

The Northwestern Lutheran

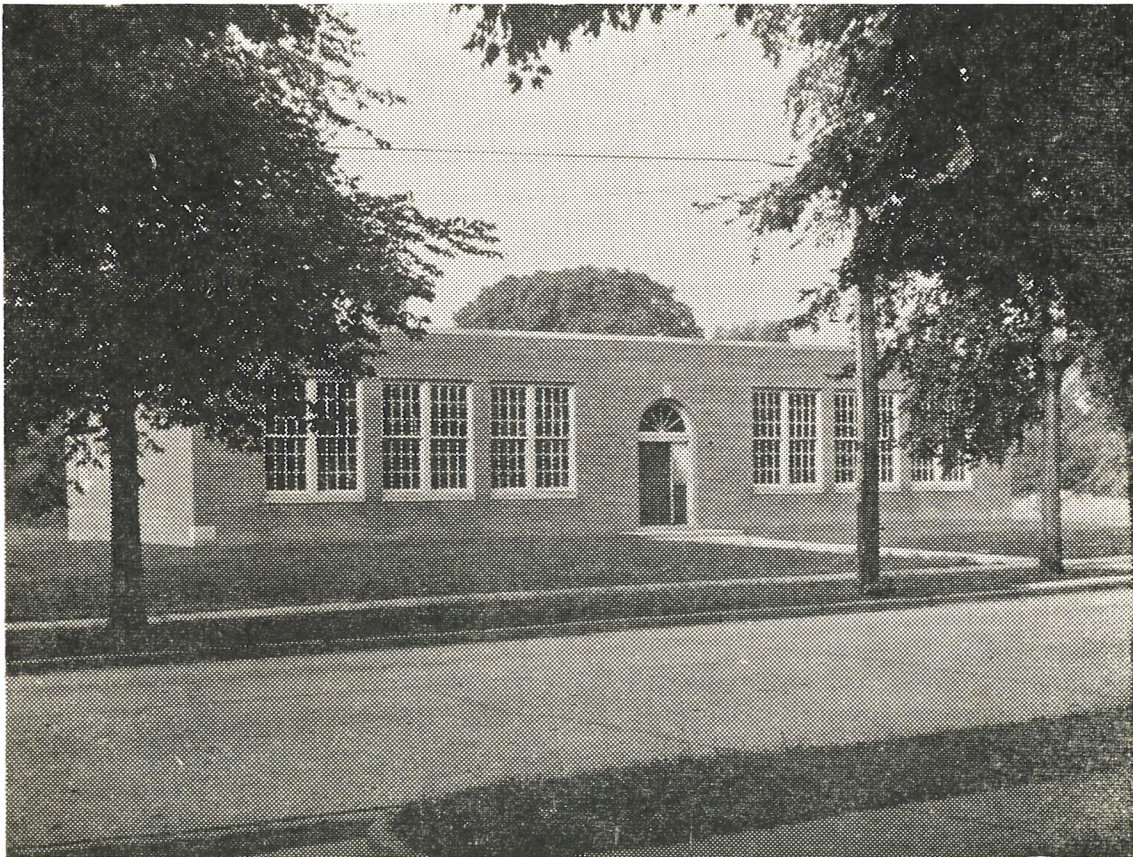
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

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*Newly Erected and Dedicated Christian Day School
at Plymouth, Michigan*

BLESSED ARE THE DEAD WHICH DIE IN THE LORD

Rev. 14, 13

ANOTHER church year, during which we have been privileged to hear the saving Gospel message, is drawing to a close. Just so also our individual time of grace will sooner or later come to an end through death, and the entire New Testament era of grace through the Savior's glorious advent. Thus we quite properly let the close of a church year direct our thoughts upon death and the Judgment. For a Christian these are not to be thoughts of fear and dismay but of great comfort and joy. We may think of death in the light of such a glorious assurance as it is given to us in Revelation 14, 13: "*And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.*"

Blessed Though Dead

We usually account a message to be particularly precious when it holds out a pleasant truth which seemed beyond expectation. Just such a message is the assurance that there can be blessedness in death. Of itself death surely does not held out thoughts of blessedness either to those whom it takes or to those whom it leaves behind. Every coffin, every grave is a silent voice reminding us of the Scriptural truth that death is the wages of sin. Sickness, pain, weakness, infirmity, which lead to death, and the tears, sorrow, and grief, which it brings to others, constantly remind us of the wrath of a holy, righteous God resting upon human sin. As we see death coming to one after another, as we see how in such an unnatural manner body and soul are torn asunder, we become mindful of the Scriptural truth that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Death reminds us also of the subsequent Judgment, in which we must face our Creator and receive His eternal sentence of bliss or woe. When considered for themselves apart from anything else all these thoughts which death calls

to our mind are far from blessed thoughts.

Blessed Through the Lord Jesus Christ

Death need not retain and keep its fearful meaning for us. "Blessed are the dead which die *in the Lord.*" Our Savior Jesus Christ has robbed death of its terrifying and distressing power. For though the wages of sin be death and eternal damnation, the gift of God is eternal life through Jesus Christ, our Lord. So great was the love of God toward us sinners that He sent His Son to redeem us from sin and death. Moved by the same ardent love toward us wretched sinners His Son, our Savior, brought the arduous mission of our redemption to a victorious finish on Calvary's cross. Blessedness is now in store for all who die in Him, for all who die trusting in His gift of pardon. Also they must pass through physical death and suffer the violent separation of body and soul. Yet it is no longer a curse for them. Physical death is for those who die in the Lord a blessed portal to eternal life and bliss. Clothed through faith in Christ's blood and righteousness they will joyfully behold the face of their Creator, finding it radiant with gracious welcome. Thus garmented they will have joyful boldness to stand in God's holy presence, for all their sin and guilt will be covered up.

Blessed From Henceforth

"Blessed are the dead which die in the Lord *from henceforth.*" There is no painful purgatory through which they must pass. Jesus assures the dying, penitent malefactor on the cross: "Verily, I say unto thee; Today shalt thou be with me in paradise." Trusting in his Savior the inspired Apostle Paul could say of his own death that he had "a desire to depart, and to be with Christ; which is far better." Beyond the finish of his earthly course of faith he saw the glorious redemption of Judgment Day: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and

not to me only, but unto all them also that love his appearing." All believers are constantly bidden to direct their thoughts upon the glorious deliverance of that day when the Savior, the Lord Jesus Christ, "shall change our vile body that it may be fashioned like unto his glorious body." Thus also St. John writes: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

What the height and depth of that blessedness really comprises is still beyond the grasp of our mortal minds. It is enough that we know that together with all the true believers we shall "ever be with the Lord." It suffices that the Psalmist says: "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Think of what it must mean to have fullness of joy, joy that is perfect in every way with nothing more to be desired or added. We know no such joy here on earth. And who can even imagine pleasures forevermore, when the most coveted earthly pleasures do not last and fade away as we come to possess them?

Blessed In That They Shall Rest From Their Labors

Also in a negative way the Lord gives us an idea of the blessedness of those who die in the Lord. He makes heaven appealing to us by pointing out what will be missing there. "Yea, saith the spirit, that they may *rest from their labors.*" Those who die in the Lord will rest from all that makes this life, even at its best, so wearisome, will rest from sickness and pain, from sorrow and tears, from toil and cares, from hardships and disappointments. Yet we are to think especially also of the earthly labors which belong to the Christian alone, namely of those labors which he daily endures in his battle with his sinful flesh, in his struggle against the temptation of Satan and the world. It is a battle in which the Christian often stumbles and falls, but one in which he also ever rises to his feet again with the help of God's saving word. Every Christian must here on earth wage this battle from day to day, but as he dies in the Lord he is forever

(Continued on page 361)

Editorials

A Futile Gesture Our soldier dead are coming home. The ships bearing their bodies are landing in New York and San Francisco. The docks are lined with a mass of humanity as the bodies are brought forth. Among them are sorrowing fathers and mothers and wives but also the idle curious. Amid the din of droning airplanes and booming cannons they are conveyed from the ship to another carrier that will take them — “home” — back to the soil their feet once trod, now to lay within its bosom until the great trumpet shall sound and the grave shall give up its dead. There is much speechmaking and many memorial services, held for these young men, much of which is not so good, some of which is somber truth. Governor Warren of California said among other things, “These boys deserved a better result for their efforts.” The governor evidently is not satisfied with the results of that war. We know and remember the promises well. We were then told that we are carrying on this war to gain the “four freedoms.” Men in high places spoke much about the great “brotherhood” of men. We heard all that and more. Now the war is over, so long that we have almost forgotten about it, and where is the result that was promised? Governor Warren, perhaps, thought of that as he spoke those words. All honest men will finally confess the futility of war. Once again the air is stirred with accusations against the dictators, the war-mongers, and every one responsible for the last war. We hear the praises sung of the heroism of those lads who gave their young lives on the battlefield.

It is, of course, fitting and right for the nation to honor these heroes, but nowhere do we hear of the real cause of this war and every other war ever fought in this vale of tears. Certainly, there are secondary causes; and these are the causes that men usually see and deprecate. Few, compared to the many will understand that *sin*, the inherent wickedness of all men, the total corruption of the whole human family by sin is at the bottom of all war and this attendant sorrow whose wounds are opened again by the procession of the bodies of our dead borne through our streets to their resting place. How many see it, yes, how many will have the courage to say it publicly at the memorial services for these boys? But let us say it over and over again that *sin* is man's undoing and that the “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of unrighteousness.” (Romans 1, 18.) Because the world will not hear nor heed God's pleading Gospel call, “Come unto me all the ends of the world and be ye saved,” they must listen to the thunder of Sinai, “I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.” Unless men realize this that the last war as every other war is God's judgment on sin and is a call to us to repent all this ado about the soldier-dead is a futile gesture. Let the Christian remain sober in his judgment.

W. J. S.

Our Relief Work The sky-rocketing prices of almost every commodity on the market intended for human consumption and the repeated cry of the president of our country against those who are guilty in sending the prices, especially on food stuffs, ever higher and asking the people of our country to limit their buying to the mere necessities that we may have enough left to send to the hungry in Europe — all this reminds us of a work of love which we of our Synod owe our brethren driven from the home-state of Poland into Germany where they are stranded without relative or friend. These are our charges in a very special sense of the word; they are our brethren; they are members of our church body, our Synod. Before the war these people were citizens of Poland where they or their fathers before them had established their residence. Some of them had settled on farms, others entered into business and still others worked as common laborers. They were well enough off in the land of their adoption. Then came the war and the end of the war. These people were rudely driven from their farms and their businesses, their goods were confiscated and they were driven over the border into Germany with no more than the clothes on their backs. Many years before the war these people appealed to our Synod to send them pastors and supply them with the Word of God. We answered that appeal and sent them men. The Lord blessed our labors among them and congregations were formed. The group applied for membership in our Synod and were accepted. They became our brethren. Now they are in deep trouble and need our help. Our Synod recognized this early and appointed a committee to investigate their needs and help them. This commission has been doing its work quietly and has been supporting our brethren, sending them food and clothing. Our congregations were approached by this commission to contribute money and wearing apparel for them. Our people responded well enough. But now we must not weary of well-doing. They will need our support for many, God only knows, months and perhaps years. Let us continue to support this worthy cause to the best of our ability. When today we hear the president of our land calling upon us to conserve our food let us think first of our brethren of the Poland churches now stranded in Germany. These have the first right to our aid according to the will of God who says by the mouth of His apostle, “Let us do good unto all men, especially unto them who are of the household of faith.” (Galatians 6, 10.) Our commission has sent literature to all our congregations in which they have given explicit instructions what we may do for these brethren and how it may be done. That is our relief work above all other at this time. These people are depending on us and are very grateful for the assistance they have received up to this time. For more information you may write to the secretary of the commission, Pastor S. E. Westendorf, 18 W. 2nd Street, Monroe, Michigan.

W. J. S.

LEST WE FORGET

The Birthday of Dr. Martin Luther We have been watching the church journals that come to our desk with a little more than casual attention during this last week to see whether Luther's birthday would be mentioned by any of the writers. We were disappointed. None as much as hinted at the day. We are a bit different than other church bodies. If Luther had died a Catholic or had done for the Roman Catholic Church what he did for the Lutheran Church and the Protestant churches in general the Roman Church would not have permitted a single recurrence of that day pass by without making much ado about it. In fact, Luther would no doubt have been canonized or elevated to the status of a saint long ago. His name and memory would have been sacred to the whole world of Catholics. Everywhere he would have been idolized and worshiped. This is not said for the purpose of censuring the Lutherans but rather to emphasize the fact that the Lutheran Church is not a hero worshiper. It is true, of course, that we honor Luther and gratefully remember his great deed of restoring the Gospel of Christ in its truth and purity to the world. We remember his courage, his steadfast faith; but we also remember that it was God who by His grace made Luther what he was. Had not the work of Luther been the work of God, so little as did Huss and Savonarola survived their attempt to oppose the pope at Rome, so little would Luther have come through unscathed had he not been the very instrument of God by whom God would once more bring to light the precious Gospel of Jesus Christ for the people in the last days.

In this sense the Lutheran Church remembers Dr. Martin Luther and honors his memory and stops for a moment's reflection on the day of his birth on November 10, 1483. He was born as inauspiciously as ever man was born. And he grew up much the same way. Yes, he attended schools of the Roman Catholic Church as he grew to manhood. He was a good student and a sincere fellow. He also became a monk and finally a professor at a university. But had not God awakened him to carry out the work of spiritual liberation, Luther's death would have been as little heralded as was his birth back in the dark days of 1483. God makes the name of a man live or

die with him. So, if we remember the day of Luther's birth and with it recall all that this man, by the grace and help of God, did during his short life time, we give all glory to Him who made Luther and made his name great. But to forget Luther would mean to forget the great deeds of God as well. Let us ever remember this in our celebrations.

Philipp Melanchthon Another man whose memory ought to remain great among us is Philipp Melanchthon, the man who stood by Luther during the torrid days of the Reformation and whose literary talent was of great help to the man whom God chose to unshackle the world from the Roman slavery. It is true, of course, that Melanchthon was not the man that Luther was and that he often proved a hindrance to the work of Luther, yet his part in the reformation dare not be minimized or forgotten. Though the Lord granted Melanchthon great gifts yet he was not gifted with the sterling qualities of character as was Luther. He was a soft spoken man, a bit shy and could be easily persuaded to make peace at any price. While Luther lived Melanchthon took his strength from Luther but after Luther's death he had his troubles, troubles of his own making, troubles that could be traced to the weakness of his character. He attempted to make peace with the Reformed as well as with the Catholic Church knowing full well that Luther fought both valiantly because they dared to manhandle the Holy Scriptures.

When all this is said, however, we still remember him as the composer of the Augsburg Confession, that priceless heritage of the Lutheran Church to this day, and the Apology of the Augsburg Confession. Wherever this Confession is known and studied the name of Philipp Melanchthon ought to be remembered.

His birthday was commemorated in Wittenberg this year on the occasion of his 450th birthday. He was born on February 16, 1497, in Bretten, Baden, Germany. He was called as professor to the University of Wittenberg at the age of 21 years and became a colleague of Luther. Luther recognized his literary ability and his knowledge of Greek and Hebrew and was as willing to use it as Melanchthon was to give it. In spite of his weaknesses we honor his memory. W. J. S.

JOINT SYNOD GENERAL COMMITTEE MEETINGS IN MILWAUKEE

THE meetings of the General Committee of Joint Synod are, perhaps, not as well known as they ought to be throughout our Synod. The General Committee is composed of the chairmen of the

various boards of the eight districts including the presidents of the districts and the officials of the Joint Synod.

This General Committee holds two meetings each year. One meeting is held

in the Fall and the other in the Spring, usually in the months of October and May. The meetings are called by the general president of the Joint Synod, Pastor J. Brenner.

The last meeting of this committee was held in Milwaukee on October 15 and 16, in St. John's School. The

various boards, however, arrived several days before that date and held individual sessions to discuss and prepare the issues to be presented to the plenary meeting on Wednesday and Thursday. The General Mission Board, the Board of Trustees, the Conference of Presidents, the Board of Education, were in continual session for several days prior to Wednesday.

It ought to be quite evident to anyone who knows but little about the work of our Joint Synod that these boards put in arduous and long hours discussing and debating the various issues that confront them. Nor will any man gainsay the fact that these men sift to the bottom every problem that our work as a Synod presents to them. Let every one be assured that that work is not a sinecure or play. The presidents of the eight districts together with the president of Joint Synod, who are responsible for doctrine and practice among us, that these conform to the Word of God, have their hands full, especially in this our day when lukewarmness in doctrine and practice is at high tide everywhere. The Board of Trustees, who are responsible for every penny of the money contributed by the members of our Synod, must hear every case that demands financing and pass judgment on it. They must ever be on the alert to balance the budget and not to exceed the expectant income. They are the watchdogs of our treasury. The Mission Board sits long hours listening to the reports and the demands of the chairmen of the eight district Mission Boards. Each case must be separately studied and weighed and finally decided on. All new mission ventures must be thoroughly debated to make sure that there is a need for a new mission lest we spend the money of our people needlessly and foolishly. And so the work goes on in these boards from early morning till late at night until all the problems are solved to the best of their ability and ready to present to the general body.

When the various boards have finished their work they present their findings to the general body which opens its meetings on Wednesday morning. From then on that body sits on hard chairs in St. John's School until every committee

has been heard and definite action has been taken.

It ought to be said that this body has no legislative power, unless authority has been given to it by the Synod. It cannot impose anything upon the Synod. It can only propose and recommend. The Synod alone at its regular bi-ennial meetings has the right to decide issues. Still the Synod would not be able to do its work efficiently in the short time allotted to its meetings were it not for the thorough preparatory work of the General Committee.

On Wednesday morning the plenary committee heard the report of the Mission Board which took up most of Wednesday. For some few years it has become evident to the members of the General Committee and to many in the Synod at large who are acquainted with the work of the general chairman of the Mission Board, that the work connected with it is of such proportions that the chairman is overtaxed. What is to be done to relieve the chairman or give him more time for this work? So much was very definite, that though we will have to have an Executive Secretary who will be able to give more time to the ever growing mission problems yet we do not want a man in that position who is not in charge of a church as pastor. Rather we ought to distribute the work of the Executive Secretary among the various members of the Mission Board. This ought not to be impossible. This would be by far better than to relieve him of his pastorate with its inherent dangers.

The question of opening Foreign Missions was also debated, that is, missions among such people who have not heard the Gospel and are still sitting in the shadow of death. Though our Synod it, as present time, doing foreign mission work among the people of Nigeria, Africa, and among the Apache Indians in Arizona, some among us felt that we ought to do more of it. In our last General Synod meeting at Watertown, Synod decided to explore such possibilities. The Mission Board's report on this issue called forth a lengthy debate.

The Arizona Indian Mission is suffering, so we were told, because of the lack of manpower. One mission school

could not be opened this fall because no teacher was available. In fact, we have but one male graduate teacher in the field. A number of Indian girls who were willing to become teachers in the mission could not be enrolled at any of our colleges because of the overcrowded conditions existing there so one of the Indian missionaries in Arizona has undertaken to train them. The members of the General Committee heard this report with no little anxiety.

Our Spiritual Welfare Commission is still carrying on its work among the men still in the armed forces and in Veteran Hospitals, sending them devotional material and otherwise keeping them in contact with the church.

The chairmen of the various college boards reported that all our institutions are well filled and some of them in desperate need of more facilities, especially in housing the students. This is especially acute at our Normal School at New Ulm, Minnesota. The serious lack of teachers for our schools ought to spur us on to exceptional efforts here.

The chairman of the Centennial Committee which is to write the history of our Synod for the centennial in 1950 reported that it is now accumulating the material and ought to have the book on the market, God willing, in due time. This committee recommends that all congregations in our Synod celebrate this event some time in May of 1950; that the General Synod Convention in 1949 should suitably inaugurate the centennial celebration and that the District Conventions of 1950 bring the celebration to a close in a suitable manner.

The General Synod meeting at Watertown this summer decided that a special THANKOFFERING of ONE MILLION DOLLARS be gathered to commemorate our Synod's Centennial as a testimony of our gratitude to God for the manifold and untold blessings which He has showered upon our Synod during the past 100 years. This is not to be understood in the sense that the Synod Building Fund Collection has been closed but rather that this collection be increased by \$1,000,000. Of this amount 60% is to go toward the Building Fund and 40% toward the Church Extension

Fund. A committee was appointed by the Conference of Presidents as instructed to do by the Synod last summer, to set this collection in motion.

A report on our *Church Extension Fund* showed this fund to be in sorry need. \$175,000 are needed immediately if the work of missions should not suffer yet we have but \$40,000 to offer. If the key to missions is a well stocked Church Extension Fund then we must exert every effort to increase our contributions and make more money available to the Mission Board. We need chapels and parsonages in the mission fields. Without them it is well nigh impossible to carry on the work successfully.

The Board of Trustees report was brought by Pastor Paul Pieper. He said that only the heavy revenues from our institutions kept our Synod above board the first three months of this fiscal year. That means that the collections coming from the congregations in Synod were not large enough to meet the monthly expenses. Pastor Pieper said, that "it takes \$89,000 monthly revenues from collections to keep the Synod afloat." There was, however, a \$31,000 balance at the end of September. This may sound to some like a large amount. But that balance is so small in reality that it will scarcely keep our Synod solvent for 10 days. Surely, that is hardly enough security. He also reported that the "value of the Church Extension Debt is \$650,000 at present. \$611,00 are loaned out, and \$38,000 cash is on hand. \$3,000 a month is returning from loans made to individual missions."

We add to this the report of the CONFERENCE OF PRESIDENTS. The following eight points were proposed and adopted:

1. The Northwestern Publishing House Board is to act as supervisor of all publications recommended and offered for sale by the Northwestern Publishing House.
2. The Northwestern Publishing House Board is to be held responsible for censoring all manuscripts offered for publication in all cases where such are not consored by other authorized committees.
3. The Editors and the Northwestern Publishing House Board are to dis-

cuss the need of employing a make-up man.

4. The Synod is to include in its budget and deficit incurred by our periodicals and any appropriation needed for the improvement of our periodicals.
5. The Board of Support is to include in its budget a subscription for the *Gemeindeblatt* or the *Northwestern Lutheran* for its beneficiaries, including the *Quartalschrift* for the pastors on its list, wherever necessary.
6. A 3-man committee is to appointed to solicit, censor and edit tract material to be published by the Northwestern Publishing House. This committee is to be appointed by the Conference of Presidents for a definite time, the term of office to be three years. To begin with, the first man shall serve one year, the second man two years, the third for three years.
7. The appointment of the editors and associates of the *Gemeindeblatt* and *Northwestern Lutheran* and the *Junior Northwestern* is to be done by the President and the Conference of Presidents for a period of two years. The appointments shall be reported to the Synod.
8. The suggestion that "it is only fair that a congregation calling a pastor should address a covering letter to the sister congregation whose pastor is being called, stating the reasons for calling their servant, and that this letter be sent to the congregation through its pastor."

Professor Meyer of our Seminary reported on the *Sixth Professorship* at the Seminary. This is the report in summary: "It is now four years since the Synod granted the Seminary a sixth professor temporarily. This gave the faculty an opportunity to study the work necessary for the preparation of future pastors and the best way of meeting the requirements. We found that in certain subjects (Dogmatics, Pastoral Theology, Symbolics, Liturgics) a separation of classes is not essential, while in others (particularly Exegesis, where much individual work must be done), a combination of classes hampers the work.

"In both Old and New Testament Exegesis the Senior and Middle Classes have now been separated. In other subjects a division had been effected previously, namely, in Church History and Isagogics.

"The present arrangement seems satisfactory; but to carry it out is possible only with a teaching staff of *not less than 6 men*. It would seem advisable that the Honorable Board give special attention to this matter, particularly in view of the greatly increased enrollment to be expected three years from now."

No man who knows the work at the Seminary ought to find fault with this request. We believe that the great majority in the Synod will agree that a sixth professor is absolutely necessary, not only to lighten the burden of our professors but also to do the work required most efficiently. In fact, we should have demanded this arrangement long ago.

May the gracious Lord bless the work done by our Synod in the future as He has in the past. May He grant to His servants the right zeal and sober judgment in all matters, lest, through our incompetency and undue zeal and enthusiasm we hinder His work among men in the world. Above all, may He grant us to ever be faithful to His Word in confessing, preaching, teaching, believing and living.

W. J. S.



MARTIN LUTHER

Great Man of God!

When the great torch of gospel truth
Was hid in its light growing dim,
He raised it to a sin-sick world;
Uplifted, it shone forth again;
Though tried by powers of church and state,
This man, so with the Spirit imbued,
Was steadfast to the Word of God,
To his convictions always true.

He Lives Today!

In the great hymns he gave the world,
In the great battles fought and won,
In the great church that bears his name,
And in the whole of Christendom.
Oh, little Martin Luther knew
How far-reaching his life would be,
His life . . . that shines around the world
After the lapse of centuries!

— Olive Weaver Ridenour,
in *Lutheran Standard*.



BLACK MONK OF WITTENBERG

From the "March of Truth"

BY STEPHEN SZABO

Truth, even if left alone, will save itself by its own right hand.

MARTIN LUTHER

TUESDAY. The sixteenth of April, fifteen-hundred-twenty-one.

The dew was not yet dried on the grass. On the winding highway that ran parallel with the romantic River Rhine, a cloud of dust caused by the tramping of horses, moved forward toward Worms. A small party neared its destination. Worms was only fifteen miles away.

In front of a covered carriage, pulled by two husky horses of Mecklenburg, the Imperial Herald rode on horseback, clad in the picturesque robe of state. Four men sat in the carriage: two black monks dressed in the habit of the Augustinian order, and two men in medieval civilian garments. Behind the carriage followed a lonely armed escort on horseback again.

Martin Luther, the heroic Black Monk of Wittenberg, was on his way to the Imperial Diet of Worms.

The travel-weary party, already a fortnight on its way, was reaching its destination.

This article which is an historically accurate description of Martin Luther's appearance before Emperor Charles V at the Diet of Worms, is a condensation of Chapter VIII of Stephen Szabo's "The March of Truth." It is printed by permission of the publishers, The Wm. B. Eerdsmans Publishing Co., Grand Rapids, Michigan. — The Editor.

It was the first of April when Caspar Sturm, the Imperial Herald, arrived at Wittenberg with the Emperor's citation and many letters of safe-conduct.

Charles V, the powerful Roman king and emperor, summoned the infamous Wittenberg monk to appear before the

Imperial Diet at Worms and defend himself and his teachings.

On the night of April first, all friends of Luther gathered together in the dark cell of the Black Cloister to warn him against going to Worms.

"Remember the Imperial Diet of Constance," they said. "And remember Huss, who was burned alive at the stake in Constance! Remember Savonarola who was strangled and burned at the stake, punished with a double-death in Florence only twenty-three years ago!"

But the sturdy Black Monk, in spite of all warnings, solemnly declared with an unsurpassable courage:

"Even if they kindled a fire as high as heaven from Wittenberg to Worms, I would appear in the name of the Lord and confess Christ!"

And on the next day, the second of April, Luther started out for Worms.

The Imperial Herald rode in advance on horseback. Then the carriage followed with Luther and his three friends who accompanied him on the historic journey: Petzensteiner, an Augustinian brother; Amsdorf, a professor representing the faculty of Wittenberg University; and Swaven, a young nobleman of Pomerania, representing the student body.

The two weeks' journey was a continual ovation. Luther, whose fame had already traveled near and far and throughout the whole empire, was warmly greeted by multitudes at every populated point on his way. The ovation at Erfurt rose the highest where an armed escort was added by the cheering town, to his party for his protection.

At Weimar disheartening news reached him. The Imperial Diet of Worms, already in session, had condemned all his books as heretical and by a special diet ordered them to be burned. This was his condemnation in advance.

Luther trembled for a moment, but when the Imperial Herald asked whether he would proceed or not, he answered with a heroic courage that was so characteristic of his whole life:

"Yes, I will proceed, and entrust myself to the Emperor's protection. Christ lives; and I shall enter Worms, though all the gates of Hell and powers of the air by unwilling!"

And the party proceeded on toward Worms.

One of the greatest scenes of history was in the making. The Black Monk of Wittenberg would not be a traitor to his divine mission to make a solemn and brave confession of Faith, Truth, and Right before the Emperor, the Pope, and the empire.

When, in fifteen-hundred twelve, the degree of Doctor of Theology was conferred upon him by the University of Wittenberg, he had had to take an oath that he would defend the Truth of the Gospel with all his might.

Luther now, while speeding toward Worms, set his eyes upon the heavy golden ring on his finger and repeated the solemn oath to himself:

"I, Dr. Martin Luther, pledge myself to the Holy Scriptures. I solemnly promise to teach them with purity, to preach them faithfully, and to defend them both in writing and disputation against all false teachers. So help me God!"

"So help me God!" he repeated aloud, thus gaining inspiration, strengthening his conviction and courage from his doctoral oath for the great battle of truth to come, against all false teachers supported and defended by might and force, sword and money, power and all.

Then with great determination he spoke loudly to his companions:

"Those false teachers cannot defend themselves against me. I am determined, in God's name, to tread upon the lions, to trample dragons and serpents under-foot."

Luther's party entered the small village of Oppenheim. Suddenly and unexpectedly, a band of knights on horseback intercepted Luther; a band of about ten knights clad in iron and steel, with helmets and swords.

The captain of the knights, a husky man with broad shoulders and coarse voice, began to talk to the famous Monk of Wittenberg disclosing their mission:

"Reverend Sir and Doctor! We are the men of Knight Sickingen, your admirer and wholehearted supporter. We have come on the errand of our Lord and Master to warn you against your entering into Worms, and to take you with us in his Ebenburg castle-fortress where

he is willing to hide you, protect you, and defend you against your enemies."

"Sir Knight," answered Luther who was caught by surprise, "Be pleased to accept and convey my gratitude to your Lord and Master for the gracious protection he offers. However, I must definitely decline to accept. Tell your Lord that my mighty fortress is God, and He, and He alone, will defend me against my enemies. I am unterrified. I am afraid of nothing. Even though there be as many devils in Worms as tiles in the roofs, I will enter!"

"Reverend Sir," said the Knight, "My Lord and Master begged me to remind you of the fate of John Huss who had been summoned to the Imperial Diet in the same way and manner and had been burned at the stake, although he held in his possession the Emperor's letter of safe-conduct, as you do."

"Indeed Huss was burned," answered Luther with unconquerable faith, "but the Truth remained. For this reason I will go to Worms!"

And the heroic monk went on.

After leaving Oppenheim behind they sighted the city of Worms, the most ancient city of the old German mythical tales of the Nibelungen. This historic city on the Rhine was, at this time, the political capital of the whole Holy Roman Empire where the Emperor and his Electoral Princes held the yearly Imperial Diet to settle matters of state. For centuries and centuries this city of old had been the seat of a series of kings and bishops.

The magnificent Roman Cathedral of red bricks, one of the most beautiful of all Europe, stood out high with its four tall heavy towers above the hundreds of palaces and houses.

Luther's dreamy blue eyes blazed as he beheld the scene of his decisive battle for truth. As the heavy carriage rocked him from side to side, and his eyes gazed at the ever nearing Worms, he gathered his thoughts for the greatest confession in human history before the most powerful congregation of men ever gathered together on the globe.

Near the city limits cheering multitudes of people stood and waited for the on-coming Monk of Wittenberg, the idol and

hero of millions throughout the Empire. His legal adviser, his friends, and scores of Saxon noblemen belonging to Luther's great protector Elector Frederick's court, waited in the front line to escort him into the city.

The watchman on the Cathedral's tower blew a loud blast, announcing to the inhabitants of the city that Martin Luther was entering Worms.

The cavalcade began to march into the city on the cold gray April morning in a triumphal procession.

The crowds on the streets and from the windows shouted to him a most appropriate sentence from the Bible:

"Whosoever denieth me before men, him will I also deny before my father who is in heaven."

Then a Roman priest ran out of the crowd up to the carriage and held up to Luther a picture of Savonarola, begging him as a hero to stand fast by the truth, not to recant!

In the roaring of the immense crowd Luther's mellow voice was only faintly audible as he said:

"God will be with me! I will stand!"

Wednesday. The seventeenth of April, fifteen-hundred twenty-one.

The sun was just setting behind the huge red towers of the Cathedral of Worms, painting the enormous edifice and the sky around with deep shades of purple and blue.

In a dark upper room in the House of the Knights of St. John, the Black Monk of Wittenberg whispered his prayer on his knees before the greatest hour of his life:

"Thou true Eternal God! Not mine, but Thine, is the cause. For my own self, I have nothing to do with these great earthly lords. Stand by me, oh God, my Defense, my Shelter, my mighty Fortress!"

Heavy footsteps echoed through the hall. The black oak door opened noisily, and two armored men appeared dressed in uniforms of many loud colors. One was Ulrich von Pappenheim, the marshal of the Empire and the other Caspar Sturm, the Imperial Herald.

"Martin Luther," said the Imperial marshal in a dignified tone, "the Emperor summons you to appear before His

Imperial Majesty to recant your writings."

"The time for silence is gone; the time for speech is come," said Luther with great determination — "I shall not recant an iota, if Christ be gracious unto me!" And he followed his summoners.

The marshal of the Empire preceded him, and the Imperial Herald followed him, while the Black Monk of Saxony marched on through thronging crowds of men toward the mighty palace of the bishop of Worms. There the Emperor and Holy Empire waited for the heretic monk already condemned in advance.

The night was slowly falling on the history-making square; all lights already were being lit in the Episcopal Palace, when the Black Monk with his two escorts arrived at the high, arched marble gate of the palace.

The Monk of Saxony with firm steps and titanic courage entered the illuminated palace.

The beautifully decorated, enormous renaissance hall of the palace was thronged with a crowd of five thousand men. The Emperor, the most powerful ruler of the whole world at that time, was seated on an elevated golden chair of state, overhung by a golden brocade canopy. Above his head hung the double-headed Eagle of the Empire, inlaid with sparkling black stone of onyx.

Charles V, a youthful looking man with long hair, was dressed in all the majesty of the great Roman Caesars. He presided over the brilliant court of the Holy Empire; his brother Ferdinand stood at his side.

Seated around were princes and noblemen, statesmen and soldiers, scholars and knights, within and around in such a mighty assembly as had never before and never since been congregated. Church and State, Rome and Empire, tiara and crown, power and pomp, armory and money, prejudice and hatred, all these were present in the splendid array.

In front of the Emperor, in an arm chair of oak, sat the spokesman of Charles the V, John von Eck, official-general of the Archbishop of Trier, clad in the black gown of scholars, with a small, round and neatly shaved, grave face.

Before him was placed a long, narrow dark table of mahogany with rich wooden carvings of angel faces with wings and on the table a pile of some twenty large folio books of the summoned Saxon monk.

And there, confronting this majestic assembly, representing all the power and might of the Middle Ages, stood the "solitary monk that shook the world," the peasant's son in the rude black robe of the Augustinian monks, all alone with his Bible as the only weapon in his hand.

In a great, impressive silence the spokesman of the Emperor began to proceed according to the prearranged program made by Aleandro, the purple clad cardinal, the ambassador of the Pope.

Dr. Eck addressed Luther first in Latin, then in German, in a dignified tone as if the Emperor himself had spoken:

"Martin, the Emperor has summoned you hither to answer, first, whether you have written these books; secondly, whether you will recant, or abide by them?"

In reply to this question, Luther began in a firm and loud voice to give his address, first in Latin, and then in German. First, he gave a lengthy review of all his books, asserting in the end that not one of them could be recanted. Then he expressed his willingness to face a debate, and if any one could refute any of his books from the Holy Scriptures, he himself would be the first to throw it into the fire. Then he proceeded to warn the young Emperor against following the policy of Pharaoh and the kings of his like. In closing he made an appeal to the Emperor, saying:

"I commit myself to Your Majesty with the prayer that you will not allow my cause to be prejudiced by my adversaries."

Following Luther's address the Emperor and his counsellors held a short consultation, after which Dr. Eck declared the decision in a loud voice:

'Martin, His Majesty the Emperor, and his Imperial Diet is not here to hold a disputation. His Majesty demands a simple and definite answer, an answer without teeth or horns. Will you, or will you not, recant your books and writings published under your name?'

Now the Wittenberg monk realized that the Imperial Diet was not at all concerned with the Truth of God, was not willing to face a debate, and was not anxious to prove or disprove. Both Emperor and Pope were active in only one thing, to press him to recant or die. And then the heroic Black Monk with his titanic courage, unparalleled in history, gave the mightiest of the world his definite and simple answer:

"Well then," exclaimed he, "since His Imperial Majesty wants a plain answer, I shall give him a plain one without teeth or horns. I am convinced by the passages of Scripture which I have cited, and I shall stand firm unless I be refuted by Scriptural testimonies or clear arguments, for I believe neither the Pope nor the councils alone, since it is clear that they have often erred and contradicted one another. I cannot, and will not recant anything, because I believe it is insecure and dangerous to act against conscience."

Then the Wittenberg monk, sensing that the greatest moment of his life was now at hand, thundered into the dead silence of the overcrowded hall:

"Here I stand! I cannot do otherwise! God have mercy upon me!"

The mighty Emperor jumped up abruptly from his golden chair of state with astonishment. Cardinals and bishops were dumbfounded, princes and knights were amazed; but thousands in the multitudes within the hall clapped their hands approvingly and joyfully.

Great excitement and severe confusion followed. The Emperor instantly and unexpectedly adjourned the Diet.

"The greatest scene in modern European history from which the whole subsequent history of civilization takes its rise" came to a sudden end.

"Had Luther in that moment done other, it had been all otherwise."

—*The Lutheran Companion.*

Blessed Are The Dead Which Die In The Lord

(Continued from page 354)

cleansed from his sinful flesh and removed from the temptation and opposition of Satan and the world. Also these battles will be ended. That indeed is a most inviting rest.

Blessed In That Their Works Do Follow Them

"And their works do follow them."

Mark well that the Apostle says of the Christian dead that their works do follow them. He does not say that their works will go before them and win a place for them. Even the Christian has no works to show up which in themselves have any merit in the sight of God. Even of our best deeds we must humbly confess: "All our righteousnesses are as filthy rags." Only Christ with His grace and merit could win a place for us in heaven. Yet God's grace is such that He promises that

all those things that we do in a God-given faith toward Him and out of the thankful love which flows from such faith shall stand eternally and remain unforgotten. He promises this even concerning every kind word which we speak in His name. No true faith is without such works. Also these fruits of our faith are stained with sin, but Christ's blood shall cleanse these imperfections away. Thus these fruits are to follow us into eternity, there to praise and glorify the grace of our Savior which made them possible.

C. J. L.

THE SPIRIT OF INTOLERANCE

BY DOCTOR HENRY KOCH, MORRISON, WISCONSIN

THE time for the celebration of the festival of the Reformation is again at hand. The hammer blows of Martin Luther on the door of the Castle Church in Wittenberg are still reverberating through the ages and we Lutherans gladly commemorate the great event, not only for our Lutheran Church, but for the whole world. From many a pulpit, in many an article or speech the scriptural truths concerning the sole authority of Scriptures in matters of doctrine and life will be stressed anew. Unfortunately also adverse and false opinions will be aired. One of the accusations made against Luther and true Lutheranism is that of intolerance, because it so strictly adheres to the principles of the Reformation and will permit no deviation. The question naturally arises: "Who is tolerant and what is to be tolerated and what not?"

Right and Wrong Tolerance

There is a right kind of toleration as well as a false one and there is a right spirit of intolerance and a false one. Scriptures alone can shed the necessary light on this much debated subject. The true Church cannot be tolerant of false doctrine and un-Christian practise. It would act contrary to God's Word and undermine its own existence. Christ says: "Beware of false prophets and beware of the leaven of the Scribes and Pharisees." Paul writes to the Galatians:

(1:8) "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Romans 17:17 he writes: "Now I beseech you brethren, mark them, which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." In 2 Cor. 6:14 he admonishes: "Be ye not unequally yoked together with unbelievers." The true spirit of tolerance toward weak brethren is revealed (Gal. 6:1) "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." To the Ephesians he writes (4:2): "forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." We can and should be tolerant toward weak brethren for a time, so that they may see the error of their way and mend it. Adherence to false doctrine and practise however cannot be tolerated. It is the nature of falsehood to destroy the truth. Bad apples always spoil the good ones and not vice versa.

The State Must Be Tolerant

The state has the duty to be tolerant toward every religious belief that does not tend to subvert the divinely ordained power and authority of the government. Any religion or worldview aiming at the overthrow of any or all government is subversive and cannot be tolerated. In

our country we still enjoy this spirit of toleration, of religious freedom to worship according to the dictates of our own conscience. It is the only country in the world that enjoys this principle to its fullest extent today. Let us be truly thankful for it, when we commemorate the Reformation and remember that it was Luther, who fought for it, brought it to light again. All the freedom and liberties we enjoy go back to that great liberator Martin Luther, who discovered them in the Magna Charter of Christendom in the Epistle to the Galatians and gave it classical expression in his treatise on "The Freedom of a Christian."

Whence the Cry of Tolerance?

The cry for tolerance is raised in the circles of liberalism and unbelief. This demand is mostly made by groups which are in the minority. As soon as they gain a majority however, they become intolerant of any other belief or worldview. In the days of the early Christian Church the Roman government was tolerant toward every form of religion that cooperated in the cult or divine worship of the Caesars. This the Christians could not do, for it was coarse idolatry and therefore they were persecuted. In the Middle Ages it was the Church of Rome that breathed the spirit of intolerance in its terrible Inquisition, in which thousands of so-called heretics were handed over to the government for punishment and final execution.

Luther Turned the Tide

The tide turned, when Luther stood alone at Worms and defended the right of the individual to private judgment, to worship according to the dictates of his own conscience, bound by the Word of God alone. Unfortunately the glorious freedom brought to light again out of Scripture by Luther were soon forgotten. The ambitious and selfish princes demanded of their subjects that they worship and believe as they did and if they changed their religion, the subjects were to follow suit. The Thirty Years' War, the end of which, 300 years ago, will be commemorated next year, was primarily a fight for religious freedom in principle. Gustavus Adolphus of Sweden was the

champion. He died an untimely death on the battle field of Luetzen.

The Advocates of Intolerance

Within the Church of Rome the Jesuits have always been and still are the advocates of intolerance. They were the instigators of the cruel and bloody Counter Reformation in Europe, they were the prime movers of the doctrine of papal infallibility in the Vatican Council of 1871. They are the fanatical leaders of Romanism in our country today. Fulton Sheen, who boasts of so many a "conversion," is one of their protagonists.

Does not the Church of Rome need a different evaluation today? Had it not become more tolerant? Who who asserts this knows neither Scriptures nor history. The spirit of the Pope is that of the Antichrist, who places himself in the Temple of God and claims he is God (2 Thess. 2). Expediency demands a careful watch for opportunities and openings on the part of the Pope. He has retracted none of the doctrines or principles of His Church. The Church of Rome would be just as intolerant today, if it had the majority in our own country. The best proof for this we see in the Roman Catholic country of Argentina, where every possible effort is being made to exterminate Protestantism.

We Quote Rome

For that same spirit of intolerance in our own country we should like to quote a New Jersey priest according to the Converted Catholic, Father Harney: "I do not doubt that if they were strong enough, that the Catholic people would hinder, even by death, if necessary, the spread of heretical errors among the people and I say rightly so." The following statement appeared in the Tablet, the official Roman Catholic newspaper of the diocese of Brooklyn, the largest diocese in our United States according to the Converted Catholic: "Heresy is an awful crime and those, who start a heresy, are more guilty than they, who are traitors to the civil government. If the state has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of life and death over the arch traitor to truth and divine revelation. . . . A perfect so-

ciety has the right to its existence . . . and the right of capital punishment is acknowledged for every perfect society. Now the Catholic Church is a perfect society and as such has the right and power to take means to safeguard its existence." This is a very plain language for anyone still amenable to the truth. Rome has not changed. It is only biding time. It is hoping to regain America and fulfill the dream of the Jesuits with their Christian State among the Indians in America. The hostile attitude of the Indians shattered this fond hope for the time being. Now it is again taken up and he who can read the signs of the times and between the lines can see the present tendency.

Beware of Softpedaling

In these days of softpedaling in doctrine and life let us not be misled by false cries for greater tolerance. Let us practise the tolerance, which is in keeping with Scriptures, but let us also be intol-

erant of any and every false doctrine and laxity in church discipline. Where these pillars fall, the building cannot possible remain standing for any length of time. May we, when we commemorate the blessing of the Reformation, stress the eternal principles of the Reformation: Scriptures alone and salvation through faith in Christ Jesus alone and clinging to them personally and as members of the Lutheran Church, come what may. That may be treason to the cause of a greater union of all the churches in the eyes of unionists and liberalists as well as Romanists. If that be treason, let us also make the most of it. Only by a strict adherence to Scriptures can the true Church hold her own. There is but one Truth. Let us always be found siding with it and never warring or plotting against it. It was Luther, who liberated the Church from the yoke of intolerance. Let us cling to true Christian freedom and ever and anew proclaim the Truth that makes us free.

MISSION BOARD AND MISSIONARIES CONFERENCE OF THE NORTH WISCONSIN DISTRICT

THE ninth annual meeting of the members of the Mission Board and the missionaries of the North Wisconsin District was held on September 24 and 25 at Morrison, Wisconsin, where the conference had been invited as guests by the Zion Lutheran Congregation and its pastor, Dr. H. A. Koch.

This conference again provided a wonderful opportunity for the 20 missionaries of the district to meet with the members of the Mission Board and the president of the district. 29 members and 10 visitors attended the two-day conference. The program, which was prepared by the officials of the conference and adopted by the conferences, consisted of an Inspirational Address by the chairman of the Mission Board, Pastor W. Pankow, who based his words on Titus 1, 4. 5. An essay on "Co-ordination of the Divine Commission, 'Go ye into all the world, etc.'" and the Divine Call" was then presented by Pastor R. Pope.

A word-picture of the progress of the mission fields of our Synod was given

by the chairmen of our General Mission Board, Pastor Wm. Roepke. In presenting his report of the mission fields within the district, the chairman of the District Board invited the individual missionaries to report on the progress and difficulties of their respective fields.

Speaker for the evening Communion Service was Pastor Irwin Habeck, President of the District.

F. H. Z., Secretary.

OBITUARY

† PASTOR R. F. W. PIETZ †

Rudolph Friedrich Wilehlm Pietz was born at West Bloomfield, Waushara Co., Wisconsin, on April 25, 1869, the second oldest son of Ferdinand Pietz and his wife Wilehelmina, née Hohenstein. He was baptized and confirmed in West Bloomfield.

Desiring to study for the holy ministry he at last persuaded his parents to grant him permission, and in September, 1883, he was enrolled as a student at Concordia

College in Milwaukee. After three years he continued his studies at the Concordia Seminary, Springfield, Illinois, and one year later at the Theological Seminary, Milwaukee, now located at Thiensville, Wisconsin.

Because of the great need for pastors he was graduated early in 1890, in order to accept a call extended by St. Matthew's Church in Marathon City and St. Paul's Church in Town Rib Falls, Wisconsin. Pastor G. Glaeser ordained and installed him at Marathon City on March 23, 1890.



After serving these congregations four years and eleven months he accepted a call to serve St. Jacobi Church and Zion Church, both in Town Theresa, and St. Peter's Church in Kekoskee, Wisconsin.

On October 5, 1902, he was installed in St. Johns' Church at Lomira, Wisconsin, by Pastor John Kilian. He served this congregation 38 years until he preached his farewell sermon on January 26, 1941. His time of service in the Kingdom of our Lord extended over 50 years.

On August 19, 1890, he was united in marriage with Bertha Timm of Milwaukee, who was to be his faithful helpmeet until the day of his death. This union

was blessed with five children, of whom two sons died in infancy, and one daughter, Regina, also was taken from them in her childhood years.

Pastor Pietz departed this life on Sunday, September 21, the Lord granting His servant a peaceful departure from this earth at the age of 78 years, 4 months, and 26 days. He leaves to mourn his departure his wife; two daughters, Adela, now Mrs. Andrew Spielman of Lomira, and Esther, now Mrs. Walter Meyer of Milwaukee; one brother and

one sister; seven grandchildren and six great-grandchildren; two sons-in-law; brothers-in-law and sisters-in-law, and other relatives and friends.

He was laid to rest in the church cemetery at Lomira on Wednesday, September 24. Pastor R. Marti officiated in the altar service and Pastor F. Zarling at the grave; the undersigned preached the sermon on the basis of Phil. 1, 21. To him to live was Christ, to die was gain; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

H. LEMKE.

The Northwestern Lutheran

SCHOOL DEDICATION

ST. PETER'S SCHOOL

Plymouth, Michigan

Under the very warm rays of an early afternoon sun the friends and members of St. Peter's Church at Plymouth assembled on September 7 to dedicate a new two-room school (picture on cover) to the service of the Great Friend of Children, our Lord Jesus, and His precious Gospel.

The dedication of the building and the opening of the school sessions on the next morning with a near-capacity enrollment of 54 children marked the realization of many fond dreams and holy desires, and the answer to many fervent prayers.

After many years of wishful thinking and talking for the establishment of a school, the way for action was finally paved by a resolution which committed the congregation to a program of adequate, God-pleasing training for the children in a Christian Day School.

The Sunday School facilities proved to be so apparently inadequate to carry out the full implications of Jesus' injunction to "Feed my lambs," that a committee was appointed to study the problem and to bring in suggestions.

Following this report the congregation resolved to launch a program of relocation, because it was evident that the uncentral location of the church proved the greatest deterrent both for the growth of the Sunday School and for the future, proper coverage of the city as far as church and school were concerned.

Early in 1942 the congregation purchased the first lots of a beautiful corner in the heart of the city's most attractive residential district. By 1945 the entire corner, 331x347 feet, had been bought for \$5,550.00.

Building on the new school was formally begun with the ground-breaking ceremony on October 21, 1945. Because of the high cost of building the congregation eliminated the services of a general contractor and determined to do as much of the actual labor as possible by means of volunteer help evenings and Saturdays. During all of 1945-1947 crews of volunteers under strawbosses and a co-ordinator carried on the work in this way. This

resulted in an estimated saving of perhaps \$9,000.00. Beyond the saving in construction, however, the greatest benefit by far accrued to the congregation in the interest and joy it aroused in the members, even to the overcoming of previous indisposition to the entire project.

All but \$5,000 of the cost of the building, which amounted to about \$36,000 in actual cash, was on hand when the building was dedicated on September 7. The funds were raised entirely by voluntary contribution. Publicity was carefully prepared for the strange, new enterprise by means of three attractive booklets which set forth the need for relocation and the establishment of a Christian Day School in the interest of the future welfare and sound growth of the congregation. This material was thoroughly presented and studied by a publicity committee of 56 members who thereupon went into the homes by twos to speak for the project, also, on their second visit, to ask the members to indicate how much they would be willing to set aside every Sunday for the new school.

The new building contains two very pleasant schoolrooms, one occupied by the Kindergarten, First, Second and Third Grades, under Mrs. Martin Roehler, the other by the Fourth, Fifth and Sixth Grades under Mr. Gerhard Mueller. Two offices and the washrooms are also located on the main floor of the building. The basement to the rear of the school provides space for a janitor's workroom and the heating unit for the entire, future building complex of church, school and parish hall. Oil-heated hot water is circulated through radiators installed around the entire base of the classroom walls for well-controlled warmth.

Plans call for the addition of a third classroom next year, when the seventh grade will be added also. It is hoped that the entire building program will have been finished by March 5, 1956 the centennial of the congregation's founding.

Quite correctly Pastor Theodore Sauer said in his sermon on the Sunday of the dedication that the blessings of the enterprise in closer understanding and cooperation had already been felt, and that

these blessings will continue according to promise until they are finally complete in Heaven.

EDGAR HOENECKE.

* * * *

"The greatest in my Kingdom,"
Spake Jesus Christ our Lord,
"Are all the little children,
Baptized in My Word!"
Take heed that ye despise not
The least of these, my own,
But suffer them to come to me
And let my will be done!"

"Teach them my Word and doctrine
With diligence and love,
That from a child this wisdom
May lead their hearts above
All earthly harm and folly;
Unto Salvation wise
Make them, and furnished throughly
To works, good in mine eyes!"

Oh, let us heed our Savior
And let our children learn
At home and school to know Him
Who for their souls doth yearn!
Oh, praise Him for His goodness,
For this free land of ours,
Where Christian schools may flourish,
Unbound by civil powers!

Oh, let us use this freedom,
Our legal heritage!
God grant our statesmen wisdom
In this and ev'ry age,
That they preserve Thy order,
Ordnained for Church and State,
Securing mutual welfare
Through functions separate.

E. H.

FIFTIETH ANNIVERSARY

ST. MATTHEW'S LUTH. CHURCH
Tp. Cady, St. Croix County, Wisconsin

On October 5, 1947, St. Matthew's Ev. Lutheran Congregation celebrated its fiftieth anniversary. The Rev. G. Zimmermann, a former pastor of the congregation, preached the Word in the morning festival service; Pastor O. Naumann was the guest speaker in the afternoon service. At these anniversary services the new Lutheran Hymnal was introduced and used for the first time. The interior of the church had been beautifully re-decorated through the help of the Ladies' Aid. The congregation had installed a new automatic oil furnace for the occasion, thereby adding another improvement to the art glass windows, the new organ, and the church bell purchased in recent years.

Even before its organization St. Matthew's Congregation had been served by Pastor H. Gische. It was organized in 1897 under the Rev. A. Habermann,

who remained its pastor until 1904. Thereupon the following men have held pastorate in its midst: J. Luedke, for a short time during 1904; M. Taras, 1905-1909; J. Abelmann, 1909-1914; Karl Bast, 1914-1919; H. Hartwig, 1920-1922; J. C. Gehm, 1922-1926; A. Langendorf, 1926-1928; G. Zimmermann, 1928-1938; August Zarembo, since December, 1938.



At present the congregation numbers 54 voting members, 9 women members, 173 communicants. During the course of fifty years 294 baptisms, 277 confirmations, 68 marriages, and 84 burials took place in its midst; the Lord's Supper was administered to 3,483 guests.

May the Lord bless His Zion in Cady and may He make them a blessing for many.

AUGUST ZAREMBA.

GOLDEN WEDDING ANNIVERSARY

MR. AND MRS. AUGUST BORGWARDT

Mr. and Mrs. August Borgwardt, members of Trinity Ev. Lutheran Congregation at Elkton, South Dakota, were privileged by the grace of God to observe the fiftieth anniversary of their marriage on September 21. A service was held in Trinity Church for the venerable couple. The undersigned based his address on Isaiah 46, 4. We pray the Lord to continue to carry, to bear, and to deliver them. A gift of \$5.00 was given by them for missions.

WM. LINDLOFF.

NOMINATION OF CANDIDATES

The Board of Regents of Dr. Martin Luther College requests the members of the Synod to nominate candidates for the new professorship allowed by the last session of that body. The man to be called will be expected to work in the field of pedagogy and related subjects. The names of the candidates should reach the secretary of the Board before November 14, 1947.

HERBERT A. SITZ, Secretary.

**CALENDAR OF CONFERENCES
MANITOWOC PASTORAL CONFERENCE**

Time: Tuesday, November 11, 1947, beginning at 9 A. M.

Place: Collins (Pastor M. Schwartz).

Preacher: W. Hartwig (E. Habermann).

ROLAND EHLKE, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installed

Pastors

Kneuppel, F. C., in St. John's Church, Tp. Newton, Manitowoc Co., Wisconsin, by Armin Roekle; assisted by L. H. Koeninger and A. F. W. Geiger; Eighteenth Sunday after Trinity, October 5, 1947.

Schierenbeck, R., in Cross Church, Charles City, Iowa, by L. W. Schierenbeck; assisted by E. H. Yohr, Karl J. Otto, Theo. Eickelberg, H. Bremer, Walter Schroeder, and Clemens Schroeder; Nineteenth Sunday after Trinity, October 12, 1947.

CHANGE OF ADDRESS

Pastor

Luetke, N., 2651 Ivanhoe Street, Denver 7, Colorado.

MEMORIAL WREATHS

Mr. and Mrs. Louie Wiesner and family, Mr. and Mrs. Lester Wiesner and family, and a second Mr. and Mrs. Lester Wiesner and family gave a memorial wreath of six dollars to the Dr. Martin Luther College Music Department, New Ulm, Minnesota. The above amount was given in memory of the late James Dahl of White, South Dakota.

We herewith express our heartfelt thanks to the Wiesners.

EMIL D. BACKER,
Music Department.

* * * *

The sum of \$10.00 for the Church Extension Fund was received from Rev. Wayne TenBroek. This is in memory of Mr. George Gutgesell, Florence, South Dakota, and given by Wm. Eck, Cora McPeck, Robert Newell, Mrs. Bodtker, Mavis Badtger, Clarence Solum, Carl Burnstad, Andrew Gutgesell, Stella Goggins, and Jessie Welch.

EDGAR VANDREY,
District Treasurer.

* * * *

Dr. Martin Luther College Library, New Ulm, Minnesota, has received the following memorial wreaths: Winnebago Teachers' Conference, in memory of Prof. E. R. Bliefernicht, \$10.00; Relatives and friends of Mrs. Wm. C. Albrecht, New Ulm, Minnesota, in her memory, \$25.00; Mr. Harvey Ruehling, Belle Plaine, Minnesota, in memory of Mrs. Karl Schroeder, Belle Plaine, Minnesota, \$5.00.

Our heartiest thanks to the kind donors!

RICHARD J. JANKE.

A memorial wreath in the amount of \$5.00 by Ernest Heuer, Hilbert Ristvidt, John Welch, Lyle Throson in memory of George Gutgesell of Florence, South Dakota, is herewith received with hearty thanks.

R. A. FENSKE.

MISSION FESTIVALS

Fifth Sunday after Trinity

Christ Church, Morrystown, South Dakota. Offering: \$286.95. Clarence Koepsell, pastor. St. Paul's Church, McIntosh, South Dakota. Offering: \$97.41. Clarence Koepsell, pastor.

Tenth Sunday after Trinity

St. John's Church, Rice Lake, Wisconsin. Offering: \$167.11. L. Lambert, pastor. St. John's Church, Oakwood, Milwaukee Co., Wisconsin. Offering: \$360.00. M. F. Plass, pastor.

Twelfth Sunday after Trinity

Trinity Church, Wilson, Minnesota. Offering: \$413.88. Gerh. H. Geiger, pastor. St. Paul's Church, Leavenworth, Washington. Offering: \$86.90. E. F. Kirst, pastor.

Thirteenth Sunday after Trinity

St. John's Church, Kendall, Wisconsin. Offering: \$410.69. L. A. Witte, pastor.

Fifteenth Sunday after Trinity

St. Paul's Church, Winneconne, Wisconsin. Offering: \$497.54. Harold Grunwald, pastor. Emanuel Church, Tp. Eaton, Wisconsin. Offering: \$134.82. A. Wadzinski, pastor. St. John's Church, Lomira, Wisconsin. Offering: \$318.33. Herbert Lemke, pastor.

Sixteenth Sunday after Trinity

Immanuel Church, Dorset Ridge, Wisconsin. Offering: \$83.45. L. A. Witte, pastor. Zion Church, Columbus, Wisconsin. Offering: \$1,746.06. Wm. Nommensen, pastor. Bethany Church, Hustisford, Wisconsin. Offering: \$513.86. E. P. Pankow, pastor. Christ Church, West Salem, Wisconsin. Offering: \$754.67. Walter A. Paustian, pastor. St. Paul's Church, Plymouth, Nebraska. Offering: \$663.50. A. T. Degner, pastor. St. Paul's Church, South Haven, Michigan. Offering: \$500.00. W. E. Westendorf, pastor. Trinity Church, Brillion, Wisconsin. Offering: \$1,216.92. V. J. Siegler, pastor.

Seventeenth Sunday after Trinity

Bethlehem Church, Watauga, South Dakota. Offering: \$101.67. Clarence Koepsell, pastor. Bethesda Church, Miner, North Dakota. Offering: \$26.25. Clarence Koepsell, pastor. St. John's Church, Lake City, Minnesota. Offering: \$751.70. Theodore H. Albrecht, pastor. St. Paul's Church, North Fond du Lac, Wisconsin. Offering: \$328.37. W. O. Wichmann, pastor. St. John's Church, Waterloo, Wisconsin. Offering: \$1,188.99. H. C. Nitz, pastor. Christ Church, Denmark, Wisconsin. Offering: \$275.21. A. Wadzinski, pastor. St. Peter's Church, Oak Grove, Wisconsin. Offering: \$443.05. M. F. Liesener, pastor. Lincoln Heights Lutheran Church, Des Moines, Iowa. Offering: \$71.82. Hugo Fritze, pastor.

St. Matthew's Church, St. Charles, Minnesota. Offering: \$361.70. J. Carl Best, pastor. St. Paul's Church, Tomah, Wisconsin. Offering: \$1,182.76. H. Schaller, pastor. St. Paul's Church, Bangor, Wisconsin. Offering: \$1,085.75. A. Stuebs, pastor. Christ Church, Marshall, Minnesota. Offering: \$504.00. E. R. Gamm, pastor.

Zion Church, Fort Morgan, Colorado. Offering: \$167.70. R. Unke, pastor. St. Paul's Church, Hale, Michigan. Offering: \$90.29. Gustav A. Schmelzer, pastor. Peace Church, Wautoma, Wisconsin. Offering: \$525.00. T. W. Redlin, pastor.

Eighteenth Sunday after Trinity

First German Luth. Church, Portland, Wisconsin. Offering: \$54.27. A. Stuebs, pastor. St. Matthew's Church, Iron Ridge, Wisconsin. Offering: \$305.01. F. Zarling, pastor. St. Paul's Church, Broken Bow, Nebraska. Offering: \$47.10. R. N. Baur, pastor. Immanuel Church, Merna, Nebraska. Offering: \$194.00. R. N. Baur, pastor. Salem Church, Barrow, Wisconsin. Offering: \$281.87. L. Lambert, pastor. Immanuel Church, Farmington, Wisconsin. Offering: \$869.18. A. W. Paap, pastor.

Nineteenth Sunday after Trinity

Redeemer Church, Fond du Lac, Wisconsin. Offering: \$258.24. R. Reim, pastor. St. James Church, Tolstop, South Dakota. Offering: \$268.85. R. D. Gehrke, pastor.

Twentieth Sunday after Trinity

Mount Olice Church, Denver, Colorado. Offering: \$206.75. Im. P. Frey, pastor. Emmaus Church, Beatrice, Nebraska. Offering: \$140.70. R. F. Bittorf, pastor.

Correction — Fifteenth Sunday after Trinity

St. Paul's Church, Ixonia, Wisconsin. Offering: \$740.85. Otto A. Pagels, pastor. (Not \$70.85 as in issue of October 12, 1947.)

BOOK REVIEW

Christmas. Edited by Randolph E. Haugen. Pages 68. Print: Augsburg Publishing House, Minneapolis 15, Minnesota. Size 10 1/2 x 14 inches. This is the seventeenth edition of this beautiful Christmas book. Those who know this book from former years will want this latest edition as well. It tells the Christmas story in prose, poems and pictures. This edition contains short accounts of our great presidents, Washington, Lincoln, Theodore Roosevelt reprinting an intimate letter of each of these men at Christmas time.

W. J. S.

The Christmas Story In Pictures. Print: Concordia Publishing House, St. Louis, Missouri. Price, single copy 50 cents postpaid; 12 copies at 25 cents. Size 8 1/2 x 10 inches.

The Christmas story is told in pictures beautifully colored, intended for the little ones. The children ought to enjoy the book and learn much about the Savior's birth.

W. J. S.

Angel Tidings by E. J. Saleska. Price, 6 cents. **Our Wonderful Redeemer** by H. W. Gockel. Price 6 cents.

Print: Concordia Publishing House, St. Louis, Mo. Two very usable Christmas liturgies for a children Christmas service.

W. J. S.

REQUEST

Anyone knowing of Lutherans or unchurched persons living in Des Moines, Iowa, please send names and information regarding them to:

Rev. Hugo Fritze,
3510 S. W. 5th Street,
Des Moines 15, Iowa.

WESTERN WISCONSIN DISTRICT

April, May, June, 1947

Reverend	Amount	Reverend	Amount		
H. F. Backer, Chaseburg...	\$ 500.00	A. H. Dobberstein, Elroy...	65.60	G. Gerth, T. Merrimac.....	12.00
H. F. Backer, T. Hamburg....	125.00	A. G. Eberhart, Shennington	11.20	G. Gerth, Caledonia.....	9.00
J. C. Bast, St. Charles.....	294.00	A. G. Eberhart, T. Lincoln...	111.27	G. Gerth, Greenfield.....	27.00
Wm. Baumann, Neillsville....	1,495.43	A. G. Eberhart, T. Knapp....	41.55	H. Gieschen, Ft. Atkinson..	1,757.76
Wm. Baumann, Hay Creek....	126.75	W. A. Eggert, Watertown....	2,507.58	M. Glaesser, Wonewoc.....	295.39
E. R. Becker, Beyer Settlement	93.66	F. F. Ehlert, Etzton.....	152.20	R. A. Gurgel, Rib Lake....	157.62
E. R. Becker, Poplar Creek	46.72	A. J. Engel, Pardeeville....	553.63	R. A. Gurgel, T. Greenwood	48.25
E. R. Becker, Iron Creek....	80.14	Otto Engel, Stoddard.....	219.20	W. E. Gutzke, La Crosse...	200.00
A. Berg, Sparta.....	535.44	Otto Engel, T. Genoa.....	70.10	A. Hanke, T. Norton.....	250.50
Alvin Berg, Madison.....	70.23	J. B. Erhart, Oskaloosa....	64.00	A. Hanke, Minnesota City..	28.22
C. E. Berg, Ridgeville.....	172.00	J. B. Erhart, Newton.....	2.85	John Henning, Wausau....	547.27
R. C. Biesmann, Hurley.....	175.18	G. Fischer, Mosquito Hill...	25.60	R. C. Hillemann, Norwalk..	186.25
R. C. Biesmann, Mercer.....	52.83	G. Fischer, Savanna.....	190.00	R. C. Hillemann, Wilton....	28.75
T. P. Bradtke, Marshfield....	651.76	T. Frey, T. Trenton.....	381.13	O. E. Hoffmann, Tomahawk	113.42
E. A. Breiling, Randolph....	380.83	G. H. Geiger, Wilson.....	255.60	R. Jungkuntz, Ft. Atkinson..	135.00
		Henry Geiger, Leeds.....	262.40	W. Keturakat, Sun Prairie..	401.33
				E. H. Kionka, T. Maine....	269.65
				J. P. Kionka, Rewey.....	26.91
				H. C. Kirchner, Baraboo....	\$29.60
				L. C. Kirst, Beaver Dam....	1,564.04
				O. W. Koch, Lowell.....	329.81
				R. J. Koch, Eagleton.....	446.88
				L. J. Koenig, Wausau.....	463.95
				L. J. Koenig, Mosinee.....	52.56
				M. O. Koepsell, Spirit.....	129.90
				M. O. Koepsell, Prentice....	73.40
				M. O. Koepsell, Tripoli....	25.20
				W. J. Koepsell, Pickwick....	90.35
				W. J. Koepsell, Ridgeway...	224.61
				W. J. Koepsell, Goodrich...	110.50
				E. E. Kolerander, Marathon..	201.53
				R. P. Korn, Lewiston.....	765.73
				G. O. Krause, Little Black..	37.19
				G. O. Krause, Stetsonville..	466.84
				W. R. Krueger, Friesland....	184.76
				W. R. Krueger, Dalton.....	55.70
				H. Kuckhahn, Tuckertown...	17.18
				D. H. Kuehl, McMillan.....	300.00
				D. H. Kuehl, T. Eau Plaine	50.00
				O. Kuhlow, Jefferson.....	285.00

M. Kujath, Brodhead.....	104.06	E. E. Prenzlow, Cornell, Key-	
C. F. Kurzweg, Cream.....	167.37	stone, Birch Creek.....	418.65
C. F. Kurzweg, Cochrane.....	205.36	J. M. Raasch, Lake Mills.....	319.16
C. C. Kuske, Green Valley.....	51.75	S. Rathke, Cameron.....	25.00
C. C. Kuske, Rozellville.....	78.30	S. Rathke, Barron.....	4.00
C. C. Kuske, March Rapids.....	5.50	E. G. Rimpler, Doylestown.....	316.00
L. Lambert, Rice Lake.....	69.65	E. G. Rimpler, Fountain	
K. K. Lederer, Marshall.....	604.80	Prairie.....	189.58
P. Lehmann, Ableman.....	214.12	E. G. Rimpler, Fall River.....	161.66
O. Lemke, T. Rib Falls.....	376.00	A. W. Sauer and A. v. Rohr	
O. Lemke, Rib Falls.....	448.00	Sauer, Winona.....	5,353.44
M. F. Liesener, Oak Grove.....	283.56	H. Schaller, Tomah.....	915.11
W. C. Limpert, Altura.....	52.95	E. C. Schewe, Cambria.....	241.21
F. W. Loeper, Whitewater.....	17.00	R. Schoeneck, Plum City.....	204.56
F. W. Loeper, Richwood.....	25.00	R. Schoeneck, Eau Galle.....	383.54
A. W. Looek, North Freedom.....	249.37	W. E. Schulz, T. Berlin.....	455.50
E. A. Mahnke, Hillsboro.....	66.55	W. E. Schulz, Newwood.....	10.00
E. A. Mahnke, Viroqua.....	15.90	H. C. Schumacher, Milton.....	559.82
T. H. Mahnke, Bloomer.....	177.26	A. Schumann, Globe.....	158.76
G. C. Marquardt, Ringle.....	61.06	A. Stuebs, Portland.....	54.25
G. C. Marquardt, Schofield.....	232.79	A. Stuebs, Bangor.....	713.90
A. L. Mennicke, Winona.....	817.81	R. A. Stjern, Madison.....	350.00
F. H. Miller, La Crosse.....	1,142.31	M. F. Stern, Ixonia.....	259.11
J. Mittelstaedt, Bruce.....	25.00	R. A. Stiemke, La Crosse.....	50.61
P. Monhardt, South Ridge.....	264.00	K. A. Timmel, Watertown.....	627.87
R. W. Mueller, Medford.....	376.95	E. A. Toepel, Monroe.....	61.17
T. J. Mueller, La Crosse.....	375.26	E. G. Toepel, Onalaska.....	241.10
F. A. Naumann, Nelson.....	88.45	C. Toppe, Elmwood.....	189.40
H. W. Neubauer, Whitehall.....	24.65	C. Toppe, Ellsworth.....	11.10
H. W. Neubauer, Arcadia.....	36.75	F. C. Uetzmann, Lebanon.....	103.90
G. E. Neumann, Veefkind.....	32.91	M. W. Wahl, Cambridge.....	262.91
A. Nicolaus, Helenville.....	227.00	E. Walther, Wisconsin Rapids.....	122.55
H. C. Nitz, Waterloo.....	1,654.96	W. E. Wegner, Moline.....	42.50
H. Nommensen, Fountain City.....	220.00	W. Weissgerber, Minocqua.....	119.45
M. J. Nommensen, Juneau.....	1,053.16	W. Weissgerber, Woodruff.....	94.20
W. Nommensen, Columbus.....	637.50	E. H. Wendland, Janesville.....	53.97
A. W. Paap, Johnson Creek.....	416.57	A. A. Winter, Mauston.....	457.78
H. A. Pankow, Menomonie.....	868.22	A. A. Winter, New Lisbon.....	122.25
O. A. Pagels, Ixonia.....	486.16	L. A. Winter, Prairie Farm.....	466.85
J. H. and H. E. Paustian,		L. A. Winter, T. Dallas.....	86.42
Barre Mills.....	479.31	L. A. Witte, Kendall.....	259.51
N. E. Paustian, Oconomowoc.....	250.00	L. A. Witte, Dorset Ridge.....	48.05
W. A. Paustian, West Salem.....	332.31	W. E. Zank, Newville.....	453.60
J. Petrie, Richwood.....	203.10	W. E. Zank, T. Deerfield.....	283.07
J. Petrie, Hubbleton.....	162.61	G. W. Zunker, Fox Lake.....	763.73

H. J. Stueber.....	M. J. Nommensen, Juneau.....	5.00
Mrs. Ben Kalb.....	O. A. Pagels, Ixonia.....	138.50
Ernst Winter.....	O. A. Pagels, Ixonia.....	22.00
Mrs. Carl Winter.....	O. A. Pagels, Ixonia.....	8.00
Mrs. Dina Reith.....	J. Petrie, Richwood.....	13.00
Mrs. Fred Schlichting.....	E. E. Prenzlow, Cornell.....	8.00
Mrs. Fred Bennung.....	E. E. Prenzlow, Cornell.....	5.00
Fred Woller.....	W. E. Schulz, T. Berlin.....	2.00
Walter Boeder.....	W. E. Schulz, T. Berlin.....	2.00
Jonathan H. Glaser.....	L. A. Winter, Prairie Farm.....	32.50

H. J. KOCH, Treasurer.

TREASURER'S STATEMENT

July 1, 1947 to September 30, 1947

Receipts

Cash Balance July 1, 1947.....	\$ 76,518.66
Budgetary Collections:	
General Administration.....	\$ 61,044.43
Educational Institutions.....	8,506.97
Home for the Aged.....	476.58
Spiritual Welfare Commission.....	469.54
For Other Missions.....	62,634.91
Indigent Students.....	185.15
General Support.....	1,516.51
School Supervision.....	197.76
Revenues.....	59,183.47
Total Budgetary Collections and Revenues.....	\$195,815.12
Non-Budgetary Receipts:	
Payments on Mortgage Receivable.....	500.00
Total Receipts.....	\$194,115.12
	\$270,633.78

Disbursements

Budgetary Disbursements:	
General Administration.....	\$ 10,840.84
Theological Seminary.....	6,999.68
Northwestern College.....	29,815.74
Dr. Martin Luther College.....	53,052.20
Michigan Lutheran Seminary.....	13,557.58
Northwestern Lutheran Academy.....	11,108.99
Home for the Aged.....	4,211.96
Missions — General Administration.....	70.21
Indian Mission.....	16,726.42
Negro Mission.....	2,618.94
Home Missions.....	72,121.19
Poland Mission.....	2,201.00
Madison Student Mission.....	495.98
Spiritual Welfare Commission.....	1,160.64
Winnebago Lutheran Academy.....	750.00
General Support.....	12,157.23
School Supervision.....	1,191.80
Total Budgetary Disbursements.....	\$219,080.20
Non-Budgetary Disbursements:	
Capital Advance to Northwestern Publishing House.....	20,000.00
Total Disbursements.....	\$219,080.20
Cash Balance September 30, 1947.....	\$ 31,555.58

P. S. The report of collections for September from the Minnesota District was not received in time for this report.
J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

September, 1947

For Spiritual Welfare Commission

Memorial Wreath in memory of Mr. Henry Schroeder from St. Paul's Men's Club, Whitehall, Wisconsin.....	\$ 2.50
For Missions	
Memorial Wreath in memory of Mr. Henry Schroeder from wife and children.....	\$ 25.06
From Mr. and Mrs. S. Williamson and Donald.....	3.00
From Melvin Hauge.....	1.00
From "N. N.", Michigan.....	100.00
	\$ 129.00
For Church Extension	
Memorial Wreath in memory of Frederick Vick: by W. Frahm, Wilmer Schultz, Ervin Schultz, Al Kellner, Herman Schultz, Edwin Schultz, Mrs. Herman Schultz, Ella Schultz, Martin Stecker.....	\$ 9.00
By William Tiedt.....	1.00
By Louis Stecker.....	1.00
By William Reinke.....	2.00
By Frank Planert.....	2.00
By Jerry Metcher.....	5.00
	\$ 20.00
Memorial Wreath in memory of Fredrick Vick: by Emil Conrad and Marlin Conrad.....	\$ 2.00
By Walter Techlin.....	1.00
By St. John's Lutheran Young People's Society.....	2.00
	\$ 5.00
Memorial Wreath in memory of Mrs. Martha Flamm: given by Mrs. Louise Schmidt, Mr. and Mrs. Herman Thomas, Mr. and Mrs. Louis Getzin, Mr. and Mrs. Clarence Schroeder, and Mr. and Mrs. Louis Schmidt.....	\$ 5.00

C. J. NIEDFELDT, Treasurer.

Memorial Wreaths

In Memory of	Reverend	Amount
Wm. Fark.....	J. C. Bast, St. Charles.....	\$ 7.00
Miss Martha Sauter.....	R. C. Biesmann, Hurley.....	12.00
Mrs. Prochnow.....	W. A. Eggert, Watertown.....	9.00
Mrs. Lizzie Herrewig.....	Henry Gieschen, Fort Atkinson.....	5.00
Earnest Martin.....	O. E. Hoffmann, Rib Lake.....	3.00
Mrs. Geo. Mielke.....	W. J. Koepsell, Pickwick.....	30.00
Mrs. W. Luehmann.....	R. P. Korn, Lewiston.....	48.00
Mrs. Flora Korn.....	R. P. Korn, Lewiston.....	3.00
Mrs. Anne Schroeder.....	G. O. Krause, Stetsonville.....	18.00
Harold Nowak.....	G. O. Krause, Stetsonville.....	2.00
Caroline Beiffuss.....	G. O. Krause, Stetsonville.....	5.00
Mrs. Gust. Wonoski.....	O. Kuhlrow, Jefferson.....	1.00
Mrs. Elizabeth Riess.....	O. Kuhlrow, Jefferson.....	6.00
Mrs. Marie Zimmermann.....	L. Lambert, Rice Lake.....	1.00
Mrs. Herman Haack.....	W. C. Limpert, Altura.....	8.00
Ernst Winter.....	O. A. Pagels, Ixonia.....	28.00
Mrs. Amelia Waves.....	H. A. Pankow, Menomonie.....	23.75
Mr. and Mrs. August Plogge.....	E. E. Prenzlow, Cornell.....	5.00
Mrs. Minnie Olson.....	E. E. Prenzlow, Cornell.....	1.00
Ernst Witte.....	J. M. Raasch, Lake Mills.....	2.00
Robert Jacobs.....	A. Sauer-A. Rohr Sauer, Winona.....	5.00
Mrs. Robert Gutknecht.....	W. E. Schulz, T. Berlin.....	31.50
John Buntrock.....	W. E. Schulz, T. Berlin.....	3.00
Otto Dietrich.....	A. Stuebs, Bangor.....	5.00
Mrs. John Becker.....	A. Stuebs, Bangor.....	5.00
Fred C. Vollert.....	E. Walther, Wisconsin Rapids.....	6.00
Mrs. Julia Severson.....	Wm. Baumann, Neillsville.....	5.00
Gottlieb Johann Steinke.....	J. B. Erhart, Oskaloosa.....	14.00
Mrs. Mary Pribbenow.....	Henry Geiger, T. Leeds.....	5.00
Mrs. Margaret Kurtz.....	G. O. Krause, Stetsonville.....	54.00
Wm. C. Ewert.....	C. C. Kuske, March Rapids.....	5.50
Frank Kuhrt.....	L. Lambert, Barron.....	4.00
Fred Koch.....	W. A. Paustian, West Salem.....	1.50
Mrs. Wm. Hemker.....	W. A. Paustian, West Salem.....	10.00
Mother Schweppe.....	H. Schaller, Tomah.....	2.00
Mrs. Ludwig Pfaff.....	A. Stuebs, Bangor.....	2.00
Anna Perso.....	A. Berg, Sparta.....	7.00
Aug. Kieck.....	W. A. Eggert, Watertown.....	14.00
Ed. Frohmader.....	H. Gieschen, Fort Atkinson.....	9.15
Mrs. Ida Schmidt.....	J. Henning, Wausau.....	2.00
George Wandtschneider.....	R. Jungkuntz, Fort Atkinson.....	5.00
Ernest Dorn.....	R. P. Korn, Lewiston.....	9.00
Richard Rost.....	R. P. Korn, Lewiston.....	58.00
Marcella Bockin.....	G. O. Krause, Stetsonville.....	65.00
Wm. Mundt.....	G. O. Krause, Stetsonville.....	3.00
Mrs. G. Mueller.....	G. O. Krause, Stetsonville.....	1.00
Edward Frohmader.....	O. Kuhlrow, Jefferson.....	5.00
Mrs. A. Raelke.....	O. Kuhlrow, Jefferson.....	5.00
Arthur Firehammer.....	O. Kuhlrow, Jefferson.....	1.00
Mrs. Aug. Nest.....	C. C. Kuske, Rozellville.....	5.00
Mrs. Helene Groth.....	F. W. Loeper, Whitewater.....	8.50
Herman J. Cordes.....	A. L. Mennicke, Winona.....	2.00
Mrs. Theresa Mennicke.....	A. L. Mennicke, Winona.....	8.00
Mrs. Fred Waehler.....	M. J. Nommensen, Juneau.....	5.00
Al Guell.....	M. J. Nommensen, Juneau.....	2.00



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2 for 4½x6 pamphlets

4 for 6x9 periodicals or pamphlets
6 for 3½x6 tracts

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INVITATION PLATE — metal plate “Take and Read” to be fastened on the face of the lower cross strip
(as illustrated).

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RACK ONLY (Without Coin Box or Invitation Plate)	\$10.25
RACK with INVITATION PLATE (Without Coin Box)	11.00
RACK with COIN BOX (Without Invitation Plate)	11.75

RACK COMPLETE

With COIN BOX and INVITATION PLATE

\$12.50

Northwestern Publishing House

935-937 North Fourth Street

Milwaukee 3, Wisconsin