threatened the church from human reason.

Also in the last sermon which Luther preached in Wittenberg on January 17, the Sunday before he left for Eisleben, he warned against the deceitfulness of human reason, which he called the devil's harlot. He said: "Usury, drunkenness, adultery, murder, manslaughter, etc., . . . even the world can see that these are sins; but the devil's bride, reason, that pretty harlot, struts and acts wise, and pretends to utter the wisdom of the Holy Ghost." While the sins mentioned in the beginning are coarse, and even natural man loathes them, reason decks herself with a cloak of holiness. Luther illustrated by pointing to the superfine spirituality of the enthusiasts of his day, who rejected Baptism and the Lord's Supper. They reasoned: How can a handful of water wash away my sins? The Spirit must do it internally. Or how can a morsel of bread and a sip of wine strengthen my faith? Thus the enthusiasts rejected the Word of God because it seemed unreasonable to them; and their own reason paraded as more spiritual

man the faith of devout Christians who
 there to the Word.

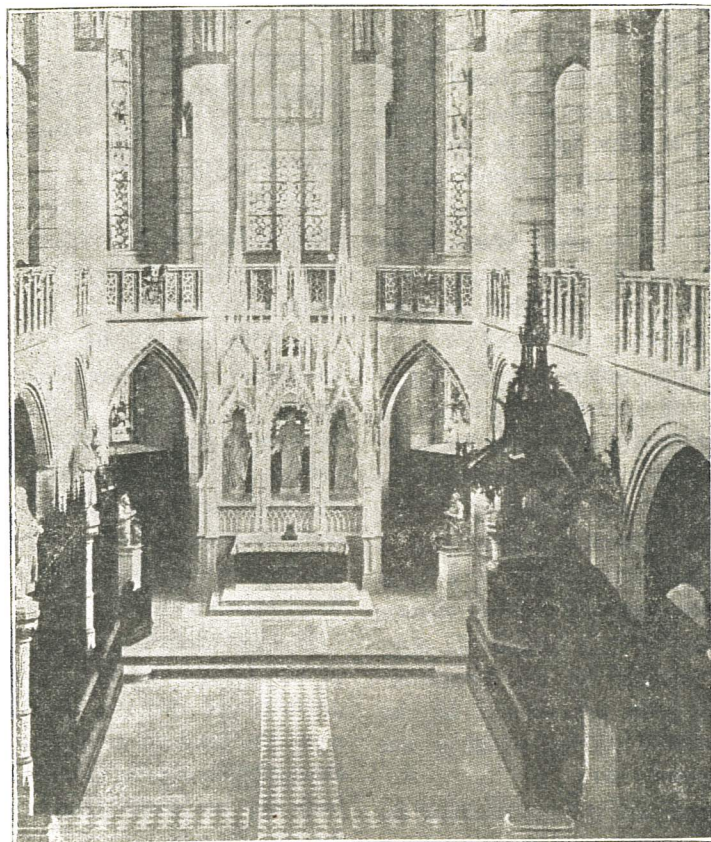
Reason is a wonderful gift of God to
 man. Reason elevates man far above the
 irrational creatures. Reason is valuable
 in knowing God, as Luther himself
 pointed out. To an irrational horse or
 mule, he said, you might preach the Word
 for a thousand years without any result,

into our heart. Frequently, however, we
 are satisfied to have taken them up into
 our intellect. Yes, we may even stress a
 clear and correct definition of the divine
 truths, and yet not permit them to reach
 the heart, just because we overstress them
 in our reason. By insisting on clear and
 correct definitions we create the impres-
 sion of great reverence for the Word of

where he died. Great crowds escorted
 the dead doctor in the cities and towns
 through which the procession passed. The
 city of Wittenberg and the university
 formally took part in the funeral services
 there when the body arrived on Febru-
 ary 22.

Let us be reminded by the four-
 hundredth anniversary of Luther's death
 that we faithfully cling to the Word of
 God which he told us.

J. P. M.



Where Luther Lies Buried
 Castle Church, Wittenberg

because their soul is not equipped for
 receiving it. Thus reason is useful as an
 organ for receiving the truths of God.
 But there its usefulness stops. As soon
 as any one sets up reason as a judge in
 spiritual matters to sift the Word of God
 in an endeavor to determine what por-
 tions to retain, what to reject, and what
 to alter, he abuses his reason, he assigns
 to it a task which it is not capable to
 perform. Yes, he thereby blasphemes
 God and deceives himself out of his eter-
 nal inheritance.

There is still a more subtle way in
 which reason may deceive us. Reason
 is to serve as a channel conducting the
 life-giving truths of the Word of God

God, but in reality we are deceived by
 our reason into despising it, since we do
 not put it to the use for which God
 gave it.

Luther clearly saw the dangers for
 our faith lurking in an abuse of reason,
 he saw how prone we are thus to abuse
 our reason, and in his dying days earn-
 estly warned against this very thing.

Luther's Burial

Luther's body was placed into a metal
 coffin and transported to Wittenberg,
 where it was entombed in the Castle
 Church near the pulpit from which he
 had so frequently proclaimed the Gospel.
 Funeral services were held in Eisleben,

THREE WONDERS

(Continued from page 50)

way to Him, believing that He will per-
 form His work in our souls.

The World Knew Him Not

But not all have obeyed the Gospel.
 "And the world knew Him not," that is
 to say, they would not know Him, they
 refused to recognize Him and trust in
 Him as the Son of God and their Savior.
 This is the sad fact at which Jesus Him-
 self marvelled, "He marvelled because of
 their unbelief." There is every evidence
 of His divine glory, of His boundless
 love and mercy. Why should not men
 believe in Him?

There is another wonder here — our
 own regeneration. By nature our hearts
 are blind and stubborn. But the precious
 Gospel of Christ has turned us from
 darkness to His marvellous light. This
 is the wonder of His grace.

A. P. V.

SORROW

There is in life a sorrow so great
 It is a mountain of crushing weight;
 'Tis wide, as wide as the world can be;
 'Tis deep, as deep as the fathomless sea.

This is life's sorrow, life's bitterness,
 When the soul cries out for sin's distress
 And with tears the burden of sin bewails,
 When the cheek of man for sin's agony pales.

This is man's sorrow, his woeful plight . . .
 No sensuous charm can put it to flight;
 On earth there's never a healing balm,
 Nor death can e'er to the breast bring calm.

And to this sorrow, to take our part,
 The righteous Savior devoted His heart;
 His blood Christ gave to end sin's distress,
 To heal forever life's bitterness.

Tr. E. H. S.

WAS LUTHER QUARRELSOME?

LUTHER was disputatious and loved to stir up strife." John Oldecop of Hildesheim, who was Luther's pupil in 1515, wrote this in his "Chronik" in his old age, when he had become a bitter enemy. For four hundred years that charge has been handed down from father to son like original sin.



What are the facts?

Staupitz had to use the oath of obedience to force the shy monk to preach, and he had to use the oath of obedience to force the timid monk to get his degree of Doctor of Theology.

In the "Protestation" to the Ninety-five Theses Luther begs to be shown a better way if in the wrong.

John Mair of Eck of Ingolstat University at once hissed "Husite!" — Judas and Benedict Arnold rolled into one, and Luther keenly felt the "shameful insults."

Eck began, not Luther.

Luther on March 24, 1518, wrote Sylvius Egranus: "A man of signal and talented learning and of learned talent has recently written a book called Obelisks against my Theses. I mean John Eck . . . a man already famous and widely known by his books. What cuts me most is that we had recently formed a great friendship . . . I would have swallowed this sop for Cerberus, but my friends compelled me to answer it."

On May 19 he wrote Eck: "This is a witness of the friendship which you offered me unasked, and also of your spirit of evangelical charity according to which we are bidden to warn a brother before we accuse him. How could I, a

simple man, believe or suspect that you, who were so smoothtongued before my face, would attack me behind my back?

In consult your reputation by not publishing them, but by sending them to you privately . . . I will remain your friend if you wish . . . Behold, though attacked, I lay aside my arms, not because I fear you, but God."

In 1520 Luther wrote "The Liberty of a Christian," which even the Jesuit Hartmann von Griser praises highly. Luther presented this to Pope Leo the tenth and wrote him: "I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye . . . In all other things I will yield to anyone, but I neither can nor will forsake and deny the Word . . .

"Whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, for which I was entreating with all my might . . .

"Next came Charles M^llitz, also a nuncio from your Blessedness . . . I again yielded and was prepared to keep silence.

"Eck rushed in . . . turned his arms unexpectedly against me, and completely overthrew the plan for peace. In this case too I omitted nothing which it was right that I should do . . .

"Some begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own . . . I not only gladly yielded, but even accepted it with joy and gratitude . . .

"There is no reason, most blessed Father, why any one should assume that I am to utter a recantation . . . Moreover, I cannot bear with laws for the interpretation of the Word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged. I will not be dumb in the cause of Christ my Master . . .

"By this (Liberty of a Christian) you may perceive in what pursuits I should prefer and be able to occupy myself to

more profit, if I were allowed, by your impious flatterers."

Luther begged the Holy Roman Empire of the German Nation at the Reichstag of Worms on April 18, 1521, to show him in the wrong from the Bible and he would be the first to burn his books.

Luther wrote the clergy at Augsburg in 1530 he would let them keep all their offices and riches if only they would permit the preaching of the Gospel.

Luther wrote Elector Cardinal Archbishop Albrecht of Mainz in 1530: "Let us not destroy our fatherland. Let us have religious liberty."

Luther wrote the Reichstag of Regensburg in 1541 he would grant the Romanists everything if only they would let the Gospel be preached.

In 1536 King Henry the eighth sent a committee to Wittenberg to treat of union in religion. Luther was firmly opposed to the king's divorce, but in other matters he said he would try to please the English, to show them he was not stone or wood. And we are surprised to see how far he went to have union with the English Church.

In 1536 Bucer and others came to treat of the Lord's Supper. Luther was not disputatious, did not stickle for words, went the limit of concessions for peace, changed his opinion of them, and heartily held out his hand of brotherhood, and thereby drew tears of joy from these men for the Wittenberg Concord.

In 1539 the Elector Joachim the second made Brandenburg Lutheran. He was, however, so ritualistic that many took offence and Provost Buchholzer of Berlin wrote Luther for advice.

Luther answered: "If the Elector permits the Gospel to be preached and the Sacraments to be administered according to Christ's institution and the sinful Catholic ceremonies to be omitted, then in God's name go around and carry a silver or gold cross and a cap and a gown of velvet, or linen. And if the Elector is not satisfied with one cap or gown, then put on three, as Aaron the highpriest put on three coats one over the other. And if His Electoral Grace hasn't enough with one procession, then go around seven times, as Joshua and the children of

Israel went around Jericho seven times. And if your Lord takes pleasure in it His Electoral Grace may jump before and dance with harps, bass drum, cymbals, and bells, as David did when the ark of the Lord was brought into the city of Jerusalem. I am very well satisfied therewith. For such things do not add to the Gospel nor take from it anything, if only the abuses do not remain. But it must by no means be made a necessity for salvation and binding the conscience. Could I get that far with the pope and the papists how would I thank God and be ever so happy! If the pope would leave me these things (pure preaching and the Sacraments) and bid me hang trousers (over the shoulders) I would wear them to please him." Witty and wise.

Had others been so horsensensical the nonsensical strife between the Ritualists and the Puritans would not have hampered the Reformation under Edward the sixth, Bloody Mary, Elizabeth, and later.

Melanchthon knew Luther and in the Latin funeral sermon said: "In all his talk he was gracious, friendly, amiable

and not at all arrogant, stormy, stubborn, or quarrelsome."

Professor Ephraim Emerton of Harvard declares: "The boldness of Luther was not that of a man defiant by nature, who enjoys the game of give and take, but rather that of a man who puts off the moment of his attack until he can do so no longer, and then lets himself go, driven from behind, as it were, by a will greater than his own and against which he is powerless. He did not seek the fight; he waited in his place until the battle sought him out and then he dared not refuse the challenge." — Erasmus, pp. 282, 283.

Carlyle found Luther, "the bravest heart then living in the world . . . if also one of the humblest and peaceablest."

Even Emil Ludwig admits: "Against his will — indeed, against his nature — Luther became a militant."

"Beware the fury of a patient man." Luther was bold because he knew he was right.

William Dallmann, D. D.

— In *Sentinel*.

Now Concerning The Collection....

LORD, WHAT WILT THOU HAVE ME TO DO?

Acts 9, 6

WITH some such thought in mind we approached the joint meeting of the Synodical Board of Trustees, the Conference of Presidents, and the Building Fund Committee which was held in St. John's School January 30. We had hoped that the turn of the year would bring our work to an end and that we could announce the successful conclusion of the collection. But this was not to be. What now? That was the question.

What Now?

The surest way to produce a false and misleading answer would have been to consult our personal preferences, to ask our own flesh. But we have a better way: Lord, what wilt *Thou* have me to do? And we may be sure that in addition to His clear Word He has His ways of showing us what to do under the particular circumstances with which we find

ourselves confronted now. As our meeting on the 30th got to work, studying the detailed reports that lay before us, studying also the conditions that obtain in the building industry today, it became increasingly clear what our Lord would have us do.

Factors Which Point the Way

While our goal has admittedly not been reached, it is definitely coming into closer view. On the day of our meeting our Treasurer could report that the total sum of our collection now stands at \$780,-950.00. The rate of progress has been steadily improving. The efforts of our District Presidents and Conference Visitors to promote our cause in their respective areas have been bearing visible fruit. An increasing number of congregations have enjoyed the satisfaction of reaching their proportionate share and then pro-

ceeding to go beyond the mark. These are closely followed by a group of others who are very close to their goal. These are some of the factors which clearly urge us to go on with the work.

Another point appeared when the committee discussed the confused situation which exists in the building industries today. It is very clear that we could hardly build now, even if we had completed our collection. The needs at our schools and in our missions are, indeed, as great as ever, if not greater. Some of them may have to be met by another emergency appropriation from our regular synodical treasury. But this is not yet the time for entering on our large building program. *Added time has therefore been given us* for our collection.

The Answer

Returning to our question: What would our Lord have us to do? We in the committee recognize that for us there can be no turning back. We must continue our work, continue to present the needs, continue to address our appeal not to the flesh, but to the spirit in our Christians, to the New Man. Only the love of Christians for their Savior, only the knowledge that it is His work that we are trying to do, will carry us to our goal. — At the same time we dare not shrink from coming to grips with the flesh when it asserts itself in indifference or opposition to the work of our Lord. Then brotherly admonition becomes a solemn duty.

For our congregations and their individual members the answer is equally clear. Lord, what wilt *Thou* have *me* to do? Why surely, He would have every one of us go on with the work, to make the fullest use of this added opportunity, not to weaken until every congregation and every member has done his full share.

Compelling Reasons

That such a course of determined action is necessary should be clear to every one. It is necessary because of the needs of which we spoke before. It is necessary because by its own resolution our Synod has tied up the funds which have already been collected until such a time that we have brought this collection to a successful conclusion. We *must*

therefore *finish* our undertaking. It is necessary in order to keep faith with those members and congregations which have gone forward in this undertaking and produced the substantial results which have so far been achieved.

A final and most important reason why we must follow this course appears when we analyze our reports. (A detailed analysis by Districts and by Conferences will be given by Pastor Fischer in the next issue of the *Northwestern Lutheran*.) For these figures will show that if the remaining congregations and members will do their part, our goal of a million will be substantially exceeded,

thus meeting at least in part the problem which is being created by rising building costs.

In view of all these various factors which we have here presented, can there be any doubt as to what our Lord would have us to do? And can there be any further doubt as to what the response of a *Christian* will be when he recognizes the will of the *Lord who has redeemed him with His blood*? From Him who said: "My meat is to do the will of Him that sent Me . . ." Let us learn to do His will, and to *finish His work*.

The Building Fund Committee,
E. REIM, *Chairman.*

NEWS FROM OUR POLAND MISSION OUR BRETHREN OVERSEAS

OUR Brethren overseas" these words have a familiar ring. At all times we have had and have spoken of and written of brethren overseas. In the use of this designation in this article, however, this term is new, since with this general term we refer particularly to our brethren of the Poland Mission. We refer to them as "brethren overseas" since they no longer have a country or home they could call their own. Our brethren of the Poland Mission today must be numbered with the millions of unfortunate, displaced persons in Europe. It is of these brethren of our Poland Mission we wish to bring you information, word long delayed, but nevertheless earnestly sought.

Our mission work in Poland proper was carried on, under ever increasing difficulties and dangers, hardships and hindrances, until January of 1945. Earlier advantages and gains were soon removed and presently erased altogether. Nevertheless they were able to continue the work in our mission congregations in Poland. Suddenly and unexpectedly the cruelest blow was dealt them. Pastors and congregations were compelled to leave, to flee, Poland. Letters from our pastors tell us what they endured when they were driven out of Poland into Germany in the dead of winter. The hardships were nigh unbearable, the dangers of their forced flight real and great. Our

pastors tell us of the circumstances in which they now find themselves. One writes: "We have lost everything." Another uses the same words: "We have lost everything." We quote from a third letter: "We have lost everything, even our baggage." As to the members of their congregations a missionary writes: "Most of our members have lost everything. The flight came unexpected and so sudden, that we and most of our fellow-countrymen could only save our bare life."

What does this constant refrain, "We have lost everything," resounding in all the letters received from our missionaries imply. They tell us. "We have lost our furniture, our clothes, our bedding; also our books, our documents (certificate of ordination, their written call, all means of identification). We have lost our savings. We today have no overcoat, not a change of clothing, no cooking utensils; not any theological books, no dictionary — nothing, nothing. I have no black clothes, not a gown, only a pair of old boots." "I have not saved one theological book." One exclaims: "Too bad of my library." Our brethren overseas actually have lost everything. All temporal possessions have been taken from them. They are in abject poverty. We know what they found in Germany when they arrived there. They found ruins and poverty; ruined cities and churches, houses

and homes, a people almost as poor as they. Yet they were received by their brethren, who opened their doors to them, received them and shared their meager possessions and short rations with them. One writes: "We live in a small garret without a stove and we do not know what it will be throughout the winter. We have enough to eat of potatoes and vegetables, but no meat or fat." Another tells us: "We have found scanty shelter in a furnished room."

These are the conditions as portrayed to us in letters just recently received. It is a bleak picture indeed, miserable, poor, cold, desolate, hungry. We know, too, that the picture portrayed is a stark reality. American correspondents and Army officers estimate that under present conditions in Germany from 8 to 13 millions of people will die from hunger and cold.

Lest we get a wrong impression, let us also see how our brethren overseas are bearing their heavy cross. We rejoice that they are manifest as true soldiers of the cross in their bitter sufferings. Suffering innocently, they endure patiently and with rejoicing. Their letters abound with expressions of thanks to their heavenly Father, they rejoice that the grace of God has been infinitely greater than all their troubles and dangers, hardships and distresses. They express unfaltering faith and trust in their Lord and God, in His love and grace and mercy. To quote from their letters, "The Lord has helped us hitherto, He will help us further." And again, "We have many, very many reasons to praise and to thank God, our dear heavenly Father, for all He has done for us." A second quotation: "The Lord has made us to go through severe hardships, very severe hardships; but the grace of God has been *much, much* greater. Would I want to describe the wonders of His grace, where would I begin, where stop?" In another letter we read: "God in His grace has led us graciously through all dangers, disgrace, and distress. We shall not throw away our trust." These are real Christian sentiments, here is heroic faith. We cannot but praise God, that He has strengthened our brethren overseas in their faith and trust in Him and His ever gracious providence.

We are also mindful of the fact that these brethren overseas are in every sense and meaning of the word *our* brethren. They share with us a common faith and church. In their need we are their neighbors. We dare not fail them. They have every confidence in us. This is manifest from the fact that in no word or wise do they plead for help. They merely state facts, the condition and situation in which they find themselves. We know that they are the innocent victims of cruel circumstances. We would never destroy the confidence they have in us. Help we must and help we will.

Here in our brethren overseas are such of whom the Savior says: "Inasmuch as ye have done it unto *one of the least of these my brethren*, ye have done it unto Me." Matt. 25, 40. In our brethren overseas our Lord Jesus stands before us and pleads: I am an hungred, give me meat; I am thirsty, give me drink; I am a stranger, take me in; I am naked, clothe me; I am sick and in distress, visit me; I am in prison, come unto me! How will we answer this plea? For the child of God there is only one answer. "As we have opportunity, let us do good unto all men, especially unto them *who are of the household of faith*." Gal. 6. 10. The love of God, the love shining forth so brightly in the gift of His Son, dwells in our hearts, therefore "Let us not love in word, neither in tongue, but in deed and in truth." 1 John 3, 18. "By love serve one another!" 1 Thess. 4, 9. "Above all things have fervent charity among yourselves." 1 Pet. 4, 8. "Let brotherly love continue." Heb. 13, 1. Surely none will want to be numbered among those of whom it must be said their love has grown cold.

The need of our brethren overseas is great, immediate, and therefore urgent. We have this confidence in our "brethren over here" that they are eager and anxious to extend the needed help, that you are standing by awaiting our call. But so far every avenue to bring help and relief to our brethren overseas is still closed to us. Continued efforts to open up avenues for relief are being made. We are in correspondence with our State Department. When limited correspondence with displaced people in Germany

was inaugurated, we at once sought to avail ourselves of this opportunity to come to the help of our brethren. Letters were dispatched at once. All letters, however, were returned. This attempt ended in failure. Further efforts are being made. We pray God, that we may succeed.

The Executive Committee for Poland met in Milwaukee January 8. Further plans and definite preparations for this work of love, help for our brethren overseas, have been made. We must be ready when the channels for the flow of relief are opened.

ALFRED F. MAAS, *Executive Sec'y.*

WM. BODAMER, *Director.*

NORTHWESTERN PUBLISHING HOUSE

The Northwestern Publishing House in Milwaukee was founded some fifty years ago. The articles of organization were drawn up and signed in September 1891. Most of us know of only one manager of our Publishing House — Mr. Julius Luening. Mr. Luening came to



Mr. Julius Luening

Milwaukee not many years after our Publishing House was founded and served as its manager for forty-seven years.

When Mr. Luening assumed the duties as Manager of the Publishing House its business was transacted in a rented

building on Third Street not far from the present locale. This building at the time housed only a composing and printing room, the shipping department, and a salesroom. Under Mr. Luening's competent management the business grew steadily. In 1914 the Publishing House was moved to its present location on Fourth Street into the building erected and owned by the Publishing House. Here the bindery was added. In due time the new building and its equipment were paid for from the proceeds of the business.

Now Mr. Luening has resigned.

We pay tribute to Mr. Luening for his interest in promoting this department of our Synod's work. We join him in giving thanks to God for having sustained him these many years and given him the ability and the zeal to serve our Synod as manager of its Publishing House.

Upon his retirement as manager the personnel of the Publishing House arranged for a banquet in honor of Mr. Luening and as an expression of the high esteem in which he is held by all who have been associated with him at the Publishing House.



Mr. Herbert Schaefer

Mr. Herbert Schaefer of Milwaukee has succeeded Mr. Luening as manager of the Publishing House. Mr. Schaefer comes well recommended and is well qualified for the position. He received his Master of Arts degree from Northwestern University at Evanston, Illinois,

and he has the practical experience also to manage the affairs of our Publishing House.

Mr. Schaefer is a member of Atonement Church, Milwaukee, and is thoroughly familiar with the affairs of the Wisconsin Synod. He has our best wishes.

A. P. V.

THE LIVING TEMPLE

President of Upsala College

Evald B. Lawson

Lord of life, how fair Thy dwelling,
Whose sacred courts are ever telling
The depth and riches of Thy love.
Lord, I love Thy habitation,
Built on the Rock, a firm Foundation,
Blest foretaste of the peace above.
The glory of Thy face
Doth fill this holy place,
King Eternal;
My heart doth long
To join the throng
That praises Thee with harp and song.

Holy God, dear heavenly Father,
In dawn of life Thou here dost gather
The tender babes to Thy embrace.
Here Thy Word shall live eternal,
From shepherd's lips the Truth supernal
Unfolds the glory of Thy grace.
O Source of life divine,
In mystic bread and wine
Thou appearest
At festal board,
O Christ adored!
Incarnate Word and blessed Lord.

Lord of life, exalted, holy,
Thou deignest dwell among the lowly
And enter every contrite heart.
Humbly now I yield the portal,
Come, bless my life with life immortal,
Thy quickening grace to me impart.
Incline unto my prayer:
Make me Thy dwelling fair,
And Thy temple!
Then shall I raise
Through endless days
To Thee, Eternal God, my praise!

ANNIVERSARY

TWENTY-FIFTH ANNIVERSARY

Prof. R. A. Fenske

The twenty-fifth anniversary of the ordination and installation of Prof. R. A. Fenske was celebrated by a group of pastors of the Western Conference of the Dakota-Montana District on September 13, 1945. A divine service was held in Zion Ev. Lutheran Church at Mobridge, South Dakota, in which Pastor H. Lau of Roscoe, South Dakota, chairman of the Northwestern Lutheran Academy Board, preached the anniversary sermon based on Psalm 126, 3.

After the service the pastors and their families had supper together in the dining hall of the Academy. After the meal an evening of fellowship was spent in the Academy assembly room. A number of pastors gave congratulatory addresses and messages of congratulations from the professor's classmates were read. Prof. Fenske was presented with a purse from the pastors of the District. The professor responded by giving glory to God for having had the privilege of serving his church for twenty-five years.

After completing his Seminary work in June of 1917, Prof. Fenske served as tutor at Northwestern College. He was ordained at Hustisford, Wisconsin, on August 8, 1920. On September 26 of that year he was installed as missionary-at-large for the Pacific-Northwest District. From Ellensburg, Washington, he was called to the Lutheran High School at Milwaukee where he served for ten years. He has been at the head of Northwestern Lutheran Academy of Mobridge, South Dakota, since the summer of 1939.

May our God grant Prof. Fenske still further blessings to serve our church!

O. W. HEIER.

A PRAYER OF REPENTANCE

I would not dare to come to Thee
And ask for blessings, Lord—
For there is nothing good in me,
In thought and deed and word;

But this I know I still may come
To Thee by Thy free grace,
Because I have a Substitute
In Christ, who took my place.

I therefore come "just as I am,"
And have no doubt or fear,
But rest assured that all I ask
Will reach Thy gracious ear.

My Advocate before Thy throne
Is pleading, Lord, for me!
Look not upon my sinful heart,
But look to Calvary.

Adeline Weinholz.

ANNOUNCEMENT

CALL FOR CANDIDATES FOR A PROFESSOR AT MICHIGAN LUTHERAN SEMINARY

Because of Professor A. Sauer's ill health, which has prevented him for some time from teaching, with the exception of one or two hours a week, the Synod has empowered the Board of Regents of Michigan Lutheran Seminary to call a man to take his place, by which act, however, no new professorship is to be created.

The Board therefore requests nominations of candidates for such a professor at Michigan Lutheran Seminary.

The man to be called must be especially qualified to teach History and Music, but also other High School branches.

All nominations must be in the hands of the undersigned, secretary of the Board, by March 7, 1946.

Oscar Frey,

1441 Bliss St., Saginaw, Mich.

The Northwestern Lutheran

CALENDAR OF CONFERENCES

TWIN CITY MIXED WINTER CONFERENCE

The Winter Conference of the pastors of the Synodical Conference of Minneapolis, St. Paul, and vicinity, will meet February 19, 20, and 21, at Trinity Lutheran Church, St. Paul, Minnesota, the Rev. A. C. Haase, pastor. The opening session will begin Tuesday, February 19, at 9:30 A. M.

Essays: "An Analysis of Problems within the Synodical Conference," Dr. E. J. Friedrich; "The Doctrine of the Church with Special Reference to the Word 'ecclesia' as It Is Used in the New Testament," Prof. E. E. Kowalke; "The Doctrine of the Vicarious Atonement with Special Reference to Objective and Subjective Justification and Its Relation to Our Preaching," Pastor H. J. Bouman.

Communion Service Tuesday evening, February 19. Confessional Address, Pastor G. A. Thiele; Pastoral Sermon, Pastor R. G. Heyne.

Morning devotions: Pastors N. A. Madsen, Lawrence Gallman, and R. C. Ave-Lallement.

P. R. Kurth, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet D. v. on February 25 and 26 at Weyauwega, Wisconsin, Irwin J. Habeck, pastor. First session at 9:00 o'clock.

Essays: Hebrews 3, W. Strohschein; Exegesis of Psalm 8, W. Wichmann; Die katholische Kirche im Lichte der Offenbarung, W. Hartwig; Jesus as a Preacher, Wm. Wadzinski; Jewish Family Life, O. Siegler; The Minor Prophets, Wm. Wojahn; Why the Name Northwestern? A. Engel; Divorce, G. Pieper; Doctrinal Affirmation, Joint Study. (Bring your copy!)

Preacher: O. Sommer (E. Fredrich).

Early announcement to our host is requested.

H. Vogel, Secretary.

COLORADO MISSION DISTRICT CONVENTION

The Colorado Mission District will be in session on February 26, 27, 28, at Grace Lutheran Church, Pueblo, Colorado. Sessions begin at 1:00 P. M. Tuesday, February 26.

Papers: The Confessional Articles, A. C. Bauman; Second Peter, Roy Vollmers; The Religion of Anti-Christian Societies, Wm. Wietzke; the Vicarious Obedience of the God-Man, A. C. Bauman.

Sermon: Pastor Delton Tills (substitute: Pastor John Brenner).

Pastors and delegates desiring meals and lodging should notify Pastor E. C. Kuehl, 2410 2nd Avenue, on/or before February 12.

V. Tiefel, Secretary.

MANKATO CIRCUIT CONFERENCE

A special conference of the Mankato Circuit will be held Tuesday, February 26, 1946, 9:30 A. M., in St. Paul's Lutheran Church, North Mankato, Minnesota.

Confessional: M. Birkholz.

Topic for the day: Doctrinal Affirmation.

Leader of Discussion: W. Schuetze.

Martin Birkholz, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time and Place: February 26, 1946, 9:00 A. M. opening; Bethany Ev. Luth. Church, Manitowoc, Wisconsin, A. Roekle, pastor.

Preacher: E. Froehlich, W. Haase.

Assignments — New: Boy Scouts, P. Gieschen; What does a Mixed Marriage involve for a Lutheran? C. Thurow; Organization and Work of the Veterans of Foreign Wars evaluated in Light of God's Word, A. Roekle; Visitorship Report, P. Gieschen, R. Ehlke, E. Kionka; Ordination, V. J. Siegler; Sanctification, the Call of a Christian for his entire life, C. Thurow; The Causes of the Decline of the Ten Tribes of Israel, A. Roekle; Unionism, a Mixing of Law and Gospel, E. Kionka; Interpretation of the Passage: They who preach the Gospel shall live of the Gospel, W. Haase.

Old: (continued) The Tenth Commandment, H. H. Eckert; Synopsis of Luther on Gal., H. Pussell; 1 Tim., E. Froehlich; Gal., H. Koch; Isa., W. Schink; Doctrinal Affirmation, H. Koch.

H. H. Eckert, Secretary.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, February 27, at 3:30 A. M.
 Confessional Address: Pastor G. Hinenthal, W. Frank, Secretary.

CENTRAL PASTORAL CONFERENCE

The Central Pastoral Conference will convene at St. Mark's Congregation, Watertown, Wisconsin, February 26, 1946.
 Order of Business: Opening at 9 A. M. Roll Call, 9:15. Then follows an Exegesis on Gal. 4 by Pastor R. Jungkuntz. 10:45, Financial Report. 11:00, Communion Service. 1:30 P. M., Opening. Thereupon "The Divine Call" by Prof. E. E. Kowalke. 3:45, Election of Officers and routine business.
 Confessional: Prof. H. Fleischer, Prof. A. Sitz. Kindly announce early to Pastor W. A. Eggert. H. Geiger, Secretary.

WEST WISCONSIN DISTRICT CONFERENCE

On February 26 the Southwestern Conference of the West Wisconsin District will meet at Sparta, Wisconsin. Starting time: 9:30 A. M. sharp.
 Papers: 1. Exegesis of Titus 1, R. C. Hillemann (Alt. G. Geiger); 2. Round-table discussion on Affirmation (bring copies); 3. Infant Baptism, C. Siegler; 4. Practical Application According to Matthew 18, A. Dobberstein.
 Conference preacher: Ph. Lehmann (Alt. A. Loock).
 E. G. Toepel, Secretary.

ORDINATIONS AND INSTALLATIONS

Authorized by President Herbert C. Kirchner and assisted by Pastor Richard P. Jungkuntz the undersigned ordained and installed Mentor Kujath as pastor of St. Peter's Ev. Lutheran Church, Brodhead, Wisconsin, on January 27, the third Sunday after Epiphany. May the Lord greatly bless pastor and congregation.
 Address: The Rev. Mentor Kujath, Brodhead, Wisconsin.
 Eldor A. Toepel.

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Authorized by President A. Ackermann and assisted by Pastors T. H. Albrecht, Karl Nolting, and G. W. Fischer, the undersigned installed the Rev. Ralph A. Goede as Missionary-at-Large of Wabasha County on the Sunday after New Year, January 6, 1946.
 Address: Rev. Ralph A. Goede, Box 206, Wabasha, Minnesota.
 Gordon P. Radtke.

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On the third Sunday after Epiphany, January 27, 1946, upon authorization of President H. Kirchner of the West Wisconsin District, the undersigned ordained and installed his son, Candidate of Theology Elmer A. Mahnke, as pastor of St. Paul's Congregation at Hillsboro, Wisconsin. Pastors Martin Glaeser, Theophil and Jonathan Mahnke assisted. May the Lord's blessing rest upon the congregation and the pastor.
 Address: Rev. Elmer A. Mahnke, Box 195, Hillsboro, Wisconsin.
 Wm. C. Mahnke.

* * * * *

Authorized by President Herbert Kirchner of the West Wisconsin District and assisted by Pastor Fred. Miller, I ordained and installed my son Gerhardt Kionka on Sunday, January 27, 1946, within his missions at Rewey and Potosi, Wisconsin.
 Temporary address: Rev. Gerhardt P. Kionka, c-o Rev. Fred. Miller, 218 Broadway, Platteville, Wisconsin.
 Edw. H. Kionka.

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Authorized by President A. Ackermann and assisted by the Pastors H. C. Duehlmeier and E. Zehms, the undersigned installed the Rev. Christ Albrecht as pastor of Calvary English Lutheran Church at Glenwood, Minnesota, on the third Sunday after Epiphany, January 27, 1946.
 Address: Rev. Christ Albrecht, 502 East Minnesota Street, Glenwood, Minnesota.
 Karl J. Plocher.

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On the second Sunday after Epiphany, January 20, I ordained and commissioned Candidate Vernon Greve as missionary-at-large for the Pacific Northwest District. Two members of the Mission Board, the pastors A. Sydow and T. R. Adascheck, also P. E. Zimmermann assisted in the rite. The services took place in St. Paul's Church, Tacoma, Washington.
 Address: Rev. Vernon Greve, Snoqualmie, Washington.
 F. E. Stern.

Authorized by President H. Kirchner the undersigned installed the Rev. E. H. Wendland as pastor of St. Mathew's Ev. Lutheran Church in Janesville, Wisconsin, on Sunday, January 27, 1946.
 Address: Rev. E. H. Wendland, 705 Milton Avenue, Janesville, Wisconsin.
 E. A. Wendland.

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Authorized by President A. Ackermann the undersigned installed the Rev. Otto Klett as pastor of St. John's Lutheran Church, Nodine, Minnesota, on the second Sunday after Epiphany, January 20, 1946.
 Address: Rev. Otto Klett, R. R. 1, Dakota, Minnesota.
 Alfred W. Sauer.

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Authorized by President Im. P. Frey I ordained and installed the Rev. Lloyd Hahnke as Missionary pastor to Southwest Colorado. The service was held in St. John's Lutheran Church, Platteville, Colorado, January 27, 1946.
 Address: Rev. Lloyd Hahnke, 1406 10th Street, Greeley, Colorado.
 Victor Tiefel.

MEMORIAL WREATHS

A memorial wreath in memory of Mrs. Johanna Lange, Ward, South Dakota, for the Home of the Aged, Belle Plaine, Minnesota. From the children: Carl, Frank, William, John Lange, Mrs. John Lembecke, Mrs. Emma Sundermeyer, Mrs. Minnie Boelter, Mrs. Ernest Pottratz, \$40.00.
 Mr. and Mrs. Donald Wakefield, Mr. and Mrs. Walter Sundermeyer, William Sundermeyer, Clarence Sundermeyer, \$20.00.
 From friends of Ward, South Dakota community, \$23.50.
 Mr. and Mrs. Alvin Langner, M. and Mrs. Merle Pottratz, Mr. and Mrs. John Seddacek, Mr. and Mrs. Loren Landgreen, Laron Lange, Faye Lange, Phyllis Lange, Louis Lange, Alvin Lange, Wayne Lange, Norman Lange, Alice Lembecke, \$10.00.

For Church Extension Fund

Mr. F. M. Pottratz	\$ 5.00
Mr. and Mrs. Wm. Schoeneman and Vernice	2.00
Mr. and Mrs. Wm. Kiecksee and family.....	2.00
Mr. and Mrs. Albert Schroeder and family....	2.00
Mr. and Mrs. Paul Kiltzke and family.....	1.00
Presto, South Dakota	2.00
	<hr/>
	\$14.00

For Synod Building Fund

Mr. and Mrs. Frank Barthel and family....	\$ 1.00
Mr. and Mrs. Elmer Miller	2.00
Mr. and Mrs. Henry Hoper	1.00
Mr. and Mrs. Ernest Ostermeier	1.00
Mr. and Mrs. John Pape	1.00
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A memorial wreath in memory of Mr. Wm. Book, New Ulm, Minnesota, for Church Extension Fund from Mr. and Mrs. Bielow, Mr. and Mrs. Ben Jurgens, Mr. and Mrs. Henry Detlefs, \$6.00. Rev. Wm. Lindloff.	

ACKNOWLEDGEMENT AND THANKS

The Northwestern College library gratefully acknowledges the receipt of the following memorial wreaths: in memory of Dr. Ott, remitted by Pastor W. Gutzke, \$12.00; from the student body of Northwestern College in memory of Dr. Ott, \$16.20; in memory of Mrs. Louise Buntrock from Mr. and Mrs. August Raether and family and children, \$12.00; Mrs. Elsie Hintz, \$7.50. Total: \$47.70.
 E. M. Schroeder, Librarian.

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Donations received by Dr. Martin Luther College, New Ulm, Minnesota, between April 1 and December 31, 1945, from the congregations served by the following pastors:
 W. F. Sprengler, Hazel, South Dakota; W. Voigt, Hutchinson, Minn.; E. C. Birkholz, St. James, Minn.; Wm. Lindloff, Elkton, So. Dak.; Elmer Zehms, Graceville, Minn.; H. Scherf, Morgan, Minn.; G. F. Zimmermann, Wood Lake, Minn.; M. Wehausen, Morton, Minn.; E. Habermann, Fairfax, Minn.; Geiger, Milroy, Minn.; M. J. Lenz, Alma City, Minn.; P. Kuske, Hutchinson, Minn.; T. E. Kock, Goodhue, Minn.; R. Schierenbeck, Sanborn, Minn.; Paul Spaude, Lake Benton, Minn.; Christ Albrecht, Johnson, Minn.; M. Lemke, Butterfield, Minn.; H. Duehlmeier, Hancock, Minn.; A. H. Mackdanz, St. Clair, Minn.; O. K. Netzke, Smith's Mill, Minn.; H. Sprenger, Balaton, Minn.; F. R. Weyland, Montrose, Minn.; W. P. Haar, Loretto, Minn.; Wm. Albrecht, Sleepy Eye, Minn.; G. Hinenthal, New Ulm, Minn.; Elmer Mehlberg, Buffalo, Minn.; A. Fuerstenau, Body, Minn.; H. Boettcher, Gibbon, Minn.; K. J. Plocher, Litchfield, Minn.; W. Frank, Morgan, Minn.; W. J. Schmidt, Danube, Minn.; C. Neumann, Renville, Minn.; E. A. Birkholz, Redwood Falls, Minn.; E. G. Fritz,

Fairfax, Minn.; M. Kunde, New Ulm, Minn.; Sam Baer, Rockford, Minn.; P. E. Horn, Zumbrota, Minn.; W. F. Dorn, Renville, Minn.; E. H. Bruns, Delano, Minn.; E. A. Binger, Hutchinson, Minn.; J. G. Bradtke, Arlington, Minn.; E. Schaller, Nicollet, Minn.; E. R. Berwald, Buffalo, Minn.; Im. F. Lenz, Olivia, Minn.; Theo. Bauer, Echo, Minn.; Im. Albrecht, Fairfax, Minn.; O. W. Rohde, Gibbon, Minn.

2,785 quarts canned goods, 985 No. 2 cans canned goods, 72 quarts sauerkraut, 59 bottles catsup, 10 quarts tomato juice, 200 pounds fruit preserves, 5 pounds sugar, 197 dozen eggs, 67 gallons lard, 7 gallons honey, 6 1/2 gallons sorghum, 3 pounds butter, 4 pounds cheese, 20 pounds macaroni, 400 pounds flour, 1 box cocoa, 10 pounds laundry soap, 2 cans cleaning powder, 1 roll wax paper, 4 pounds coffee, 1 package tea, 2 packages toothpicks, 2 pounds raisins, 15 pounds dry beans, 1 peck green beans, 2 bushels tomatoes, 2 sacks wheat, 1/2 bushel grapes, 1 box apples, 2 packages breakfast food, 2 cans dessert mix, 1/2 veal, 2 dressed chickens, 1,125 sacks potatoes, 503 sacks vegetables, 26 bushels onions, 1 box parsnips, 12 sacks squash and pumpkins, 8 sacks cabbage, \$132.25 in cash. The cash donations include \$50.00 from the Ladies' Aid of St. Paul's Ev. Lutheran congregation of New Ulm, Minnesota, and \$24.25 from the members of the Ward, South Dakota congregation, and \$25.00 through Pastor P. Horn, Zumbrota, Minnesota.

We express our hearty thanks to all donors.
 C. L. Scheweppe.

WANTED

Church pews for mission congregation. If any congregation has pews for sale, kindly notify Pastor Theo. Zarembo of Florence, Wisconsin.

NOTICE

Any congregation having altar furnishings, particularly crucifix and candle holders, not in use at present and willing to donate them to a mission congregation, is asked to get in touch with Pastor E. H. Wendland, 705 Milton Ave., Janesville, Wisconsin. We will gladly cover any postage involved.

EUROPEAN RELIEF

Many communications have come to us inquiring: Where shall we send the provisions we have gathered? Let this be the answer to all letters and cards: We do not know as yet. Keep your gifts at home for the time being. As soon as we are able to get definite information that the way has been opened to send things we shall let you know. We will be glad to tell you where and how to send them. Please keep this in mind and be patient with us.
 Ed.

BOOK REVIEW

Redeeming Love by Dr. O. A. Geiseman. Print: Ernst Kaufmann, Inc. Pages: 126. Price: \$1.50.
 The following is the contents of this latest book by Dr. Geiseman: 1. The Fatal Question, 2. God So Planned It, 3. Peter Remembered, 4. Unreasonable Men, 5. The Most Cruel Cut Of All, 6. We Weep For The Wrong People, 7. A Lesson From A Dying Man, 8. New Creatures In Christ, 9. What It Means To Be A Christian, 10. Behold The Lamb Of God, 11. One Mediator, 12. Death's Sting Removed, 13. A Certain Faith.
 These sermons do not differ in style from those previously published. The language is good and not too difficult for the average man. The applications are practical and to the point. The book will lend itself well for private study.
 W. J. S.

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The Presence by B. von Schenk. Print: Ernst Kaufmann. Pages: 181. Price: \$2.00.
 One reads this book of sermons or addresses with mingled feelings. At times one feels perfectly at home with the author as he carries out a thought beautifully and clearly only to find one's self a moment later tussling with a perfect stranger. The author, as the title reveals, is stressing Holy Communion. But he speaks a strange language sometimes. In the introduction he calls "the Blessed Sacrament holy ground, the holiest of all." Again p. 14, "The Word of the pulpit comes to its climax in the Word of the Altar." Page 15: "The Communion is a drama which exhibits the Mystery of the Redemption more than any doctrinal teaching has ever been able to do." On the same page: "I believe the Holy Communion is the continuation of the Incarnation." One would cite many more expressions of this type. The sermons have no specific Word of God as a text. No text is given. Though there are many very fine thoughts well expressed, there are, on the other hand, things said that are confusing to say the least. Justification is not forgotten but, it seems to us, that sanctification really receives the emphasis. Let those who purchase the book judge for themselves.
 W. J. S.

NORTH WISCONSIN DISTRICT
 October, November, December, 1945
Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
K. F. Toepel, St. Paul, Algoma.....	\$ 1,260.16	
V. J. Weyland, St. Paul, Angelica.....	54.35	
D. E. Hallemeyer, Bethany, Appleton.....	157.87	
R. Ziesemer, Mt. Olive, Appleton.....	858.80	134.00
Ernst Lehninger, Riverview, Appleton.....	96.86	
S. Johnson, St. Matthew, Appleton.....	554.10	
F. M. Brandt, St. Paul, Appleton.....	2,450.00	
John Masch, Immanuel, Black Creek.....	452.18	
W. A. Kuether, St. Peter, Carlton.....	109.73	
A. Werner, St. John, Center.....	373.28	
Walter, Gieschen, Immanuel, Clayton.....	71.85	
Gerhard Franzmann, St. Paul, Dale.....	750.00	26.00
F. Thierfelder, St. John, Dundas.....	185.90	
Carl Henning, Trinity, Ellington.....	128.62	
E. Hinenthal, Immanuel, Forestville.....	544.13	28.00
Walter Hoepner, St. Peter, Freedom.....	739.29	
R. Lederer, Erste Ev. Luth., Green Bay.....	429.47	
A. W. Voigt, St. Paul, Green Bay.....	568.34	
Melvin W. Croll, St. Paul, Greenleaf.....	257.56	
Walter Gieschen, Immanuel, Greenville.....	390.12	
V. J. Weyland, Friedens, Hartland.....	45.10	
Harold Wicke, Bethlehem, Hortonville.....	1,165.50	
F. H. Senger, Zion, Jacksonport.....	604.56	
Melvin W. Croll, Bartholomew, Kasson.....	257.77	
Paul Th. Oehlert, Trinity, Kaukauna.....	736.82	
Waldemar F. Zink, Immanuel, Kewaunee.....	545.52	
Delmar C. Brick, Mt. Calvary, Kimberly.....	185.91	
H. A. Kahrs, Immanuel, Maple Creek.....	235.00	
F. C. Knueppel, Salem, Nasawaupce.....	150.55	10.00
W. E. Pankow, Immanuel, New London.....	2,181.88	42.50
Theo. Baganz, St. Peter, Sawyer.....	282.09	183.58
Carl J. Henning, St. Paul, Stephenville.....	78.39	
H. A. Kahrs, Grace, Sugar Bush.....		
Otto C. Henning, St. John, Valmy.....	312.59	
F. A. Reier, Immanuel, Waupaca.....	332.00	
Gerhard Struck, St. John, Wrightstown.....	398.16	
Conference Total.....	\$ 17,851.65	\$ 423.88

Lake Superior Conference

Paul C. Eggert, Friedens, Abrams.....	\$ 9.25	
W. C. Fuhlbrigge, St. Matthew, Beaver.....	151.21	
Paul C. Eggert, St. Paul, Brookside.....	9.75	30.00
Bernard G. Kuschel, St. Mark, Carbondale.....	133.90	
W. G. Fuhlbrigge, Trinity, Coleman.....	285.84	
Reinhardt J. Pope, Grace, Crivitz.....	118.13	
Geo. Tiefel, Zion, Crystal Falls, Michigan.....	27.85	
Bernard G. Kuschel, Holy Cross, Daggett, Michigan.....	181.42	
W. F. Lutz, Salem, Escanaba, Michigan.....	295.75	
Theo. Zarembo, St. John, Florence.....	91.95	
Theo. Hoffmann, St. Paul, Gladstone, Michigan.....	86.90	
W. Roepke, St. Paul, Green Garden, Michigan.....	71.46	5.00
Norman Schlavensky, St. John, Grover.....	368.53	
Franklin C. Dobratz, Trinity, Hermansville, Michigan.....	17.97	
Alvin Schabow, St. Paul, Hyde, Michigan.....	145.43	
Clayton Krug, Our Savior, Lena.....		
Paul C. Eggert, St. John, Little Suamico.....		
S. Hillmer, St. Peter, Manistique, Michigan.....		
A. A. Gentz, Trinity, Marinette.....	1,062.70	
W. Roepke, Trinity, Marquette, Michigan.....	254.95	2.00
Theodore Thurow, Christ, Menominee, Michigan.....	518.09	
K. Geyer, Zion, Peshtigo.....	517.00	
Franklin C. Dobratz, Grace, Powers-Spalding, Michigan.....		
Theo. Hoffmann, St. Martin, Rapid River, Michigan.....	83.55	
Fredric H. Zarling, Emanuel, Sault Ste. Marie, Mich.....	26.61	
Geo. Tiefel, St. Peter, Stambaugh, Michigan.....	89.85	
Theo. Zarembo, St. Paul, Tipler.....	15.55	
Conference Total.....	\$ 4,543.09	\$ 37.00

Manitowoc Conference

Victor Siegler, Trinity, Brillion.....	\$ 1,715.75	\$ 3.00
M. A. Braun, Parochie, Cleveland.....	150.42	
H. Marcus Schwartz, St. Peter, Collins.....	722.00	
Arden Stuebs, Immanuel, Eaton.....	97.40	
Arden Stuebs, Christ, Fontenoy.....	225.97	
Henry E. Pussehl, St. John, Gibson.....	372.82	23.00
W. F. Schink, St. Peter, Haven.....		
H. A. Kuether, St. Paul, Town Herman.....	555.58	
Ed. Zell, Jumbo Creek Lutheran, Jumbo Creek.....	28.87	
Harold O. Grunwald, Trinity, Kiel.....		
E. C. Schroeder, Trinity, Liberty.....		
Harold O. Grunwald, Zion, Louis Corners.....	641.18	
Armin Roelke, Bethany, Manitowoc.....		
L. H. Koeninger, Erste, Manitowoc.....	2,267.00	
Henry Koch, Grace, Manitowoc.....	372.12	2.50
Paul J. Gieschen, St. John, Maribel.....	803.65	228.20
E. Zell, St. Peter, Mishicot.....	176.90	
E. Froehlich, Zion, Morrison.....	1,543.75	
E. H. Kionka, St. John, Newton.....	374.19	
E. H. Kionka, St. Paul, Newton.....	50.15	
Carl M. Thurow, St. Paul, Pine Grove.....	114.50	
Harold H. Eckert, St. John, Reedsville.....	1,518.91	14.50
E. Zell, Rockwood Lutheran, Rockwood.....	23.70	
Roland Ehlike, St. John, Sandy Bay.....	23.25	
Carl M. Thurow, Immanuel, Shirley.....	284.55	
Henry E. Pussehl, St. John, Two Creeks.....	242.11	
W. G. Haase, St. John, Two Rivers.....	50.00	40.00
Conference Total.....	\$ 11,712.55	\$ 511.20

Rhineland Conference

Walter Gieschen, Friedens, Argonne.....	\$ 29.16	
Fred Bergfeld, Bethany, Bruce Crossing, Michigan.....	78.00	
Walter Gieschen, St. Paul, Crandon.....	69.87	
J. Krubsack, Christ, Eagle River.....	615.80	
F. C. Weyland, St. John, Enterprise.....	272.35	
Walter Gieschen, Christ, Hiles.....	15.15	
F. W. Raetz, St. John, Laona.....		
F. C. Weyland, Grace, Monico.....	13.25	
Erwin Scharf, Zion, Rhineland.....	5,593.72	134.85
F. C. Weyland, Starks.....		
J. Krubsack, Grace, Three Lakes.....	14.03	
F. W. Raetz, Trinity, Wabeno.....	125.55	
Conference Total.....	\$ 6,820.82	\$ 134.85

Winnebago Conference

Armin L. Engel, St. John, Caledonia.....	\$	
Walter Strohschein, Immanuel, Campbellsport.....		
Walter Strohschein, Trinity, Dundee.....		
A. E. Schneider, St. John, E. Bloomfield.....	100.00	
W. A. Woyahn, St. Paul, Eldorado.....	56.54	
W. A. Woyahn, St. Peter, Eldorado.....		
R. Reim, Redeemer, Fond du Lac.....	254.76	
G. Pieper, St. Peter, Fond du Lac.....	1,534.07	
E. G. Behm, St. John, Forest.....	55.50	
E. G. Behm, St. Paul, Forest.....	664.35	
Hugo Warnke, Friedens, Green Lake.....		
G. Kaniess, St. Luke, Kewaskum.....	468.95	
Orvin A. Sommer, Zion, Kingston.....	155.56	
Wm. Wadzinski, St. Paul, Manchester.....	103.32	12.00
Geo. Kobs, St. John, Markesan.....	590.00	
Wm. Wadzinski, St. Paul, Marquette.....	51.53	
Harold O. Kleinhaus, Trinity, Mears Corners.....		
Wm. J. Hartwig, Immanuel, Mecan.....	359.60	
P. G. Bergmann, Trinity, Menasha.....	254.09	
Wm. J. Hartwig, St. John, Montello.....	847.97	
Adalbert F. W. Geiger, Martin Luther, Neenah.....	72.63	
Gerhard A. Schaefer, Trinity, Neenah.....	1,316.66	
W. F. Wichmann, St. Paul, North Fond du Lac.....	490.49	23.75
John Dowidat, St. Luke, Oakfield.....	30.96	
O. Hoyer, Zion, Town Omro.....	31.75	
E. Benj. Schlueter, Grace, Oshkosh.....	1,147.58	
T. J. Mittelstaedt, Immanuel, Oshkosh.....	212.25	
Harold O. Kleinhaus, Martin Luther, Oshkosh.....	910.26	27.00
O. Siegler, Grace, Pickett.....	158.17	
Harold Warnke, St. John, Princeton.....	768.36	
Armin L. Engel, Zion, Readfield.....		
W. J. Oelhafen, Trinity, Red Granite.....		
Richard Ziesemer, Zion, Ripon.....	60.42	
Orvin A. Sommer, St. John, Salemville.....	104.25	
W. J. Oelhafen, St. Paul, Seneca.....	57.74	
J. Schultz, Zion, Van Dyne.....	28.00	
T. W. Redlin, Friedens, Wautoma.....	445.74	
Irwin J. Habeck, St. Peter, Weyauvega.....	612.51	
Armin L. Engel, St. Peter, Winchester.....	53.70	
O. Hoyer, St. Paul, Winneconne.....	306.31	
Winnebago Teachers' Conference.....	10.00	
Conference Total.....	\$ 12,052.07	\$ 62.75
District Total.....	\$ 52,960.18	\$ 969.68

Memorial Wreaths

In Memory of	Reverend	Amount
Theodore Aeppler.....	Gerhard Pieper, Fond du Lac.....	\$ 5.00
Frank Bartz.....	W. A. Gieschen, Crandon.....	10.00
Mrs. G. E. Bergemann.....	E. Benj. Schlueter, Oshkosh.....	5.00
Herman Bessert.....	L. H. Koeninger, Manitowoc.....	10.00
Mrs. Herman Bessert.....	Harold H. Eckert, Reedsville.....	4.50
Mrs. Herman Bessert.....	L. H. Koeninger, Manitowoc.....	5.00
Mr. and Mrs. Herman Bessert.....	Harold H. Eckert, Reedsville.....	12.00
James George Blain.....	Fred. H. Zarling, Sault Ste. Marie.....	5.00
Mrs. Edna Breaker.....	Walter E. Pankow, New London.....	2.06
Mrs. Louise Cordes.....	Theo. Hoffmann, Gladstone, Mich.....	3.00
Mrs. Hannah Cupp.....	Walter E. Pankow, New London.....	5.00
Mrs. Chas. Devenor.....	Kurt R. F. Geyer, Peshtigo.....	7.00
Mrs. Wilhelmine Eichhorst.....	Paul Th. Oehlert, Kaukauna.....	1.00
Frank Falck.....	E. Froehlich, Morrison.....	9.00
Mrs. Ottilia Froehlike.....	G. A. Schaefer, Neenah.....	13.00
Albert Gast.....	Paul Th. Oehlert, Kaukauna.....	10.00
Eli Guth.....	E. C. Hinenthal, Forestville.....	37.00
Katherine Harman.....	Karl F. Toepel, Algoma.....	6.00
T/5 William Herrbold, Jr.....	Theophil A. Baganz, Sturgeon Bay.....	7.00
Henry Hickler.....	Fred. H. Zarling, Sault Ste. Marie.....	6.00
Aug. Hiddle.....	W. E. Pankow, New London.....	6.00
Karen Jean Hintz.....	Sylvester Johnson, Appleton.....	1.00
Mrs. Mary Hoffmann.....	Theo. Hoffmann, Gladstone, Mich.....	21.00
Mrs. Mary Hoffmann.....	Theo. Hoffmann, Rapid River, Mich.....	3.00
Mrs. Mary Hoffmann.....	G. A. Schaefer, Neenah.....	3.00
Mrs. Chas. Holcomb.....	Erwin Scharf, Rhineland.....	2.50
Mrs. Friederike Huebner.....	L. H. Koeninger, Manitowoc.....	9.06
Mrs. Mary Kind.....	Henry E. Pussehl, Gibson.....	25.00
Mrs. Paul Kionka.....	Paul J. Gieschen, Maribel.....	29.00
S/Sgt. Robert Klug.....	Wm. F. Lutz, Escanaba, Mich.....	2.00
Charles Koeppe.....	F. M. Brandt, Appleton.....	5.00
Henry Koeppe.....	W. Roepke, Green Garden, Mich.....	8.50
Henry Koeppe.....	W. Roepke, Marquette, Mich.....	5.00
Pfc. Harold Krueger.....	Theophil A. Baganz, Sturgeon Bay.....	75.50
Mrs. Louis Krueger.....	Wm. Wadzinski, Manchester.....	12.00
Pvt. Merlin Kudick.....	Roland Ehlike, Sandy Bay.....	14.12
Roger Kusserow.....	Walter E. Pankow, New London.....	36.50
George Langacker.....	W. E. Wichmann, No. Fond du Lac.....	23.75
Chas. Lange.....	L. H. Koeninger, Manitowoc.....	5.00
Ed. C. Lemke.....	E. Froehlich, Morrison.....	100.00
Mrs. Orville Liermann.....	L. H. Koeninger, Manitowoc.....	1.00
Mrs. J. Livingstone.....	Paul Th. Oehlert, Kaukauna.....	5.00
Mrs. Hy. Lohrey.....	Karl F. Toepel, Algoma.....	12.00
Mrs. Gust. Lutze.....	M. A. Braun, Cleveland.....	5.00

John Marquardt.....	L. H. Koeninger, Manitowoc.....	3.00
Adolph Martens.....	Karl F. Toepel, Algoma.....	22.00
Mrs. Gustav Moldenhauer.....	L. H. Koeninger, Manitowoc.....	33.00
Henry Moldenhauer.....	Gerhard Kaniess, Kewaskum.....	5.00
Caroline Mueller.....	Karl F. Toepel, Algoma.....	25.50
Mrs. Louis Natzke.....	Paul J. Gieschen, Maribel.....	5.00
John Palmbach, Sr.....	F. M. Erandt, Appleton.....	84.00
Albert Peters.....	Karl Th. Oehlert, Kaukauna.....	12.50
Gustave Post.....	Paul F. Toepel, Algoma.....	16.00
Gertrude Priebe.....	W. Roepke, Green Garden.....	2.00
The baby of Mr. and Mrs. Leland Radichel.....	W. E. Pankow, New London.....	5.00
Albert Radue.....	Paul J. Gieschen, Maribel.....	31.50
Albert Raduenz.....	Henry F. Toepel, Algoma.....	2.00
Auguste Raether.....	Karl F. Toepel, Algoma.....	9.00
Sgt. Harvey Riedemann.....	E. Benj. Schlueter, Oshkosh.....	5.00
August Roesler.....	H. Marcus Schwartz, Collins.....	6.00
Fred Rohloff.....	W. E. Pankow, New London.....	10.00
Carl Romhardt, Sr.....	Henry Koch, Manitowoc.....	2.50
Frank Rusch.....	W. E. Pankow, New London.....	4.00
Gordon Scheid.....	Walter E. Pankow, New London.....	2.50
Fred Schmelter.....	Wm. F. Lutz, Escanaba, Mich.....	15.00
Adele Schmidt.....	Karl F. Toepel, Algoma.....	10.00
Mrs. Wm. Schmidt.....	E. C. Hinnenthal, Forestville.....	9.00
Rev. J. H. Schmitker.....	L. H. Koeninger, Manitowoc.....	9.00
Terry Allen Schroeder.....	E. Benj. Schlueter, Oshkosh.....	5.00
William Schroeder.....	H. Marcus Schwartz, Collins.....	16.00
Lt. Sgt. Elton Schulties.....	F. C. Kneuppel, Nasewauepe.....	13.00
Rev. Fred Schumann.....	Theophil A. Baganz, Sturgeon Bay.....	44.00
Mrs. Herman Selig.....	F. M. Brandt, Appleton.....	7.00
William Sennet.....	Walter E. Pankow, New London.....	1.00
Sgt. Richard Serrahn.....	Theophil A. Baganz, Sturgeon Bay.....	11.00
Mrs. M. Sievert.....	Winnebago Teachers' Conference.....	10.00
Mrs. T. W. Sievert.....	E. Benj. Schlueter, Oshkosh.....	65.25
Charles Smith.....	Theo. E. Zaremba, Florence.....	2.00
Mrs. August Stapel.....	Orvin A. Sommer, Kingston.....	6.25
Sgt. Willard Tess.....	Theophil A. Baganz, Sturgeon Bay.....	80.00
Mrs. Chas. Trappier.....	L. H. Koeninger, Manitowoc.....	2.00
Mrs. Aug. Werth.....	G. A. Schaefer, Neenah.....	1.50
John Wiedenhaupt.....	F. M. Brandt, Appleton.....	1.50
Louis Witte, Buffalo Lake, Minn.....	W. A. Wojahn, Eldorado.....	5.00
Mrs. Bertha Woelfer.....	E. Benj. Schlueter, Oshkosh.....	5.00
Oscar Zempel.....	Walter E. Pankow, New London.....	4.00
Fred Zimmermann.....	Karl F. Toepel, Algoma.....	21.00
Total		\$1,190.87

HERBERT VOECKS, District Treasurer.

TREASURER'S STATEMENT

July 1, 1945, to December 31, 1945

Receipts	
Cash Balance July 1, 1945.....	\$ 54,881.14
Budgetary Collections:	
General Administration.....	\$107,088.42
Educational Institutions.....	56,735.38
Home for the Aged.....	2,664.05
Spiritual Welfare Commission.....	19,836.70
For other Missions.....	206,560.86
Indigent Student.....	1,710.03
General Support.....	11,244.76
School Supervision.....	1,197.90
Revenues.....	56,467.52
Total Budgetary Collections and Revenues	\$443,505.62
Non-Budgetary Receipts:	
U. S. Government Bonds sold and matured.....	150,000.00
Proceeds from sale of lots.....	800.00
Request from Charles Gratopp Estate.....	1,165.12
Total Receipts	\$595,470.74
Disbursements	
Total Receipts	\$650,351.88
Budgetary Disbursements:	
General Administration.....	\$ 17,455.81
Theological Seminary.....	22,182.34
Northwestern College.....	40,091.25
Dr. Martin Luther College.....	38,675.36
Michigan Lutheran Seminary.....	29,098.74
Northwestern Lutheran Academy.....	10,981.56
Emergency Building Projects.....	24,656.03
Home for the Aged.....	5,525.61
Missions — General Administration.....	157.95
Indian Mission.....	21,270.98
Negro Mission.....	7,193.15
Home Missions.....	118,410.41
Poland Missions.....	3,708.51
Madison Student Mission.....	967.78
Spiritual Welfare Commission.....	25,310.95
Winnebago Lutheran Academy.....	900.00
General Support.....	17,396.65
School Supervision.....	2,908.20
Total Budgetary Disbursements	\$584,891.28
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages.....	10,649.40
Advance to Church Extension Fund.....	150,000.00
Mortgage Receivable.....	14,000.00
Total Disbursements	\$559,540.68
Cash Balance December 31, 1945.....	\$ 90,511.20

Allotment Statement

6 Months Receipts and 6 Months Allotments			
Districts	Communicants Receipts	Allotments	
Pacific Northwest.....	1,070	\$ 3,341.09	\$ 2,460.96
Nebraska.....	4,715	12,206.83	10,844.52
Michigan.....	16,980	49,536.44	39,054.00
Dakota-Montana.....	5,586	20,170.04	12,847.80
Minnesota.....	34,014	75,688.10	78,232.20
North Wisconsin.....	39,604	78,167.44	91,089.18
West Wisconsin.....	41,420	72,293.49	95,265.96
Southeast Wisconsin.....	45,447	73,891.24	104,528.10
Total	188,836	\$385,294.67	\$454,322.72

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest.....	\$ 880.13		135.76%
Nebraska.....	1,362.31		112.56%
Michigan.....	10,482.44		126.84%
Dakota-Montana.....	7,322.24		156.99%
Minnesota.....	\$ 2,544.10		96.74%
North Wisconsin.....	12,921.74		85.81%
West Wisconsin.....	22,972.47		75.88%
Southeast Wisconsin.....	30,636.86		70.69%
Total	\$ 69,075.17	\$ 20,074.12	88.71%

6 Months Receipts and 12 Months Allotments

Districts	Comm. Receipts	Allot.	Deficit	Percent of Allot.
Pacific Northwest.....	1,070	\$ 3,341.09	\$ 4,922.00	67.88%
Nebraska.....	4,715	12,206.83	21,689.00	56.28%
Michigan.....	16,980	49,536.44	78,108.00	63.42%
Dakota-Montana.....	5,586	20,170.04	25,595.60	78.49%
Minnesota.....	34,014	75,688.10	156,464.40	48.37%
North Wisconsin.....	39,604	78,167.44	182,178.40	42.90%
West Wisconsin.....	41,420	72,293.49	190,532.00	37.94%
Southeast Wisconsin.....	45,447	73,891.24	209,056.20	35.34%
Total	188,836	\$385,294.67	\$868,645.60	44.35%

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

December, 1945

For Spiritual Welfare Commission

Rev. Geo. T. Fisher, Bloomer, Wisconsin.....	\$ 15.00
Earl Dettmann, Milwaukee, Wisconsin.....	5.00
T/Sgt. and Mrs. Harold A. Nehls, Kearney, Nebraska.....	5.00
Memorial Wreath in memory of Sgt. Ed. Maass given by Mr. and Mrs. Albert Lubber, Thiensville, Wisconsin.....	5.00
Harold E. Manthe, Morrisonville, Wisconsin.....	3.00
Carl Grief, Mesa, Arizona.....	1.00
Ladies' Aid Society of St. Paul's Lutheran Church, Green Bay.....	5.00
Memorial Wreath in memory of Mrs. D. Ruedebusch, given by First English Lutheran Congregation, Aurora, South Dakota.....	5.00
Erdmann Haase, South Haven, Michigan.....	1.00
Otto Wichmann, Randolph, Wisconsin.....	1.00
Rev. Geo. T. Fisher, Bloomer, Wisconsin.....	10.00
Member of St. Marcus Church, Milwaukee, Wisconsin.....	1.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	2.00
W. I. Brien, North Fond du Lac, Wisconsin.....	5.00
S. Bobier, Flint, Michigan.....	10.00
D. Cromer, Pueblo, Colorado.....	5.00
Ladies' Aid of Emmanuel Church, Mrs. Wm. Oestreich, Treasurer, Norfolk.....	20.00
Ladies' Aid of St. Paul's Church, Mrs. Louis Perrone, Treasurer, Plymouth, Wisconsin.....	25.00
Ladies' Aid of Christ Lutheran Church, Marshfield, Wisconsin.....	10.00
Mr. John F. Scherir, Oshkosh, Wisconsin.....	5.00
Elmer C. Horstman, Bangor, Wisconsin.....	10.00
Arthur Hopp, Mankato, Minnesota.....	.55
Zion Lutheran Ladies' Aid, Caledonia, Minnesota.....	10.00
St. John's Lutheran Ladies' Aid, Lewiston, Minnesota.....	10.00
Harvey Laabs, Milwaukee, Wisconsin.....	2.00
Memorial Wreath in memory of Mr. and Mrs. Uppendahl, given by Mr. and Mrs. Art Thelke, White, South Dakota.....	1.00
Rev. Walter Amacher, San Diego, California.....	21.25
Mrs. R. A. Riggs, Saginaw, Michigan.....	5.00
Memorial Wreath in memory of Mrs. Christine Jorgensen given by friends and neighbors, Warrens, Wisconsin.....	9.40
Pfc. O. Seefeld, New York, N. Y.....	5.00
A. Friend, Milwaukee, Wisconsin.....	10.00
Lester Wehrwein, Manitowoc, Wisconsin.....	10.00
Maynard H. Littman, Astoria, Oregon.....	2.00
Elmer Schachtschneider, Milwaukee, Wisconsin.....	10.00
Total	\$ 245.40

For Missions

Bethesda Employees and some of the children in memory of the late Mr. Streich.....	\$ 17.46
Mrs. Laura Meyer, Mayville, Wisconsin.....	25.00
Memorial Wreath in memory of Wm. Uppendahl given by: Mr. and Mrs. Hoffman, and Mrs. Wm. Wobne, White, South Dakota.....	2.00
Rev. W. Amacher, San Diego, California.....	50.00
Memorial Wreath in memory of Fred C. Lichtenberg given by Relatives and friends, Hustisford, Wisconsin.....	6.00
Total	\$ 80.46

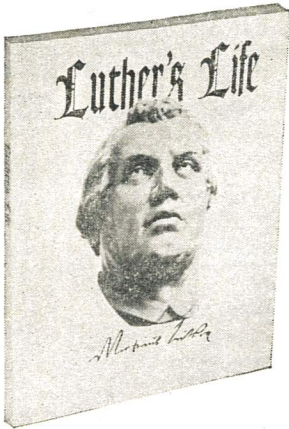
For Church Extension Fund

Memorial Wreath in memory of Mrs. Emma Woodhouse by the following: Mr. and Mrs. Edwin Fritz, Mr. and Mrs. Carl Fritz, Mr. and Mrs. Wm. Phillips, H. B. Rose, Mr. and Mrs. Marvel Rose, Mr. and Mrs. Chas. Born, Hazel, South Dakota.....	\$ 6.00
Memorial Wreath in memory of Paul Hartman, given by: Bruno, Herman, Erma and Natalie Hettig, Benton Harbor, Michigan.....	4.00
Total	\$ 10.00

C. J. NIEDFELDT, Treasurer.

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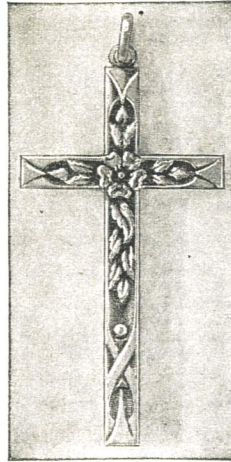
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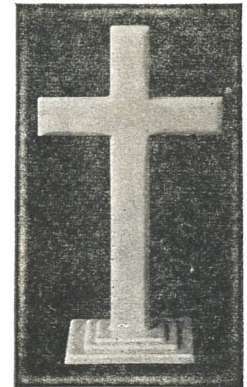
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