

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 28

Milwaukee, Wisconsin, October 5, 1941


Number 20

Our Missionaries

"How beautiful
upon the mountains
are the feet of him
that bringeth good
tidings, that publisheth
peace; that bringeth
good tidings of
good, that
publisheth
Salvation"

Is. 52, 7.

Rev C Buenger Jan 42
5026 19th Ave


Home
Mission,
Indian Mission,
Poland Mission,
Negro Mission,
African Mission,
Madison Student Mission,
"Spiritual Welfare Commission"

for

Our Men in Military Service

Our Missions



JOSHUA — THE STATESMAN — WARRIOR

"Be Strong and of a Good Courage"

IF Joshua had a coat of arms it might well have been inscribed with the charge so often repeated in the record of his campaign, "Be strong and of a good courage." The Lord Himself gave these words to Moses and commanded him to pass them on to the rising young leader. "Charge Joshua and encourage him and strengthen him." Deut. 3, 28. In his final instructions to Joshua Moses impressed these words upon him by repetition. Read Deuteronomy 31. When Joshua took command of the hosts of Israel these words became almost a national refrain and motto. Read Joshua 1. Strength and courage were necessary qualifications of the man who, to begin with, was selected to serve as Moses' first lieutenant, and then to take over the responsibility of leadership after Moses died. To take orders from Moses and to discharge them faithfully was hardly the capability of a weakling or a coward, and to carry on in Moses' footsteps was equally difficult.

The Warrior

Joshua's first appearance is in the valley fighting the stubborn warriors of Amalek. At the head of his men he is receiving and dealing hard blows. Finally a decisive victory is won. Any military observer would credit Joshua with the whole achievement. But the sacred historian points to the hill and to the uplifted hands of Moses, supported by Aaron and Hur. If the hands of Moses fall through weariness, the battle in the valley will be lost, because they remain pointing heavenward, Joshua has triumphed. No one dare say that the man in the valley is a weakling or a coward, it is rather the case of a strong man trusting in a stronger still, and learning to use his strength in the name of the Lord of hosts.

Another instance somewhat later in the history of Joshua reveals the strength and courage of Joshua. On this occasion he took courage to command more than the fighting divisions in the valley. In his campaign against the Amorites, in the sight of all Israel, he commanded, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon!" — "And the sun stood still and the moon stayed. — And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man." Joshua 10, 12-14. It took courage, the courage

of prayer; and it took strength, the strength of faith to command the heavenly bodies. Strangely enough, on that day Joshua was altogether the victor. From the first in this battle his men beat back the enemy, and the Lord aided Joshua while the enemy fled and cast hailstones into the fleeing Amorites so "that they were more which died with the hailstones than they whom the children of Israel slew with the sword." Many a half-hearted hero would have been content with such a victory, but Joshua would not do things by halves. He commanded the sun and the moon to stand still until he had completely demolished the enemy.



Our Weakness

Our attempts in the Lord's work are so very weak. Our faith is so cowardly. Our sacrifices, if we call them such, are so small. We are altogether too fearful. We have not yet drawn upon the resources which stand at our disposal. We are satisfied to do things by halves in the kingdom of the Lord. Over and against the enemy of Christ and His church we often take the cowardly, compromising attitude. The sword of the Spirit, the Word, is hardly ever laid bare, flashed, and

wielded. We create a standing army of the Lord — our ministerial candidates — but they are nothing more than a standing army, standing idle at the marketplace, and not called into action and sent to the battle front by us. We boast of our strength, the Lord, but hardly call upon Him in prayer. We forget that our Sun of Righteousness, the Lord Jesus Christ, has promised us His abiding presence, and that our Sun will never set upon our work. We forget that we must work while it is day, before the night cometh when no man can work. *"Be strong and of a good courage."*

The Battle is the Lord's

When Moses was called to his task the Lord appeared to him in the burning bush. Now Joshua has become the leader of Israel. We see him near Jericho, the city still unconquered, scanning the barrier between him and the promised land. "And it came to pass that he lifted up his eyes and looked, and, behold, there stood a man over

(Continued on page 312)

EDITORIALS

THE RELEASED TIME LAW

INFORMATION, PLEASE!

FINALLY WE HAVE IT

The Released Time Law A group of New York State kindergarten teachers has recommended the repeal of the New York law which allows children to attend religious instruction at certain periods during regular school time. The most outspoken opponents of the law declared that it endangered the principle of separation of Church and State. Among those who took a leading part in the conference held for a discussion of this measure was Kenneth Leslie, editor of the *Protestant Digest*. He charged "that this measure would form an effective weapon in the hands of clerical-fascism to develop a state-supported church school system and ultimately would lead to a church-controlled state."

A number of other opinions were voiced, "Why not send children to religious schools on Saturday, Sunday, or after three o'clock during the week?" Mrs. Johann Lindlof, a member of the New York City Board of Education stated that "there is plenty of time outside regular school hours for religious education." The majority agreed "that it is not right to bring pressure upon children, forcing them to attend religious centers during time that could be much better spent in the classroom for the common good of the class."

This last remark, particularly, seems to express the attitude of the group that carried the day at the conference. These people evidently consider religious education as something that need only be added to the other kind, a sort of appendix that can be cut out without any one's experiencing much of a loss. Such people, of course, haven't the faintest idea of what religious training is or what it aims to and is able to do. They really should not attempt to talk about it at all. It certainly is their privilege to oppose the New York statute, but it would be wiser to do it on grounds that would not reveal their ignorance to such an extent. By pushing religious training into the background, as they did, they show that they are decidedly out of step with the leaders in their own field, who today are not advocating less of it, but much more; what worries them chiefly is how they are going to be able to get it into their own hands, away from the churches entirely.

Children can not be reared most successfully under a two-fold system, one attempting to look after the mind for five days of the week, and the other trying to develop the spiritual values during a part of whatever time there may be to spare. These two systems work at cross-purposes, and the results are, to put it charitably, rather doubtful. Christ must be "the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:13) also of child training, and the child's education must be shaped as closely to this ideal as possible.

The released time laws, at best, are only makeshifts, sometimes an easy way out, but none of us should consider them adequate for what the Lord has called upon us to do, and neither the passage nor the repeal of such laws should induce us to let up in our efforts to train our own children in our own schools, according to the vision which the Lord has so graciously given us. S.

* * * *

Information, Please! So often it has been said that much of the financial trouble in our Synod is due to the fact that our people lack much of the necessary information to make them interested and liberal givers. They are not informed on the work of our Synod. If they had all the information obtainable on all projects and all phases of Synod's work we would have many more ready hearts and hands to carry on our work.

Now all this sounds very well. On the surface it would seem that this is perhaps the weakness in our Synodical system. It is true that every member of our Synod ought to know everything that is being done. They ought to be well acquainted with our vast mission fields, in Arizona, Colorado, Nebraska, Poland, and wherever we are doing our work. They ought to know our institutions at Thiensville, Watertown, New Ulm, Saginaw, Mobridge. They ought to know the cost of maintaining our missionaries and our schools. And what is more, the Christian will want to know and will make it his prime business to know these things. No one could possibly stop him from getting this information. It is important to him because it is the work of His Lord, the business of his heavenly Father. Nor will it be necessary to urge or cajole him to accept the information which has been prepared for all members of Synod. He will read his church papers faithfully; he will go to his pastor often to discuss matters pertinent to the work of his synod; above all, he will search the Scriptures to learn the will of the Lord for courage and strength and willingness to do His work. It seems to us that there will be no trouble with such a person. We doubt whether such a one will ever raise the cry for information.

It would, however, be wide of the mark to assert that even such a consecrated Christian will depend entirely upon his own judgment, based on the information he has, in all synodical matters. It is possible that he may not agree on the need or the necessity of one venture or another. But that fact will not induce him to bolt the Synod or to refuse her his assistance. He is not going to berate and accuse anyone for having done a foolish thing. He will, on the other hand, reserve his judgment, roll up his sleeves and get to work with the same vigor and willingness

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.

CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

as though he were heartily in agreement with his brethren. His faith in the Gospel, his love for the Savior, his interest in the kingdom, his zeal for the Lord's business will constrain him to do this.

The fact is that the consecrated Christian will work zealously even though he lacks information at times. If he is told that the Synod requires this or that to do the Lord's work he is not going to hold out until he has been given all the information satisfactory to himself. Faith in his brethren, faith in His Lord will make him ready to do whatever he is able to do to support the undertaking. In fact, all the work done by synod must be done in faith. It is spiritual work and this is done by faith. The flesh dare not enter this domain. And, the extent to which the flesh does enter — and it does enter in the case of every Christian — our work is hampered.

So then, our need is not so much for information as it is for more faith. Information, yes! Every sincere Christian will want it and will get it. But, let us have more faith in the Lord Jesus whose work we are doing. Let us ask the Lord to give us more faith and, let us also beseech Him to grant us more faith in our brethren and more confidence that the work of our Synod is the work that the Lord expects us to do. With such a mind and with such a faith we will move mountains. W. J. S.

* * * *

Finally We Have It We have all heard of "canned" music, "canned" speeches etc.

We hear this on the radio every day. It is not new to us. But "canned" church news articles for publication in the local newspaper is something entirely novel. According to the *Christian Century* these are now being prepared by the Methodists and will be put at the disposal of the ministers of that church body. The minister who wishes to use them need only to choose the item that strikes his fancy, copy the material and fill in the blank spaces.

The following is an example:

"The ministry, the teaching and the service of the Christian church was never so needed in America as it is today, and never in the 2,000 years of Christianity was its application throughout the world needed as it is today," says the Rev. ———, pastor of the ——— Methodist Church, in calling the people of his church to rally to its services on Sun-

day ———. This is the annual "Rally Day" celebrated by the congregation and the Sunday School of this church. There will be special services to mark the day in both the church and school.

"The disaster which has already ruined much of Europe and may have even more serious effects upon America than we have as yet experienced, is shaking men and women out of their old complacencies," continues Mr. ———. "We had all grown to feel that we lived in a golden age because of the great material possessions we have acquired — a multitude of 'things' concerning which our parents never even dreamed. And now we suddenly waken to realize that these can be readily snatched from us, or rendered worthless, and that they have no power to save us in the surge of hate and greed that has overwhelmed our world. Indeed, these very things" . . . etc.

There you have a sample of the "canned" rhetoric made available to any Methodist minister that will have it and will insert his own name in the blank spaces and the name of his church. That, to us, does not seem to be smart; it is not even funny; it is down right deception and dishonesty! To acquire specially prepared messages composed by an editorial committee and to sign one's own name to it is more than plagiarism, it is hoodwinking the public; it is a dishonesty of which the church ought not become guilty under any provocation. The honest men of the world would despise to do this.

And what is it all for? Just to make the impression of "great learnedness" and thereby gain the respect of the world or the members of the congregation for that matter. That is one of the results of this everlasting striving for recognition and honor in the world, to be a man among men. It is the result of the desire for vain-glory in the world and not willing to be just an ambassador for the lowly Jesus and His slave in a world that will not own Him. It is due to a mistaken idea of values. Surely it is a higher honor to be known of Christ than to be recognized by the world. Better to be acknowledged by the great Shepherd than to be acclaimed by men. Paul had the right mind as a servant of Christ. He writes of it in 1 Corinthians 2: 1, 2, "And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus

Christ, and Him crucified." That mind will save us much worry and care. And Galatians 1:10 he says, "For do I now persuade (get the approval) of men, or God? or

do I seek to please men? for if I yet please men, I should not be the servant of Christ." May all ministers follow the example of the learned Paul. W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE IV. OF JUSTIFICATION

Also they teach that men cannot be JUSTIFIED BEFORE GOD BY THEIR OWN STRENGTH, MERITS, OR WORKS, BUT ARE FREELY JUSTIFIED FOR CHRIST'S SAKE, THROUGH FAITH, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

III

JUSTIFICATION is a judgment of acquittal. We are sinners by nature, covered with sin and laden with guilt; but God has imputed all our sins to Christ, and on the strength of Christ's all-sufficient sacrifice has declared Him free of all our guilt, by raising Him from the dead.

Christ's righteousness is imputed to us. It is a foreign righteousness, we did not produce it ourselves, but it is counted as really ours, just as if we had worked it out personally.

Christ, after His resurrection announced peace to His apostles and sent them forth into all the world to carry the glad message of peace to all creatures under heaven. In the Gospel we hear the declaration of justification announced to us to accept and to enjoy.

Are there any conditions to be met before justification becomes actually ours? None whatever.

Justification is a free gift of God.

This is so difficult to believe. We are so obsessed with the idea of "give and take," of merit and retribution, that even when God announces pardon to us, we want to know what conditions must be met by us, or what God expects in return for His gift.

Our Article not only says that we are *freely justified*, without charge or condition, but specifically mentions three factors that must absolutely be ruled out in the mat-

ter of justification. Men cannot be justified before God by their own strength, nor by their own merits, nor by their own works.

These three terms were chosen with a view to the Roman Catholic error, and are most readily understood on the background of these errors.

In the first place, *our own strength is excluded*. If we believe in original sin, as we confess in the Second Article of the Augustana, how much room is there for the assumption of any strength on our part? We are entirely dead in trespasses and sin. We are born without the ability to fear God and to trust in Him; rather, from our heart there are constantly arising all manner of evil lusts. If every lust that springs up in our heart is evil and we are utterly unable to check it, to how much spiritual strength can we lay claim?

Yet the Roman Catholic Church maintains that we are not completely dead, we are only weakened by original sin. We lost, as it were, the golden rein with which to bridle our lusts.

But no, there is not the least strength left in us by nature with which to assist God in His act of justification.

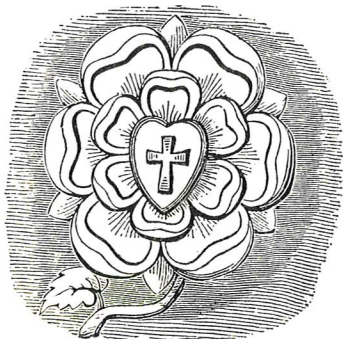
There is furthermore *no merit on our part* on the basis of which we might claim justification.

Here Roman Catholics make a fine distinction in merits, which it is not so easy to understand at once. They speak of *meritum condigni* and *meritum congrui*. By the first they mean something which has real merit in itself; by the second something which may be accepted as meritorious by a stretch of charity, although it has no value in itself.

To illustrate. There may be two men who plan to perform a good deed. The first one succeeds, at least to a certain extent. His work may not be perfect, yet it has some real merit. The second one fails entirely. Yet because he made an honest effort, Roman Catholics say, God will give him some credit for his good intentions, and will reward him accordingly.

But if our Art. II stands, it is the *very will* of man which is corrupted by sin so completely that natural man cannot even *receive* the things of the Spirit, such foolishness they are to him, let alone that he should have any desire to produce them.

Neither *meritum condigni* nor *meritum congrui* on the part of man has any place in the question of his justification. There is a *merit* in the matter, a very real merit, but that is a foreign merit, the merit of the suffering and



death of Christ, which God imputes to us; but no merit of our own.

Lastly, we are justified *without any works of our own*.

To be sure, a justified person will do good works. He cannot but do good works. If he fails, then there must be something wrong with his justification. A justified person is so happy to be rid of his guilt that like the burnt child he will carefully shun the flame. And by faith in his justification he has become a new man who now is able to perform, at least in part, the will of his God.

But God did not justify us in view of this future obedience. He justified us freely without any considera-

tion for some works that we might then do in the future. Rather, He justified us and thereby put us in a position to enjoy life that does not altogether reek of sin, to enjoy the great privilege that we now can do something which is actually good before God.

On this truth we shall have occasion to ponder when we study Article VI. But before we take that up we come to Article V: Of the Ministry.

Let us thank God that our justification is free. If it depended in the least on our strength, or merits, or works, it would always remain in doubt — in fact, there could be no justification — but since it rests on God's grace alone it is absolutely sure.

IS THE HOLY CHRISTIAN CHURCH VISIBLE OR INVISIBLE?

By Pastor Norman Madson, Princeton, Minnesota

ONE of the doctrines in controversy between the Missouri Synod and the American Lutheran Church is that of the *visibility* or *invisibility* of the Holy Christian Church. Taking its stand on our Confessions, Missouri has this to say on the matter in its "Brief Statements," par. 25: "Since it is by faith in the Gospel alone that men become members of the Christian Church, and since this faith cannot be seen by men, but is known to God alone, 1 Kings 8, 39; Acts 1, 24; 2 Tim. 2, 19, therefore the Christian Church on earth is invisible, Luke 17, 20, and will remain invisible until Judgment Day, Col. 3, 3, 4. In our day some Lutherans speak of two sides of the Church, taking its means of grace to be its 'visible side.' It is true, the means of grace are necessarily related to the Church, seeing that the Church is created and preserved through them. But the means of grace are not for that reason a part of the Church; for the Church in the proper sense of the word consists only of believers, Eph. 2, 19, 20; Acts 5, 14."

That the American Lutheran Church, after lengthy negotiations with Missouri, has not changed its error in speaking of "the visible side of the invisible thing" may be seen in the annual report of the Minnesota District of the American Lutheran Church for 1941. In this report will be found a doctrinal essay by the Rev. R. Lechner, M. A., on the theme: "Has Unionism a Biblical Basis?" In the very first paragraph of this essay the Rev. Lechner states: "The church also has a visible aspect when we consider the use of the Means of Grace, Baptism, and the Lord's Supper in particular. These belong to the essence of the Church."

How anyone who has been taught to believe and confess the simple truths unto salvation as taught us in Luther's Small Catechism can be so confused on a subject

like unto that of the *essence of the Church*, is quite beyond us. It must be due to what Dr. Fuerbringer, at our last Synodical Conference, spoke of as "muddle-headed theological thinking." For isn't the matter made sufficiently clear in the simple statement by Dr. Luther in his Catechism: "I believe in the Holy Christian Church, the Communion of Saints"? That is, the *Holy Christian Church* consists of the *Communion of Saints*, nothing more, nothing less.

Now the Communion of Saints is one. We do not make a separation between the saints in the Church Triumphant and the Church Militant. With Paul we say: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2, 19. Since the saints in glory are no longer in need of the Means of Grace, Baptism and the Lord's Supper, as are the saints still in the Church Militant who are still struggling against sin, it must be as plain as day that a person who speaks of the Means of Grace as *belonging to the essence of the Church*, is overlooking this fundamental fact, and is therefore most sadly confused. Why do we baptize? Why do we go to the Lord's Supper? Scripture answers (and we don't want any other answer on this score): "Be baptized, and wash away thy sins." Acts 22, 16. And as for the Lord's Supper: "Given and shed for you for the remission of sins," as Luther puts it in the words of our Catechism.

No, the Holy Christian Church on earth is and must of necessity remain an *invisible* institution. Let us hold to the plain and simple statement of our Small Catechism, and we shall never have occasion to speak of Baptism and the Lord's Supper as *belonging to the essence of the Church*. The saints in glory, having been translated to that realm where "there shall be no more curse" (Rev. 22, 3), are no longer in need of the forgiveness of sin.

MOUNT OLIVE CHURCH, GRACEVILLE, MINNESOTA

THE following words are inscribed on a plaque at the outskirts of Graceville, Minnesota:

"About 1866 a trading post on the Fort Wadsworth Trail was established on Toqua Lakes, a mile west of town. Early in 1878 Archbishop Ireland, after erecting a church on the present townsite located several hundred families in the vicinity through the Catholic Colonization Bureau and named the settlement for Bishop L. Grace."

In this stronghold of the Roman Church it pleased the Lord to establish the Church of the Reformation. The population of Graceville was 1,000 of which eighty per cent was Catholic. It was thought ridiculous that a Lutheran Church should be established there. Success was deemed impossible. The fact that our Wisconsin Synod can today point proudly to a self-supporting congregation here is indeed an act of God, who works in mysterious ways His wonders to perform.



Mt. Olive Church and Residence at Graceville

Mt. Olive had a small beginning. Over a period of years occasional services were conducted in a private home by Pastor J. C. Siegler of Trinity Church, Johnson, Minnesota. No systematic work was done until October, 1923, when Pastor Paul Albrecht entered the field under the supervision of the district Mission Board. The first services were conducted in the Congregational Church. In March of the next year Pastor Im. P. Frey came to Graceville. Forced out of the Congregational Church, services were transferred to the local "movie house." Although this was not a very desirable place, it was the only thing available. Upon the arrival of Pastor Frey a parsonage with an adjoining lot was purchased. Here ground was broken for a modest frame church, partly financed by the Church Extension Fund. The church was dedicated June 21, 1925. At the time this chapel-church was considered rather large. It has now become too small. The regular services tax it to capacity and on

special occasions it simply cannot accommodate all the people. The average attendance for the last year has been 116.

Mt. Olive was formally organized December 17, 1925, with eight voting members. Of these two still remain. The congregation was incorporated under the laws of the State of Minnesota March 3, 1930. October 1, 1940, the congregation became self-supporting. The loan from the Church Extension Fund was repaid. The present debt of the congregation is a few hundred dollars. When this debt has been cleared away the present church will be enlarged.



Class of 27 Adults, Confirmed July 24, 1934
Mt. Olive, Graceville

Available records of Mt. Olive show that there have been 295 baptisms, 235 confirmations of which 125 were adults. 49 marriages, 28 burials. The congregation today numbers 233 souls, 130 communicants, 42 voters. The undersigned has served the congregation since August, 1930.

Mt. Olive is indeed grateful to the Lord, for without His divine guidance she could never have been born. Mt. Olive is thankful to the Wisconsin Synod and the Minnesota District Mission Board, for without their interest and assistance she could not have grown. She is grateful to fellow-Lutherans throughout the Synod, for their mission contributions made it possible to establish a Lutheran Church on soil once blessed by Bishop Ireland.

May the Lord continue to bless Mt. Olive in the future as He has done in the past, and thus fulfill His Word: As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it. Isa. 55, 10, 11. Im. F. Lenz.

Joshua — The Statesman — Warrior

(Continued from page 306)

against him with his sword drawn in his hand. The fearless soldier immediately challenged him. "Joshua went unto him and said unto him, 'Art thou for us, or for our adversaries?'"

This is the spirit necessary in our ranks today. — With us, or against us. — In the words of our own Joshua, Jesus, Matt. 12, 30, "He that is not with Me is against Me." — To Joshua there was no third ground that any one could occupy. — And if you are not a friend, *be a foe*. Direct, uncompromising, unsoliciting, and pointed enough to make the vacillating quite uncomfortable. — But this angel with his drawn sword answered, "Nay, but as captain of the host of the Lord am I now come." And Joshua fell on his face to the earth, and did worship, and said unto him, "*What saith my Lord unto his servant?*" And the captain of the Lord's host said unto Joshua "Loose thy shoe from off thy foot; for the place whereon thou standeth is holy." And Joshua did so. Joshua 5, 14, 15.

This is an important lesson. Joshua is not alone in command. Moses is dead, it is true, but there is no change in the real leadership of the hosts of Israel. We must not only learn to be strong and courageous but remember that the fear of the Lord is the beginning of wisdom for all who fill the ranks of the Lord's people. We must remember that our plans are all supervised, our course defined, that we must give an account of our campaigns and our negotiations. With Joshua we must say, "What saith my Lord unto His servant?" And there is but one course for us, — to follow that Word.

The Statesman

"And the land rested from war," we read in the eleventh chapter of the book that bears Joshua's name. Such a time of rest often produces self-indulgence, laxity, and decay. But it did not in the case of Joshua. A good example of his wise and alert statesmanship is found in the record of the division of the land among the tribes of Israel. When the children of Joseph whined over the small portion of the land assigned to them saying, "I am a great people," Joshua gave them this answer, "If thou be a great people then get thee up to the wood country, and cut down for thyself there in the land." The wholesome, energetic pioneer spirit still prevailed. A great people should do a great and difficult job.

The last chapter of Joshua's life is perhaps the most important. It reveals the fact that it is easier to win battles in the valley than to fight sin day by day and to remove the evil roots of sin and idolatry from a nation. Joshua saw the idolatrous blot on his people. He knew more than he said when he gathered the elders of his nation and told them in blunt soldier-speech, "Ye can not serve the Lord," Their half-hearted renunciation of idols was not enough for him. He said, "As for me and my house, we will serve the Lord." — The influence of that

assembly and that day of parting was far reaching. The Scriptures have set this distinct monument to the memory of the statesman — warrior: "And the people served the Lord all the days of Joshua." Judg. 2, 7. A. P. V.

OBITUARIES

† MRS. LOUISE HOENECKE †



While delegates to the convention of the Joint Synod were arriving in Saginaw on the evening of August 5, death cast its shadows on their spirits. The Lord had removed from this vale of tears to the heavenly home the soul of Mrs. Hoenecke, the wife of Professor O. J. R. Hoenecke, president of Michigan Lutheran Seminary. The work of

the convention could not be stopped. Jesus worked the works of Him that sent Him, while it was day. There was no time for tarrying. All things written in the prophets concerning the Son of Man must be fulfilled. When night came, the termination of His redemptive work, He cried out, "It is finished." Nothing was left undone for the salvation of souls. He atoned for our sins and reconciled us unto our God. There is now no night, no condemnation to them which are in Christ Jesus. The dead which die in the Lord have conquered; they are where Christ is and behold His glory. In the light of the heavenly promises death's shadows flee. We also have work to do in the interest of the kingdom of God; the saving of souls by the preaching of the Gospel. Soon the night of death stops this work. We praise God for the victory He has wrought in those who die in the Lord and hasten on to be about the Father's business. After a brief pause for the burial service the convention continued its work. Thus Christians go from strength to strength, from victory to victory.

Louise E. A. Grunwald, daughter of August Grunwald, and his wife Bertha, née Scherbarth, was born in Milwaukee, Wis., February 16, 1868. She was baptized February 23 of the same year and confirmed on April 10, 1881, in Cross Church, Milwaukee. On September 3, 1893, she entered the holy estate of matrimony with Otto J. R. Hoenecke, then pastor at Iron Ridge, Wis. She followed him when he accepted a call to North Milwaukee in 1894, to Bethel, Milwaukee, in 1898, and to Saginaw in 1910 when he became president of Michigan Lutheran Seminary. In Saginaw she spent the last 31 years of her earthly pilgrimage. She was a faithful member of St. Paul's Church. Her unwavering faith in the promises

of God's Word gave her courage in tribulation and patience in suffering.

She was ill about four years. On July 29 she suffered an apoplectic stroke. On August 5 her longing to depart in peace was fulfilled. She attained the age of 73 years, 5 months, and 20 days. Funeral services were held Thursday, August 7. The undersigned officiated at the home, the church, and the grave. The sermon was based on John 9, 4. Interment took place at Oakwood Cemetery.

She was preceded in death by two daughters, Thusnelda who died in infancy, and Thekla who departed this life at the age of 33 years. She leaves to mourn her departure her husband, 4 sons, and 6 daughters, Mrs. Henry Zessin of Saginaw; Pastor Hugo Hoenecke of Sturgis; Mrs. Gilbert Pfeiffer of Saginaw; Pastor Gerald Hoenecke of Cudahy, Wis.; Mrs. Edgar Backer of Saginaw; Pastor Edgar Hoenecke of Plymouth, Mich.; Pastor Roland Hoenecke of Chesaning, Mich.; Mrs. Truman Radtke of Saginaw; 4 sons-in-law; 4 daughters-in-law; 20 grandchildren; 1 brother and 1 sister. O. Eckert.

† MRS. CHRISTINA BAST †

Christina Paustian was born in Kropp, Germany, May 8, 1869. She was the daughter of Hans and Anna Paustian, whose family consisted of two sons and three daughters. After he fiancé, the Rev. Karl Bast, had finished his studies in Kropp and had gone to America and been put in charge of a congregation in Michigan, she followed him into the new country. They were married at Ann Arbor, Michigan, on August 14, 1890. This union was blessed with five children, two of whom preceded the mother in death, namely a son Ernest, who died in 1922, and another son, the Rev. Paul Bast, who died in 1940. She was a faithful helpmate to her husband in his ministerial duties, serving with him first at what was then known as Freedom, near Ann Arbor, then at South Haven some five or six years, then at Kawkawlin, Mich., about four years and last of all (here) at Good Hope and Mequon, Wis., this last charge from 1905 to 1936 totalling about thirty-one years. Since the retirement of her husband in 1936, she made her home with the children. Last year she with her husband was privileged to celebrate their golden wedding anniversary, and the day following her death, namely August 14, would have been their fifty-first anniversary. She was a great lover of social activities, and felt a necessity of visiting all her children during the summer months. Thus they had been at Minneapolis, Minn., for the cornerstone laying of a new church building, which her son, the late Rev. Paul Bast, had prepared and hoped to build, and were on their way to Marshfield to visit their son, the Rev. J. Carl Bast. At Abbotsford, only twenty miles from their destination, an auto accident suddenly took the life of the departed wife and mother. She lived but twelve hours after the collision and never regained consciousness. At about 2 A. M. on the morn-

ing of the 13th of August she breathed her last. She was a faithful Christian and placed all her hope in her dear Lord and Savior, Jesus Christ, knowing that not only our eternal salvation, but also our life here on earth is in His almighty hands. And thus while we greatly deplore and grieve her sudden tragic demise, yet we have the blessed confidence that she is with her gracious Lord and Redeemer. And so we bow our heads in deep humility and resignation confessing: "Lord, Thy will be done, Thou knowest best" and apply to ourselves the significant word spoken to Peter: "What I do thou knowest not now, but thou shalt know hereafter." John 13, 7.

Her sudden and tragic death is sadly mourned by her husband, the Rev. Karl Bast, one son, the Rev. J. Carl Bast, Marshfield, Wis., two daughters, Mrs. Ruth Petrie, Milwaukee, Wis., and Mrs. Irene Olfe, Pittsburgh, Penn., nine grand children, one brother, the Rev. J. H. Paustian, Barre Mills, Wis., also twin sisters residing in Germany. She attained the age of 72 years, 3 months and 5 days.

The funeral service was conducted August 16. The Rev. A. Schewe officiated at the undertaking parlors in Thiensville, Wis. Prof. M. Lehninger preached the sermon in the services in St. John's Church, Mequon, Wis. The undersigned read the obituary. The Rev. P. W. Kneiske spoke words of comfort at the grave in St. John's cemetery, where the mortal remains await the glorious resurrection. H. Lange.

LET US EVER BE ON THE ALERT

THE record of Roman Catholicism's hierarchy reeks with hostility to free access to learning. Its most Catholic countries have been most illiterate until agitation loosened the hold of the church and the religious orders upon the schools. The first mark of revolt against Christianity in South American states and in Mexico was the demand for emancipating education from church domination.

If the Protestantism of North America has any regard for its legacy from the founders of our nations, the insidious efforts of the Roman Catholic hierarchy to gain a foothold in our public schools will be resisted to the last detail. It is democracy's most dangerous antagonist, the more to be feared because where there is a conflict between a national principle and a church ruling, the latter is given pre-eminence over the former. Where a little can be obtained, it is made the precedent or the basis to demand more.

The present tactics show three plans of "edging in"; namely, to share in the use of school buses, to obtain textbooks free, and to have parochial school teachers paid for from tax-collected funds. In every instance the whole benefit accrues to a sectarian group, and is therefore squarely against an American principle.

—The Lutheran.

ANNIVERSARIES

DIAMOND JUBILEE OF TRINITY LUTHERAN CHURCH, WILSON, MINN.

AUGUST 31 the members of Trinity Lutheran Church gave expression to their appreciation for the manifold blessings of God which they have enjoyed in the past. In three services attended by a 1,000 people the congregation praised God for preserving unadulterated and unabridged His Holy Word and Sacraments in its midst for 75 years. Pastor John Schulz, of Vandyne, Wis., a son of the congregation, preached the German sermon in the forenoon service. Pastor K. Plocher of Litchfield, a former pastor, preached in the afternoon, and Pastor Richard Mueller of Medford, Wis., also a former pastor, preached in the evening. Free lunch was served and all the offerings were designated for synod's mission work, although the regular mission festival had been celebrated in June.

Trinity Lutheran Church is located ten miles from Winona, Minn., on Highway 43 near the town of Wilson. The early history of this pioneer settlement, in which this congregation had its origin, is rather scanty. They shared the poverty and hardships of all pioneer settlers. They were people who wrested a living from the untamed wilderness. Though seasoned in hardships they did not starve their souls by pleading inability to financially support a church of the pure Word. Their fortitude might well serve as an indictment of and an encouragement for our present generation.

Pastor Phillip von Rohr of Winona served the congregation as its first pastor. At first the congregation met in the home of N. Wenk. The first frame church was built in 1870. The congregation at present can point with some degree of pardonable pride to some rather desirable church property. The frame church was replaced by the present brick church in 1914. The parsonage was built in 1924. The school was built in 1930. Pastors of the congregation were the following: Phillip von Rohr, H. Hennicke, H. Hillmann, Adolph Baebenroth, A. F. Winters, Pastor Hacker, Robert Ave Lalleman, K. J. Plocher, A. Wehr, Richard Mueller and H. E. Bentrup.

"They joy
before Thee
according to the
joy in harvest."
Is. 9, 3

FIFTIETH ANNIVERSARY OF
ORGANIZATION
LAKE BENTON, MINN

ON Sunday, September 14, the St. John's Evangelical Lutheran Church, Lake Benton, Minn., celebrated the fiftieth anniversary of its organization, in several

divine services. Two forenoon services were held: English at 9:00, in which the Rev. Prof. Victor F. Voecks, Dr. Martin Luther College, preached; and German at 10:30, in which the Rev. Prof. Oscar J. Naumann, Dr. Martin Luther College, delivered the sermon. The afternoon service was conducted in English at 2:30, in which the Rev. A. J. Maas, Tyler Minnesota, occupied the pulpit. In the forenoon worship, the Rev. Dr. Paul W. Spaude, pastor of the congregation, officiated as liturgist, while in the afternoon hour, the Rev. A. H. Birner, Hendricks, Minnesota, had charge of the liturgy. The women of the congregation provided a fellowship dinner at 12:00, noon, and a fellowship luncheon at 4:00 P. M., in the basement of the church. Various greetings were received and read, in the services, from ten Lutheran congregations within the radius of twenty-five miles and from the Rev. Theo. Engel of Chicago, Illinois, a former pastor of the congregation. All the offerings of the day were designated by the church for the new church building fund of the St. John's Congregation. All of the charter members have fallen asleep in Jesus, except three of them who are still with the church, in this life: Mr. Henry Berger, Sr., Mrs. Minnie Nordmeyer and Mrs. Caroline Otto.

The congregation surely had reasons to sing and say: "Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints." (Ps. 149:1.)

Paul W. Spaude.

ST. MARK'S CHURCH, RICHWOOD, WIS.,
OBSERVES ITS ANNIVERSARY

ST. MARK'S EV. LUTH. CHURCH at Richwood, Wis., in two jubilee services on September 7 observed the 35th anniversary of its founding. All living former pastors were present and served as the guest speakers. Pastor August W. Paap of Farmington, Wis., on the basis of John 3, 1-15 pointed out to the congregation the wonderful work for the performance of which St. Mark's Church had originally been founded. Pastor Phillip Lehmann of Ableman, Wis., applied the Savior's question in John 6, 67, "Will ye also go away," to the confirmed members of the congregation. He reminded them that the vow made by them on their confirmation day was still binding. Pastor F. Marohn of Hustisford, Wis., speaking on Eph. 2, 19-22 described the foundation upon which the church had rested these 35 years and cited that as the main reason why it had been able to successfully withstand all storms. Pastor Adelbert Dornfeld of Fox Lake,

Wis., brought the festival to a fitting close by directing the attention of the congregation to the future. He pictured the great work that still remains to be done by the church — the Lord's work — and encouraged the congregation also in the future to eagerly and earnestly take part in it. His text was John 9, 4.

St. Mark's Congregation was founded as a daughter congregation of St. Mark's, Watertown, on March 12, 1906, by 17 former members of that church. After organizing and up until the calling of its own pastor the congregation was temporarily served by Pastor Julius Klingman of Watertown and by Drs. Arthur Hoerman, H. Wenthe and A. F. Ernst of Northwestern College. The first resident pastor, George Speerbrecher, was ordained and installed at Richwood in August, 1906. Under his leadership the congregation grew rapidly, the Richwood community in those days before the coming of the automobile proving to be a fruitful mission field. He was privileged, however, to serve the congregation but a short time, an untimely death taking him already in 1908. Other pastors who served the congregation in the past were: August W. Paap, 1908-1916; F. Marohn, 1917-1925; Phillip Lehmann, 1925-1931; Adelbert Dornfeld, 1931-1938; and since 1938 the present pastor.

St. Mark's throughout the thirty-five years of its existence has always maintained a Christian day school, the pastors themselves serving as teachers. The congregation has been self-supporting since 1912 and at the present time owns a modest church property which is debt free. The present membership is: 43 voting members, 6 lady members, 120 communicants and about 160 souls. For the 35-year period the following pastoral acts are recorded: baptisms, 148; confirmations, 177; communions, 8,344; marriages, 50; burials, 64. Ours as we recall the past is the humble confession of St. Paul: "I have planted, Apollos watered, but God gave the increase." 1 Cor. 3, 6. Our prayer for the future is: "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.

Otto Engel.

TWO DAYS OF JOY, CRETE, ILLINOIS

ZION Congregation of Crete, Ill., was privileged on two successive Sundays to rejoice in the favored blessings of its God.

On Sunday, August 31, Zion Congregation gave thanks to God that He had anew opened the hearts of true Christians to the need of the Christian training of His children. For on the day mentioned the called teacher, Mr. Herman Fehlauer, was installed in his office as the instructor for Zion's reopened school.

On the following Sunday, September 7, Zion Congregation gathered with many friends to celebrate the thirtieth anniversary of its church building. Two divine services were held, in which the Pastors Dr. Walter Wenthe of Winfield, Kansas, Rev. C. Selle of Eagle Lake, Ill., and Rev. H. Wackerfuss of Evanston, Ill., extolled

the blessings of that church which, faithfully in all things, follows the divine guidance of the Lord its God.

Remembering the past and looking into the future Zions prays: "Lord, continue with Thy blessings."

Gerh. Redlin.

TWENTY-FIFTH ANNIVERSARY OF PASTOR E. W. HILLMER, KENOSHA, WIS.

ON the evening of Sunday, August 24, the St. Luke's Congregation at Kenosha together with the Southern Wisconsin Pastoral Conference fittingly celebrated the twenty-fifth anniversary of the ordination of their pastor, the Rev. E. W. Hillmer.

The jubilee service was held in the church after the jubilarian had been escorted to a seat of honor by the church council. Pastor W. K. Pifer served as liturgist. Pastor O. B. Nommensen preached the jubilee sermon. Mrs. E. W. Hillmer rendered several inspiring solos.

After the service a social hour was spent in the church basement. Pastor C. H. Buenger served as master of ceremonies. Many greetings were expressed and numerous gifts were presented to the jubilarian, who arose at the end of the festivities humbly to express his thank and appreciation.

Edmund Sponholz.

Lord, Thou Art My Sanctuary

Lord, Thou art my Sanctuary
When the world aggrieves and flays,
Lord, to Thee my bonds I carry;
Come to Thee shamed, bruised, and weary
From guilt that on my spirit weighs.

Troubled, pardoning grace pursuing,
Faithful Lord, I come to Thee,
Grant that I, — my pledge renewing,
Sorely guilt and bondage ruing —
From pain and anguish may be free.

Lord, Thy child, distraught and harried
Turns toward Home for blessed peace.
There to serve Thee, never wearied
There to view, entranced, unflurried
With angels hosts Thy glorious face.

From the German
"Herr, zu Dir will Ich mich retten"
by J. G. Droysen.

Theodora Lau.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District meets at Marshall, Minnesota (Rev. E. R. Gamm), beginning at 9 a. m. October 28 and 29.

Essays: Exegetical and Homiletical Treatise on Lk. 7, 36-50, H. Buch; Our Savior's Letter to the Church of Philadelphia, C. Found; Exegetical Treatise on Rom. 8, 18-23, Wm. Lange; Exegesis on 1 Cor. 7, H. Schultz.

Sermon: C. Found (W. Dorn).

A timely announcement to the host-pastor, please!

H. A. Schultz, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference convenes, D. v., October 28 and 29 at St. Paul's Ev. Luth. Church, East Troy, Wisconsin, with Pastor Edmund Ebert. Sessions begin at 9:30 A. M.

Essays: Hebrews, chap. 4, 13-16, Jonathan Mahnke; Chap. 5 and 6, Paul Behn (A. Buenger); Zweck und Nutzen der Beichtrede, K. Lescow; Adult Instruction, J. Ruege; Study of the Liturgy in the new hymnal with suggestions for uniformity, M. Albrecht (chariman), C. Otto, A. Schewe. Communion service Tuesday evening.

Sermon: H. Wojahn (Martin Albrecht) English.
Th. Monhardt, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 7 and 8 at 9 o'clock, at Caledonia, Wisconsin, with Pastor Arnold Koelpin.

Sermon: W. A. Diehl, Mark 8, 34-38 (O. Heidtke, Matth. 13, 44-59).

Confessional Address: Wm. H. Lehmann (O. B. Nommensen).

Essays: E. Jaster, E. Hinderer, Prof. F. E. Blume, J. Bernthal, A. Koelpin. Edmund Sponholz, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Conference will meet at Town Freedom, Wisconsin, Rev. Th. Brenner, October 14 and 15, 1941, beginning at 9 A. M.

Confessional Sermon: Rev. P. Oehlert (W. Pankow).

Essays: Exegetical Hom. Treatise of Rom. 14, 4-12, F. Uetzmann; Critical Discussion on Unionism, Reu. R. Lederer; What Is Scripture, Reu. P. Oehlert; Isagogics of Ezra, K. Toepel; The Christian's Attitude Toward War, R. Ziesemer; Ordinations and Installation, E. Hinnenthal; History of Israel Under the Kings, W. Zink; The Anti-Christ, F. Schumann; The Importance of Pure Doctrine for the Correct Form of a Christian Life, W. Valleskey; Our Baptismal Form and Its Origin, E. Redlin; Superstitions of the Jews at the Time of Jesus, H. Wicke; Homelitical Rules Exemplified in a Sermon, O. P. Boettcher; The Christian's Attitude in Labor Troubles, V. Siegler. F. A. Reier, Sec'y.

WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet October 6, 7 and 8 at Sturgis, South Dakota, Pastor A. G. Eberhart. Opening session at 2 P. M.

Essays: Ezekiel 37, E. Bode; Who is the Anti-Christ, E. Krueger; What are Non-Fundamental Doctrines, H. Meyer; How to Approach and Gain the Unchurched, A. G. Eberhart. Sermon: P. G. Albrecht (J. E. Bade).

E. L. Mehlberg, Sec'y.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet October 7 and 8 at 9:30 A. M. at St. Paul's Church, Neosho, Wisconsin, M. Stern, pastor.

Papers: Ph. Martin, G. Bradtke, M. Stern, Ad. von Rohr, H. Cares, M. Marti.

Sermon: G. Barthels (E. Scharf).
Confessional: E. Rupp (W. Sauer).
Please announce!

H. Cares, Sec'y.

SOUTHWEST MINNESOTA MIXED CONFERENCE—MISSOURI, WISCONSIN, AND NORWEGIAN SYNODS

The Southwest Minnesota Mixed Conference — Missouri, Wisconsin, and Norwegian Synods will meet October 13, 2 P. M. to October 15, 4 P. M., at Janesville, Minn., Pastor O. F. Krause. Communion service Monday evening, 7:30 P. M. L. H. Ruthenbeck, Sec'y.

MINNESOTA LUTHERAN TEACHERS' CONFERENCE

The Minnesota Lutheran Teachers' Conference will meet in its fifty-fifth annual convention on October 23 and 24, 1941, at St. Paul's Evangelical Church, New Ulm, Minn. Please announce intended presence by October 12 to Theo. Pelz, 306 N. Jefferson St., New Ulm, Minn.

Arthur J. Meier, Sec'y.

ANNOUNCEMENT

The General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on October 22, at 9:00 A. M. Preliminary meetings:

School Committee — Monday, 10:00 A. M., Jerusalem School.

General Mission Board — Monday, 10:00 A. M., St. John's School.

Board of Trustees — Monday, 2:00 P. M., St. John's School.

Conference of Presidents — Tuesday, 9:00 A. M., St. John's Parsonage.

Representatives of Institutions — Tuesday, 10:00 A. M., Grace Church.

John Brenner.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will convene in Salem Lutheran School at Owosso, Mich., Pastor W. C. Voss, beginning October 22 at 9:00 A. M. until noon of October 24.

PROGRAM**Wednesday A. M. (Upper Grades)**

9:00- 9:40 Job (Bible History).....Rev. W. C. Voss
Subst.: A Lesson in Catechism.....J. Gehm

9:40-10:10 Corn and its Uses.....Wm. Woltmann

10:10-10:40 Civil Government.....A. Schmidt

(Lower Grades)

10:50-11:20 A Parable.....Miss R. Koeninger
Substitute: R. Bode

11:20-11:40 Reading in Lower Grades.....Miss E. Lahmann
Substitute: Miss A. Kuhnke

11:40-11:55 Penmanship.....Miss E. Wassmann
Substitute: G. Fischer

P. M. Chairman's Address and School Report.
Discussion of lessons taught.
Business.

7:30 P. M. Church service.....Rev. Arthur Voss

Thursday A. M.

Round Table Discussion — Aims, methods, and subject material in the teaching of geography in the grades. Leaders: Grades 3 and 4 Miss M. Bode, Grades 5 and 6 Wm. Arras, Grades 7 and 8 E. Kirschke.

P. M.

How to make Bible Reading interesting.....

..... Rev. A. Westendorf

Progressive Methods used in teaching singing in the grades A. Jantz

Substitute.....E. Backer

History of Parochial Schools (continued).....

..... Rev. B. Westendorf

Friday A. M.

Essay — The Position of our Christian Schools as to the nature of education and its obligations to American democracy Prof. W. Manthey

Report on Teacher Certification.....Rev. B. Westendorf

Other Business.

Kindly announce early to Fritz Bartels, 524 W. Stewart St., Owosso, Mich. Wm. Woltmann, Sec'y.

ORDINATION AND INSTALLATIONS

At the request of Pastor J. Witt, President of the Nebraska District, the undersigned ordained and installed Milton Weishahn as the new pastor of Zion Ev. Luth. Church, Ft. Morgan, Colorado. Pastors V. Tiefel and J. W. Hubertz assisted.

Address: Pastor Milton Weishahn, 627 Ensign Street, Ft. Morgan, Colorado. Orval Kreie.

Authorized by President W. Meier, Pastor O. Lemke was installed on the twelfth Sunday after Trinity in Elgin and Leith, North Dakota, by Rev. H. A. Mutterer; and at Burt, North Dakota, by Rev. H. Rutz. The Lord bless shepherd and flocks.
H. A. Mutterer.

Authorized by President R. O. Buerger, Mr. Henry F. Krenz was installed by the undersigned on August 24, 1941, as teacher of St. John's Ev. Luth. School of Root Creek, Wisconsin.

Address: Mr. Henry F. Krenz, 4031 South 68th Street, Milwaukee, Wisconsin. Wm. C. Mahnke.

Authorized by President R. O. Buerger the undersigned installed Mr. Edmund Hellmann on the eleventh Sunday after Trinity as teacher in Jerusalem School.

Address: Mr. Edmund Hellmann, 2841 North Palmer Street, Milwaukee, Wisconsin. J. C. Dahlke.

Authorized by President Herbert Kirchner I installed Mr. Ralph Swantz as teacher in the first Lutheran Parochial School, La Crosse, Wisconsin, on the tenth Sunday after Trinity, August 17, 1941.

Address: Mr. Ralph Swantz, 908 East Ave., La Crosse, Wis. Walter A. Schumann.

Authorized by President R. Buerger I installed Mr. Herman Fehlauer as teacher of Zion Parochial School, Crete, Ill., on the twelfth Sunday after Trinity, August 31, 1941.

May the Lord enable our teacher richly to feed his lambs. Gerh. Redlin.

Mr. Earl Rolloff, by authorization of Pastor Herbert Kirchner, President of the Western Wisconsin District, was installed as teacher of St. Matthew's Congregation, to teach at St. Martin's School, Winona, Minnesota, on the twelfth Sunday after Trinity, August 31, 1941.

A. L. Mennicke.

Authorized by Pres. W. E. Pankow, I on August 31 installed Mr. Elmer Behrens as principal and teacher of St. Peter's Lutheran School at Weyauwega, Wis. May the Lord bless his work.

Irwin J. Habeck.

CHANGE OF ADDRESS

Rev. A. W. Blauert, Austin, Minn.

Rev. H. A. Pankow, Menomonie, R. 2, Wis.

Rev. D. E. Hallemeyer, 1917 N. Oneida St., Appleton, Wis.

Rev. Johannes Karrer, 2624 N. Buffum St., Milwaukee, Wis.

CORRECTED LIST OF COMMUNICANT MEMBERSHIP OF OUR SYNOD

(Pastors will please insert this in their Parochial Report)

Dakota-Montana District	5,798
Eastern Conference	2,818
Western Conference	2,980
Pacific Northwest District	1,031
Michigan District	15,983
Northern Conference	8,172
Southeastern Conference	5,468
Southwestern Conference	2,343
Minnesota District	31,637
Crow River Valley Conference	4,306
Mankato Conference	3,411
New Ulm Conference	4,386
Red Wing Conference	5,118
Redwood Falls Conference	5,229
St. Croix Conference	9,187
Nebraska District	4,708
Central Conference	1,932
Colorado Conference	425
Rosebud Conference	1,182
Southern Conference	1,169

North Wisconsin District	39,905
Fox River Valley Conference	13,163
Manitowoc Conference	7,777
Rhineland Conference	1,567
Winnebago Conference	12,961
Southeast Wisconsin District	43,893
Arizona Conference	948
Dodge-Washington Co. Conference	4,862
Eastern Conference	9,741
Milwaukee City Conference	20,283
Southern Conference	8,059
West Wisconsin District	40,788
Central Conference	15,813
Chippewa Valley Conference	2,924
Mississippi Valley Conference	8,318
Southwestern Conference	7,663
Wisconsin River Valley Conference	6,070
Total Communicant Membership of our Synod	183,743

Signed: G. E. Boettcher.

MISSION FESTIVALS

Zion Church, Shickley, Nebr.
Offering: \$84.22. John Raabe, pastor.
St. John's Church, Woodland, Wis.
Offering: \$201.75. H. J. Schaar, pastor.

Sunday Exaudi

St. Paul's Church, Seaforth, Minn.
Offering: \$33.25. G. R. Schuetze, pastor.

Trinity Sunday

St. Petri Church, Elmwood, Wis.
Offering: \$60.60. Louis A. Winter, pastor.

First Sunday after Trinity

St. John's Church, Town Sheridan, Minn.
Offering: \$97.59. G. R. Schuetze, pastor.

Second Sunday after Trinity

Zion Church, Eau Galle Twp., Wis.
Offering: \$133.08. Louis A. Winter, pastor.
St. Paul's Church, Norfolk, Nebr.
Offering: \$620.00. J. Witt, pastor.

Third Sunday after Trinity

Immanuel Church, Hadar, Nebr.
Offering: \$255.33. L. A. Tessmer, pastor.
Mt. Olive Church, Graceville, Minn.
Offering: \$117.50. I. F. Lenz, pastor.
Zion Luth. Church, Morgan, Minn.
Offering: \$103.04. W. Frank, pastor.

Fourth Sunday after Trinity

Immanuel Church, Plum City, Wis.
Offering: \$143.61. Louis A. Winter, pastor.

Fifth Sunday after Trinity

Zion Church, Lewis Corners, Wis.
Offering: \$127.94. Harold Grunwald, pastor.

Seventh Sunday after Trinity

New Salem Church, Sebawaing, Mich.
Offering: \$219.69. G. Schmelzer, pastor.
St. Paul's Church, Menomonie, Wis.
Offering: \$236.25. J. Mittelstaedt, pastor.
Immanuel Church, Medford, Wis.
Offering: \$280.65. R. W. Mueller, pastor.
St. Matthew's Church, St. Charles, Minn.
Offering: \$115.52. H. Kuckhahn, pastor.
Trinity Ev. Luth. Church, Town of Liberty, Manitowoc Co., Wis.
Offering: \$128.71. E. C. Schroeder, pastor.

Tenth Sunday after Trinity

Trinity Church, Town Berlin, Wis.
Offering: \$154.00. W. E. Schulz, pastor.
St. Paul's Church, Town of Seneca.
Offering: \$46.94. Armin Engel, pastor.

Eleventh Sunday after Trinity

Grace Church, Town Maine, Marathon Co., Wis.
Offering: \$173.00. M. F. Liesener, pastor.
Trinity Church, Kiel, Wis.
Offering: \$90.14. Harold Grunwald, pastor.
Immanuel Church, Globe, Wis.
Offering: \$105.50. Ad. Schumann, pastor.
St. Paul's Church, Wonewoc, Wis.
Offering: \$333.27. M. Glaeser, pastor.
Immanuel's Church, Woodville, Wis.
Offering: \$87.00. E. M. Schroeder, pastor.
Christ Church, Greenfield, Emanuel Church, Merrimac,
St. John's Church, Town of Merrimac, and
St. Paul's Church, Caledonia, Wis. — jointly.
Offering: \$74.00. G. Gerth, pastor.
Trinity Church, Osceola, Wis.
Offering: \$82.00. A. H. Leerssen, pastor.
Grace Church, Nye, Wis.
Offering: \$54.25. A. H. Leerssen, pastor.
Zion Church, Town of Leeds, Wis.
Offering: \$162.65. H. Geiger, pastor.

Twelfth Sunday after Trinity

St. Peter's Church, Eldorado, Wis.
Offering: \$71.30. W. A. Wojahn, pastor.
Grace Church, Yakima, Wash.
Offering: \$132.00. T. Adascheck, pastor.
St. Paul's Church, Argo Twp., Brookings Co., So. Dak.
Offering: \$77.00. R. A. Kettenacker, pastor.
Bethlehem Church, Hortonville, Wis.
Offering: \$205.60. Harold E. Wicke, pastor.
St. John's Church, Dundas, Wis.
Offering: \$37.70. Frederick Thierfelder, pastor.
St. John's Church, Sterling, Mich.
Offering: \$81.52. J. F. Zink, pastor.
St. John's Church, Zilwaukee, Mich.
Offering: \$89.16. R. G. Koch, pastor.

Thirteenth Sunday after Trinity

St. John's Church, Ridgeville, Wis.
Offering: \$183.00. C. E. Berg, pastor.
Grace Lutheran Church, Carrington, No. Dak.
Offering: \$12.50. A. Sippert, pastor.
Friedens Church, Green Lake, Wis.
Offering: \$107.50. E. P. Pankow, pastor.
Friedens Church, Randolph, Wis.
Offering: \$154.37. H. R. Zimmermann, pastor.
St. John's Church, Dempster, So. Dak.
Offering: \$74.42. E. M. Bode, pastor.
Trinity Church, Omak, Washington.
Offering: \$72.71. W. Amacher, pastor.
Trinity Church, Crawford Lake, Buffalo, Minn.
Offering: \$77.53. F. R. Weyland, pastor.

Fourteenth Sunday after Trinity

St. John's Church, Enterprise, Wis.
Offering: \$50.00. H. J. Lemke, pastor.
Grace Church, Monico, Wis.
Offering: \$8.50. H. J. Lemke, pastor.
St. Paul's Church, Roscoe, So. Dak.
Offering: \$207.10. H. Lau, pastor.
St. Paul's Church, Montrose, Minn.
Offering: \$42.17. F. R. Weyland, pastor.
St. John's Church, Arcadia, Wis.
Offering: \$81.04. F. H. Senger, pastor.
Zion's Church, Akaska, So. Dak.
Offering: \$79.25. B. A. Borgschatz, pastor.
First English Luth. Church, Aurora, So. Dak.
Offering: \$55.92. H. C. Buch, pastor.
Church at Shirley, Wis.
Offering: \$72.00. A. W. Voigt, pastor.
Church at Pine Grove, Wis.
Offering: \$20.82. A. W. Voigt, pastor.

BOOK REVIEW

A Pastor Looks At Kirkegaard, by William T. Riviere.
Pages 231. Price \$1.50. Print: Zondervan Publishing
House, Grand Rapids, Michigan.

An analyses of the philosophy and theology of Coran Kirkegaard, the learned Dane. Since we know little of the history of Kirkegaard and still less about the writings of this man we are not in a position to judge the verdict of the author in regard to Kirkegaard. This, however, is certain: William T. Riviere, the author, is an interesting writer who evidently has a good command of his subject and is thoroughly familiar with it and well able to present his arguments convincingly. The book is very well written. There is not a stale paragraph in it. Under the author's pen Kirkegaard lives again and moves among men teaching, preaching and writing. Whoever would like to become acquainted with him will read this volume.
W. J. S.

Organ Music for Use in the Church Service, by Herbert D. Bruening. Four pages mimeograph. Price 20c. Send order to author.

This ought to interest the organists. Mr. Bruening has prepared an instructive paper on this subject at the same time tabulating such preludes that are worthy of a Lutheran Church service. He indicates 1. The Source; 2. Name of Prelude; 3. Hymns to which the Preludes are adopted; 4. Publisher's Name. All hymn numbers refer to the new Lutheran Hymnal. We hope that many organists will avail themselves of this very laboriously compiled list. Every prelude indicated is real church music.
W. J. S.

MICHIGAN DISTRICT
April 1 to July 5, 1941
Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 107.91	
H. C. Haase, Benton Harbor	500.00	
W. Franzmann, Coloma	172.92	
C. J. Kionka, Dowagiac	166.00	
N. Engel, Eau Claire	69.15	
E. T. Lochner, Hopkins	15.00	
E. T. Lochner, Dorr	5.00	
A. Hoenecke, Muskegon	149.84	
A. Fischer, Sodus	30.00	
W. Westendorf, South Haven	225.21	
W. G. A. Essig, Stevensville	50.29	
H. Hoenecke, Sturgis	278.66	

Southeastern Conference

St. Stephen's Congregation, Adrian	338.47	16.50
J. Martin, Belleville	30.75	
H. Heyn, Detroit	210.39	
H. Allwardt, Detroit	84.50	
H. Richter, Detroit	51.33	
K. Vertz, Detroit	142.52	
G. Press, Detroit	127.92	
R. Gensmer, Findlay, O.	52.91	
J. Gauss, Jenera, O., including \$80.00 from Sunday school, also \$25.00 golden wed- ding of Mr. and Mrs. J. von Stein	582.50	8.50
W. Steih, Lansing	92.10	
T. Sauer, Livonia	123.40	
H. Zapf, Monroe, including \$75.00 from Sunday school and \$50.00 from Mission Society	704.79	16.00
G. Ehnis, Monroetown, including \$5.00 from Ladies' Aid	149.50	
A. Maas, Northfield	129.78	
A. Maas, South Lyon	31.22	
E. Hoenecke, Plymouth	206.59	
C. Schmelzer, Riga	345.00	
H. Engel, Saline, including \$6.40 Bapt. Coll. N. Bohnet	308.40	5.00
A. Wacker, Scio	206.51	2.00
R. Scheele, Tecumseh	48.40	
G. Luetke, Toledo, O., including \$50.00 from Sunday school	637.00	
R. Timmel, Toledo	180.00	
P. Heyn, Van Dyke	113.00	
H. Muehl, Waterloo	85.75	
G. Press, Wayne	314.31	
From S. E. Conference		20.50
A. Baer, Toledo	54.80	

Northern Conference

M. Schroeder, Bay City, including \$10.00 Sunday school	292.40	1.00
A. Westendorf, Bay City	815.98	
E. Kasischke, Bay City	321.35	3.00
R. Hoenecke, Chesaning	94.47	
R. Hoenecke, Brady	53.39	
E. Leyrer, Clare	165.74	
C. Henning, Elkton	31.02	
B. Westendorf, Flint	255.69	5.00
V. Winter, Flint	110.29	
A. Kehrberg, Frankenmuth, including \$5.00 from Ladies Aid	157.36	5.00
R. Kaschinske, Greenwood	98.37	
A. Schwerin, Hale	66.28	
N. Luetke, Hemlock	173.00	
C. Frey, Kawkawlin	106.25	
K. Krauss, Lansing	1,260.06	
E. Rupp, Manistee	83.40	
E. Rupp, Batcheller	36.52	
W. Voss, Owosso	476.62	
A. W. Hueschen, Pigeon	204.99	
D. Metzger, Remus	54.10	
D. Metzger, Broomfield	47.03	
O. Eckert and O. J. Eckert, Saginaw	1,084.37	55.00
O. Frey, Saginaw	129.77	
H. Eckert, Saginaw	63.31	
G. Schmelzer, Sebewaing	43.59	3.00
J. Zink, Sterling	100.00	1.00
C. Leyrer, St. Louis	135.40	
G. Cares, Swan Creek	59.15	
J. Roekle, Tawas City	282.00	6.00
H. Zink, Tittabawassee	152.00	
A. Voges, Vassar	44.04	
A. Voges, Mayville	28.05	
A. Voges, Silverwood	7.50	
R. Koch, Zilwaukee	168.62	
Rev. W. Bodamer	2.00	
Pastoral Conference at Jenera, O.	24.32	

Total\$14,350.25 147.50

Note: Of the \$147.50 non-budgetary monies listed above \$114.00 were for Church Extension Fund and \$33.50 for non-synodical activities.

A Correction: In my last acknowledgment it should have read: Plymouth \$137.48, Riga \$180.95 and \$6.15 non-budgetary.

* * * * *

Memorial Wreaths

(included in above monies)

Sent in from	In memory of	
Adrian (6 wreaths)	Rev. J. Nicolai	\$39.50
S. E. Conference	Rev. J. Nicolai	20.50
Riga (2 wreaths)	Rev. J. Nicolai	27.00
Monroetown	Rev. J. Nicolai	5.00
Saline	Rev. J. Nicolai	5.00
Sterling	Rev. J. Nicolai	1.00
Rev. W. Bodamer	Rev. J. Nicolai	2.00
Sebewaing (2 wreaths)	Barbara Wagner	4.00
Monroe (Zion's)	Mrs. Mary Leppel	16.00
Mrs. W. Leppel, Monroe (two wreaths)	Mrs. Mary Leppel	6.00
Bay City (Bethel)	Rev. P. Naumann	1.00
Bay City (Trinity)	Arthur Schutt	3.00
Frankenmuth	Mrs. Emilie Parlberg	5.00
Frankenmuth	Mrs. Paul Schiefer	1.00
Frankenmuth	Alex List	8.50
Flint (Emanuel's)	Rev. P. Naumann	2.00
Flint (Emanuel's)	Rev. and Mrs. Christ. Sauer	2.00
Flint (Emanuel's)	Frank Muehlenbeck	1.00
Flint (Emanuel's)	Mrs. Mary Borosdorf	5.00
Jenera, O. (3 wreaths)	Mary Marcyne Rauch	9.50
Jenera	Mrs. Elizabeth Rausch	38.50
Saginaw (St. Paul's)	Mrs. Wm. Schleimer	20.00
Saginaw (St. Paul's)	John Kleinschmidt	3.00
Saginaw (St. Paul's)	Mrs. Fred Clabuesch	5.00
Saginaw (St. Paul's)	Rev. J. Nicolai	2.00
Saginaw (St. Paul's) (2 wreaths)	Rev. and Mrs. Chr. Sauer	22.15
Saginaw (St. Paul's) (3 wreaths)	Frank Muehlenbeck	10.00
Saginaw (St. Paul's) (2 wreaths)	Mrs. Chas. Mueller	8.00
Saginaw (St. Paul's)	Mrs. Jennie Heck	2.00

E. WENK, Treasurer

MINNESOTA DISTRICT

March, April, May, 1941

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
J. R. Baumann, Bay City	\$ 17.05	\$
Theo. Haar, Bear Valley	35.00	
E. G. Hertler, Brownsville	14.25	
R. Jeske, Caledonia	359.45	
R. F. Schroeder, Dexter	177.13	
Karl A. Nolting, Frontenac	52.40	3.00
T. E. Kock, Goodhue	120.00	
F. W. Weindorf, Goodhue, Grace	81.85	
F. W. Weindorf, Goodhue, St. John's	232.36	4.00
E. G. Hertler, Hokah	32.80	
E. G. Hertler, La Crescent	109.00	
T. H. Albrecht, Lake City	180.80	5.50
Theo. Haar, Mazeppa	42.00	
T. E. Kock, Minneola	158.53	
A. Eickmann, Nodine	201.00	
T. E. Kock, Vacancy, Oronoco	22.58	
J. R. Baumann, Red Wing	6.75	4.00
R. Jeske, Union	63.00	
H. F. Muenkel, Wabasha	7.70	
Karl A. Nolting, West Florence	76.00	
Paul E. Horn, Zumbrota	297.50	7.00

Mankato Conference

E. Schaller, Alma City	119.30	
W. Schuetze, Belle Plaine	167.05	
L. F. Brandes, Jordan	237.00	15.00
H. E. Kelm, Lanesburg	178.66	
O. K. Netzke, Madison Lake	17.45	
A. Ackermann, Mankato	573.10	79.00
R. A. Haase, North Mankato	60.00	
A. H. Mackdanz, St. Clair	108.14	
Ernst C. Birkholz, St. James	57.00	
O. K. Netzke, Smith's Mill	40.85	

St. Croix Valley Conference

O. P. Medenwald, Amery	66.00	
E. W. Penk, Baytown	127.25	
Aug. W. Saremha, Cady	24.29	
O. P. Medenwald, Clear Lake	9.26	
E. H. Bruns, Delano	178.70	
L. W. Meyer, E. Farmington	130.00	
E. W. Penk, Grant	27.55	
P. R. Kurth, Hastings	83.62	
R. J. Palmer, Minneapolis	46.93	
Paul C. Dowidat, Minneapolis	538.00	200.00
R. C. Ave Lallemand, North St. Paul	100.00	
A. H. Leerssen, Nye	7.35	
A. H. Leerssen, Osceola	28.00	
E. W. Penk, Prescott	30.50	17.00
C. F. Bolle, St. Paul		30.00
G. A. Ernst, St. Paul	245.31	
A. C. Haase, St. Paul	183.58	
J. Plocher, St. Paul	376.07	
A. W. Koehler, So. St. Paul	44.66	
J. W. F. Pieper, Stillwater	96.00	
H. E. Lietzau, Woodbury	48.00	
E. M. Schroeder, Woodville	63.00	

Redwood Falls Conference

R. Heidmann, Arlington	408.00	30.00
A. C. Krueger, Cedar Mills	251.94	12.00
A. W. Blauert, Danube	170.02	10.00
Theodor Bauer, Echo	267.94	
C. C. Kuske, Emmet	80.82	
G. F. Zimmermann, Essig	31.12	
Im. F. Albrecht, Fairfax	262.00	7.00
C. C. Kuske, Flora	101.09	
G. F. Zimmermann, Ft. Ridgely	14.47	
Hy. Boettcher, Gibbon	83.22	
M. J. Wehausen, Morton	181.45	
A. W. Blauert, Olivia	157.07	
A. W. Fuerstenau, Omro	145.15	
Edw. A. Birkholz, Redwood Falls	229.01	
Aug. Sauer, Renville	103.50	3.00
G. R. Schuetze, Seaforth	41.71	
E. G. Fritz, Wellington	357.50	
Aug. Sauer, Winfield	50.00	
C. W. A. Kuehner, Winthrop	74.64	.50
F. E. Traub, Wood Lake	424.50	38.25

Crow River Valley Conference

W. G. Voigt, Acoma	163.87	
E. R. Berwald, Buffalo	111.95	
E. R. Wayland, Crawfords Lake	54.95	
M. Schuetze, Ellsworth	51.00	
Im. F. Lenz, Graceville	64.54	
H. C. Duehlmeier, Hancock	90.75	
W. J. Schulze, Hutchinson	471.77	36.12
Chr. Albrecht, Johnson	115.14	
Karl J. Plocher, Litchfield	116.08	
W. P. Haar, Loretto	259.52	
M. J. Lenz, Monticello	40.95	
E. R. Wayland, Montrose	43.90	
H. C. Duehlmeier, Morris	50.00	
W. C. Nickels, Pelican Lake	156.47	
S. Baer, Rockford	236.46	

New Ulm Conference

H. C. Sprenger, Balaton	195.20	
A. J. Maas, Brighton	56.34	
J. C. A. Gehm, Darfur	47.47	
H. A. Scherf, Eden	80.00	
Paul W. Spaude, Lake Benton	83.95	3.52
W. Frank, Morgan	35.00	
G. Hinnenthal, New Ulm	1,288.58	35.05
F. Koehler, Nicollet	256.47	
R. Schierenbeck, Sanborn	247.60	
G. Theo. Albrecht, St. Peter	160.00	22.80
Wm. C. Albrecht, Sleepy Eye	484.49	
Paul W. Spaude, Verdi	51.94	
Karl Brickmann, Vesta	318.20	
R. Schierenbeck, Slayton	12.35	

\$15,079.66 \$ 562.74

Memorial Wreaths

In Memory of	Through Reverend	Amount
Mrs. Juliane Kelm	T. E. Kock, Minneola	\$ 1.50
Fred Scharpen	J. R. Baumann, Red Wing	6.50
Marie Knuth	P. E. Horn, Zumbrota	14.50
John Brinkmann	P. E. Horn, Zumbrota	18.50
Mrs. F. Demmin	A. Ackermann, Mankato	8.75
Mrs. Henry Menk	A. Ackermann, Mankato	19.50
Rev. Carl Schrader	Theodor Bauer, Echo	15.00
Mrs. Ottilie Keil	E. A. Birkholz, Redw. Falls	1.00
Katherine Hoffmann	Aug. Sauer, Renville	7.50
Albert Grabon	Aug. Sauer, Renville	18.00
Edith Wandersee	F. R. Wayland, Montrose	2.50
Rob. Weigelt	Karl J. Plocher, Litchfield	1.50
Elsie Meyer	H. C. Sprenger, Balaton	2.25
John Voth	F. W. Weindorf, Goodhue	66.50
Henry Gernentz	J. R. Baumann, Red Wing	4.25
Mrs. H. Duehlmeier	A. C. Krueger, Cedar Mills	18.00
Mrs. John Brauer	Theodor Bauer, Echo	14.75
Mrs. Amalie Dallmann	Im. F. Albrecht, Fairfax	17.00
Glenn Schumacher	Im. F. Albrecht, Fairfax	10.00
William Kurtz	E. A. Birkholz, Redw. Falls	4.00
Aug. Ohrmundt	C. W. Kuehner, Winthrop	28.00
Mrs. John Reuner	C. W. Kuehner, Winthrop	3.50
Rev. C. J. Schrader	W. C. Nickels, Pelican Lake	11.25
Mrs. Marie Huhn	Dr. P. Spaude, Lake Benton	4.00
Rev. and Mrs. Chr. Sauer	D. M. L. C. faculty, New Ulm	10.25
Mrs. Wilby Ley	G. Theo. Albrecht, St. Peter	22.80
Mrs. Marie Timm	A. Schierenbeck, Sanborn	7.50
Mrs. Emma Busse	A. Schierenbeck, Sanborn	17.10
Mr. and Mrs. Hy. Degener	R. Jeske, Caledonia	2.00
Kurth Diercks	F. W. Weindorf, Goodhue	20.00
Mrs. Anna Weick	H. Albrecht, Lake City	5.00
Mrs. Flet. Ring	P. E. Horn, Zumbrota	66.50
Rev. and Mrs. Chr. Sauer	A. Ackermann, Mankato	4.50
Joachim Kroeger	A. Ackermann, Mankato	38.50
Robert Bratsch	A. W. Blauert, Danube	4.50
Chas. Grosklags	Im. F. Albrecht, Fairfax	4.00
Mrs. Gust. Bleck	E. G. Fritz, Wellington	25.00
Reinhard Kiecker	E. G. Fritz, Wellington	5.80
Wm. Oestreich	W. J. Schulze, Hutchinson	13.50
T. A. Thorson	F. R. Wayland, Montrose	7.00
Mrs. F. Manteufel	H. C. Sprenger, Balaton	11.35
Mrs. Emil Bethke	G. Hinnenthal, New Ulm	4.50
H. W. Engelbrecht	G. Hinnenthal, New Ulm	15.05
Minnie Hellmann	G. Hinnenthal, New Ulm	40.00
Mrs. Anna Biernagel	G. Hinnenthal, New Ulm	7.00
Mrs. Christina Genkel	F. Koehler, Nicollet	8.80
Mrs. Louis Compart	F. Koehler, Nicollet	17.00

H. R. KURTH, District Treasurer.

NEBRASKA DISTRICT

April, May, June, 1941

Rosebud Conference

Reverend	Budgetary	Non-Budgetary
L. F. Groth, McNeeley, So. Dak.....	\$ 5.75	\$
L. F. Groth, Colome, So. Dak.....	106.46	
W. J. Oelhafen, Winner, So. Dak.....	120.44	
W. J. Oelhafen, Witten, So. Dak.....	18.08	
H. Ellwein, Batesland, So. Dak.....	7.92	
R. Steimke, Mission, So. Dak.....	87.05	
R. Steimke, White River, So. Dak.....	10.51	
R. Steimke, Wood, So. Dak.....	4.16	
E. A. Kneif, Herrick, So. Dak.....	65.59	
E. S. Weiss, Calvary, Valentine, Nebr.....	20.27	
I. G. Frey, Platte, So. Dak.....	13.80	
H. Fritze, Zion, Valentine, Nebr.....	30.44	
S. Kugler, Carlock, So. Dak.....	19.35	
S. Kugler, Burke, So. Dak.....	19.92	

Central Conference

L. A. Tessmer, Hadar, Nebr.....	\$ 175.95	\$
N. M. Mielke, Brewster, Nebr.....	15.76	
N. M. Mielke, Merna, Nebr.....	26.97	
N. M. Mielke, Broken Bow, Nebr.....	16.01	
J. Witt, Norfolk, Nebr.....	422.00	
H. H. Hackbarth, Stanton, Nebr.....	489.12	9.00
R. F. Bittorf, Hoskins, Nebr.....	114.77	3.75
L. Sabrowsky, Sioux City, Iowa.....	29.00	

Southern Conference

J. Raabe, Shickley, Nebr.....	\$ 69.60	\$
E. J. Hahn, Gresham, Nebr.....	76.00	
E. F. Hy. Lehmann, Firth, Nebr.....	66.26	
A. T. Degner, Plymouth, Nebr.....	410.00	
E. C. Monhardt, Clatonia, Nebr.....	85.00	4.40
H. H. Spaude, David City, Nebr.....	25.45	5.85
H. H. Spaude, Rising City, Nebr.....	44.06	
R. H. Roth, Grafton, Nebr.....	68.55	
R. H. Vollmers, Geneva, Nebr.....	35.41	

Colorado Conference

H. Witt, Lamar, Colo.....	\$ 26.95	\$
J. B. Erhart, Pueblo, Colo.....	4.73	
O. Kreie, Hillrose, Colo.....	40.77	
W. H. Siffring, Deer Trail, Colo.....	6.65	
Im. P. Frey, Denver, Colo.....	10.60	
A. C. Baumann, Sugar City, Colo.....	79.64	
W. A. Krenke, Mancos, Colo.....	40.05	
Wm. Wietzke, Montrose, Colo.....	27.50	
V. Tiefel, Platteville, Colo.....	5.00	
Total	\$2,941.58	\$ 23.00

Distribution of Budgetary Items

General Administration	\$ 179.62
Finance	8.80
Educational Institutions General	194.84
Theological Seminary	9.60
Northwestern Lutheran Academy	66.53
Parochial School Comm.	49.75
Home for Aged	21.42
Missions General	1,494.88
Indian Mission	186.47
Negro Mission	200.00
Home Mission	505.67
General Support	13.00
To Retire Debts	11.00
Total	\$2,941.58

Distribution of Non-Budgetary Items

Fremont Orphanage	\$ 5.85
Wheat Ridge Sanatorium	3.75
Bethesda	4.40
Chapels	9.00
Total	\$ 23.00

OWEN McFARLAND,
District Cashier.