

The Northwestern Lutheran

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

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First Row, Left to Right: Charles Keturakat, Edmund Schulz, James Schaefer, Herbert Walther, Allyn Schuppenhauer, Shirley Block.
Second Row, Left to Right: Paul Hanke, Winfred Schaller, William Zell, Howard Henke, Leonard Bernthal, Richard Werner.
Third Row, Left to Right: Kurt Eggert, Harry Wiedmann, Edwin Schmelzer, Robert Beckmann, Ralph Baur, Frederick Nitz.
Fourth Row, Left to Right: Paul Nolting, Max Herrmann, Wilbert Gawrisch, Donald Ortner, Rollin Reim, Herbert Kuske.
Fifth Row, Left: Carl Mischke. — Right: Friedel Schulz.

Graduates of Northwestern College

COMMENCEMENT AT NORTHWESTERN

THE usually large attendance marked the closing service and graduation at our college in Watertown. The large gymnasium was again filled to capacity. Many expected that the gathering would be smaller this year than in other years, owing to the war-restriction. Although the skies were not as friendly as in other years and a threat of rain at any time hung in the lowering clouds yet the day passed by without causing discomfort to the visiting friends and relatives of the graduates.

It was really a double graduation that we witnessed. Twenty-six were graduated from the College Department and fifteen from the High School Department. Of the twenty-six graduates, twenty-five will enter our seminary

at Thiensville to prepare for the ministry. The graduates of the High School Department will, with a few exceptions, enter or continue their studies in the College Department.

Pastor William Eggert of Watertown opened the exercises with a prayer. He is the father of two of the graduates. One was graduated from the College Department and one from the High School Department. The Mixed Chorus sang the beautiful hymn "Jesus I will never leave" with organ and piano accompaniment and sang it well. Both the German and the English orations given by the two ranking students of the class were well prepared and well delivered.

Professor E. E. Kowalke, president of

Northwestern, gave the commencement address. This address will be printed elsewhere in this issue. His subject was, "A Brief Analysis of Our Form of Education." As in all former years so also this year Professor Kowalke's address was easily the climax of the graduation. We would heartily recommend its reading and serious consideration. It will be time and effort well spent. We regret that not all our readers were able to hear the address as it was given at the graduation.

May the Lord continue to bless our institution at Watertown.

W. J. S.

COMMENCEMENT ADDRESS

Northwestern College

BY PROFESSOR E. E. KOWALKE, PRESIDENT

WE are today graduating a class of 26 Seniors from our College Department and 15 from the High School Department. Most of these graduates have now had the experience of from four to eight years of the course of studies to which we have committed ourselves at our institution. Little has been left to their choice or selection. They followed the course that was prescribed.

I am reminded that the Apostle Peter once approached Jesus and said, "We have forsaken all and followed thee. What have we therefore?" That was a natural question. We might expect a similar question from students who have followed a rigidly assigned course year after year. Now that they have come to the end of that course, what have they? Perhaps a brief analysis of our form of education will supply an answer to that question.

I.

Education, of whatever kind it may be, is a compound of three elements. The first of these is knowledge, or an acquaintance with a certain body of facts. Education without a knowledge of facts is unthinkable. There are four distinct fields in which we believe that our graduates must have some knowledge of facts if they are to be well prepared for their future work.

The first field is that of languages. Those who enter the ministry will need these languages as tools, and in order to use them at all they must have a knowledge of the grammar and a working vocabulary of the language. These are simple facts which will enable them to speak and read an ordinary sentence with understanding.

The second field is that of history and philosophy. The student must acquire a knowledge of what things God has done in this world and what man has done, and also what man has thought about his fellowman's actions.

The third field is that of mathematics and science. An educated man should know the important facts about the created things among which and with which he will have to spend all his days on earth.

The fourth field is that of the arts, particularly the art of music. We consider a modest acquaintance with music an essential part of our form of education.

The acquisition of facts is the most obvious part of the educational process. Certainly it is the element that lies nearest the surface and that occupies most of the student's time. When he is examined, it is usually in regard to his knowledge of facts. It may seem to him that the acquisition of facts is the whole of education. Necessary as knowledge is, it is, however, far from being the whole of education.

It is, for example, conceivable that one may know the name and location of every bone in the human body and yet have no conception of their function, not to speak of the meaning of the life that is in those bones. One may know all the details of the great wars of the world and yet be altogether wrong in his attempt to fit those wars into the pattern and purpose of human life on earth.

II.

Added to the first element of knowledge of facts there must come a second element, which may be termed judgment, or interpretation of facts. Facts may be acquired by main force of memorization. Facts can be crammed into the memory and can be held there by simple mechanical repetition. But judgment cannot be crammed. It grows and matures slowly and the student may not even be aware that an attempt is being made to shape and direct his judgment. So the development of judgment may appear to be a less important part of education than acquisition of facts. But mere knowledge may be altogether useless, and even positively dangerous, unless it be accompanied by right judgment. According to one's judgment he uses his facts and directs his actions. How can the judgment be properly shaped?

III.

The answer is provided by the third element in the form of education. This third element is the spirit in which instruction is imparted and received. There are at work in this world

just two spirits, — the spirit of the world and the Spirit of Christ. They are known by many other names, but they are always the same spirits. Call the one the spirit of the flesh, the spirit of humanity, or the spirit of man, it is all one. We know the spirit of Christ also as the spirit of the Gospel or as the Holy Spirit. Sometimes when we speak of faith we mean this spirit. These two spirits are opposed to each other. The one is of man, the other is of God. The one is natural and is born with us, the other is a gift of God to those who are born again in Christ. The one looks only to the things of this world and is bound to the earth, the other looks toward heaven. The two can never be reconciled and there can be no compromise between them.

It is sometimes argued that facts are facts and that it makes no difference who presents them or how they are acquired, they still remain the same. But that idea is far from the truth.

A flagrant example is provided by the scribes who flourished at the time of Christ and for many years thereafter. The facts of the Old Testament were known to them. They knew the external facts about Moses, Abraham, and David. They perhaps knew more bare facts about the Old Testament than the apostles themselves, but their interpretation of them, their judgment, was so completely wrong that they crucified the Son of God and used their facts as a justification of their action. Their spirit was that of anti-Christ. And so their judgment was fatally wrong, and their facts led them to destruction.

Less obvious is the example of the common form of education that is carried on wholly in the spirit of this world. That kind of education can and does do wonders. It produces miracles of wealth and prosperity, creates always bigger and better means of transportation and communication, wages always greater wars, amazes the world with always more marvelous ways of healing and of killing.

The spirit which provides the motive power for all this creative and inventive work is the

Editorials

Cherish the Christian School This is vacation time, but not time to forget our schools. The physical plant may demand our immediate attention. There is cleaning and repair work to be done, to have the building ready for opening day. While these lines are being written such work is going on in the Seminary, and will have to be finished before they reach our readers. A similar situation obtains in Watertown, while New Ulm, Saginaw, Mobridge, the several Lutheran high schools and parochial schools will have a little more time at their disposal to get their buildings ready for the new school year.

Are our schools — our church schools of the various levels — are they worth all the expense and trouble? Yes, and much more: they are worthy of our warmest love.

Not long ago the *Sunday School Times* carried an article presenting some startling facts.

In our day the need, the crying need, of more religious instruction for the youth of our land is generally conceded. An education without religion is admitted, by force of sad experience, to be a failure. But what remedy is suggested? Many want to introduce Bible reading, or religious instruction of some kind, into the public school system of our country in some way or other.

The suggestion may sound good enough; but it will be well to look at it a little more closely. Our public schools must serve the children of all people alike. Sectarianism must be strictly barred, since our people are of different faiths or of no faith at all. Surely, the Bible cannot then be read as *God's Word*. All atheists and many nominal Christians would object. The very first story, the record of our world's creation, could not be read as *history*: evolutionists would not have it. What about sections that present *Jesus as the Son of God*? or that teach that *in His blood we have full forgiveness* of our sins?

You can easily picture to yourself the difficulties in the way of any honest attempt to read the Bible with benefit before such a heterogeneous group. Things become worse as we look at the actual conditions.

The *Sunday School Times* article referred to above mentions as an illustration of the prevalent ignorance of high school students two answers to a question about the "four Gospels." One student thought they were "love, honor, cherish, and obey," while another could think of only the following three: "Christianity, Confusion, and Hinduism." A total of 88% failed on this question.

We realize, indeed, that ignorance, or the knowledge, of such things does not make or break a Christian. A man may be totally ignorant about them, and yet be a sincere and devout Christian. Yet it also often is true that the more ignorant a person is in these things, the more cock-sure and arrogant he will be.

Are the teachers in our public schools qualified to conduct Bible reading properly? Remember whom our schools serve, and also that no one may be barred from becoming a teacher in them because of his religious convictions. The case mentioned in the *Times* may be an extreme one, but it illustrates the possibilities. A college teacher tried to undermine the faith of the students in the Old Testament in this way: Do you really believe the story about the king who made all his beds the same length and then either stretched his short guests, or cut off the legs of the tall ones, so that they would fit the bed? Imagine, a college professor ascribing this old Greek legend about Procrustes to the Bible! How could such a teacher conduct a class in Bible reading?

No, Bible reading in public schools is not the answer to our problems. The only adequate answer is a Christian school conducted by a Christian teacher according to Christian principles.

J. P. M.

* * * *

The Churches and the 4-F's Who is to blame for the almost four million 4-F's who have been rejected as unfit for military service up to April of this year? The *Christian Century*, speaking editorially, lays this condition at the door of our economic and educational system as the main contributing factors, since the cause of their rejection is on mental as well as physical grounds. After pronouncing judgment on these systems the churches are called to account as well for having neglected these people by not making

"available to them the inner resources of tranquility and power of the Prince of Peace." We were surprised to read these words. Agreeing that our economic and educational systems may be held to blame for much of the trouble of these young men who were unable to pass the physical test required by the army or navy yet we believe that the greatest factor in the breakdown of these young men is the social condition with the home as the first link and prime factor. It is true that these young men grew up to manhood during the late depression, under conditions that lacked those essential things that make robust young men. — Nutritious food, for one thing, it is true, was not very plentiful in the homes from which many of them came. But above all they lacked *good homes*. And lacking good homes they lacked everything. Many of the rejectees, we are sure, came from homes that knew no lack of nutritious foods, even during the depression. Nutritious food alone will not do it. The great essential is a good home. A home in which the parents are deeply concerned for the welfare of the children, though poor in earthly goods, will lack nothing. Add to the poor homes the well known social conditions of our country during that period and now — and you need go no farther to seek causes for the 4-F's. The churches do not even remotely enter the picture as co-criminals nor are they co-responsible for the 4-F's. How was the church to reach these people? How is the church to reach that same class of people today? They are people who have no use for the church and no inclination to listen to the Word of God, the Word of Life, the Word that is able to heal body and soul. They have spent their nights in revelry and need the morning hours — especially the Sunday morning hours — to rest their badly frayed nerves and to recoup their spent energy. They neither heard nor cared to listen to the church bells of a Sunday morning, much less listen to a sermon. The fact is that if the cases of the individual rejectees were more closely investigated it would be found that the vast majority of them never had — from childhood up — any connection with any church. The churches are not to blame for this condition. We are sure that none of them were passed by. We have no doubt, that they were urged to come to the fount of blessing by the pastors and church members again and again but that they turned their backs on them. They preferred the bright lights and the wanton ways of the world to anything the church had to offer them. That is why they are among the 4-F's, perhaps, in spite of the Church. Let us be exact in our judgment and not place the blame where there is no blame.

W. J. S.

* * * *

"Humiliating Terms" Those are the words of Archbishop of York,

Dr. C. F. Garbett, in describing the demand of the Roman Catholic Church made upon the non-Catholic party in mixed marriages. At the same time he spoke in no uncertain terms about the members of the Anglican Church and their "passive loyalty" to their church in "yielding too easily, for instance, to the stipulation that a non-Catholic must promise that any children of the marriage shall be brought up in the Catholic religion." We are more than surprised to read of the Archbishop's protest at this late date. We in America, especially of the Lutheran Church, have long voiced our vigorous protest against this unholy and unjustifiable demand on the part of the Roman Church. Whatever made Dr. Garbett come out in the open against Rome at this time is not known. Perhaps, the Canadian affair in the Province of Quebec gave rise to this statement where, a number of years ago, the judges were given authority to dissolve a mixed marriage in favor of the Roman Catholic party.

The good Archbishop speaks of the "humiliating terms" imposed by the Roman Church upon all non-Catholics. He ought to have spoken about the unholy alliance and warned his people and the people of England generally, against mixed marriages where the Catholic spouse demands of the non-Catholic to "turn" or even to "sell the children short." Better by far to follow the example of Abram who demanded an oath from his steward not to take a wife for Isaac from among the daughters of the heathen Canaanites, but to find him a wife among his own people. Let us Lutheran young people heed as well and avoid the "humiliating terms" of the Roman Church.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

Article XVII

Of Christ's Return to Judgment

Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

IX

THE error rejected in the last paragraph of this Article is known as *Chiliasm*, or *Millennialism*. Both words mean the same thing. The first is taken from the Greek language, the second from the Latin. Both are derived

from a word meaning a thousand. Chiliasts expect conditions as described in the last paragraph and assume that they will cover a period of one thousand years.

Chiliasts are not agreed among themselves just exactly

what to expect. Some paint the pleasures they look forward to in very coarse, carnal forms; others omit some of the cruder things and announce a more refined enjoyment of life; while still others hope for flourishing times for the church with a vigorous spiritual life and great zeal for mission activity.

Our Article condemns all hopes as false that pertain to the time *before the resurrection of the dead*. The resurrection of the dead will bring about a great change. Then the last enemy of Christ's kingdom will have been completely routed and put to shame openly. Then, when death will have been forced to release all his victims, then the last traces of the havoc which sin worked in the world will disappear. Then God will again be all in all.

Those are the times to reach out for in our hopes, *after the resurrection of the dead*. To expect great and marked improvements *before the resurrection of the dead* always smacks somewhat of a lack of appreciation for the true blessings of God, and of an overestimation of and undue clinging to, the life on earth, sin-infested though it be. Therefore our Article directs our attention to the wonderful happiness of heaven after the resurrection, and

condemns the expectation of earthly happiness as being in the nature of *Jewish opinions*. When God promised to the Jews their great Messiah who should save His people from their sins, they instead, looked for a temporal leader who would bring them social, political, and financial advantages. We are liable to make the same mistake. God promises us heaven, and we look for good times on earth.

Chiliasts try to support their views by an appeal to Rev. 20.

It is true that the holy seer here plainly speaks of a thousand years. Six times he uses that expression, and he makes it very definite, calling this era "the thousand years." He speaks of these years as a time when Satan shall be bound and cast into the bottomless pit and shut in and sealed up, so that he cannot practice his deception on the nations. A resurrection of martyrs is mentioned and the promise held out that they shall reign with Christ during the thousand years.

Does St. John in these words not clearly predict a Millennium? No, not a Millennium in the sense of the Millennialists.

The Book of Revelation is a book of prophecy of "things which must shortly come to pass" (chap. 1, 1). These prophecies were given to St. John in a peculiar way. God did not tell him in so many direct words just what is going to happen. John saw visions. Something happened before his spiritual eye, and these things, as symbols, pictured to him the real events that were to come. Thus, for instance, in chap. 20, John was not told in so many words that Satan would be bound for a thousand years; he had a vision in which he saw the thing happen. Four times we read: *And I saw* (v. 1, 4, 11, 12).

In order to understand the real meaning of these visions, we must not make the mistake of interpreting the words literally. When one speaks figuratively, in symbols or in parables, the literal sense of the words is intended to be merely a stepping stone to an understanding of a spiritual truth. To illustrate. When Jesus warned His disciples against the *leaven* of the Pharisees and the Sadducees, He scolded them as men of little faith, when they understood His word in the literal sense, while He had meant it figuratively as characterizing the false doctrine of those sects (Matth. 16, 6-12). Similarly, the symbolical visions of John will create an utterly false impression if applied literally to the history of the church. The chain with which Jesus saw Satan bound was not an iron chain, nor were the thousand years ordinary calendar years.

It would carry us too far afield to investigate what the thousand years may represent; it must suffice to have shown that they do not establish a Millennium in the sense which the Chiliasts assume with their Jewish opinions. We may not be able to understand fully the intended meaning of symbolical visions till the time of fulfillment. It is sufficient to know that Christ is even at the right hand of the Father, that He knows what He is going to

do with and to His church, and that He has the power to do it, so that we can at all times quietly trust in Him.

We need such assurance because the lot of the church will be anything but millennialistic. Before Pilate Jesus clearly testified that His kingdom is not of this world. His kingdom may seem to be flourishing when in reality the church is suffering from internal decay; and His kingdom may actually be most powerful when according to men's estimation it is at the point of expiring. It is a spiritual kingdom, and we are not to expect from it temporal blessings, nor are we to judge its condition by such.

Chiliasts expect a bodily resurrection of martyrs at the beginning of their Millennium. John speaks of dead people that lived and reigned with Christ; yet he does not mean a bodily resurrection, but something that may well be compared to a resurrection and may be represented by it. The Scriptures throughout speak of only one general resurrection of the body, which will take place at the end of the world. Think of Martha, who said concerning her dead brother Lazarus: "I know that he shall rise again in the resurrection at the last day" (John 1, 24. — Compare also John 5, 28, 29; 6, 40; 1 Thess. 4, 16, 17; Dan. 12, 2).

What we are to expect here on earth, in place of a fantastic Millennium, was tersely expressed by Paul to the young churches which he founded on his first mission journey: "We *must* through much tribulation enter into the kingdom of God" (Acts 14, 22). This is in agreement with what Jesus said concerning all that would be His disciples in all places and at all times: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9, 23).

Our Article rightly rejects all Chiliastic expectations.



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Siftings

BY THE EDITORS

The Statistical Report of the Joint Synod of Wisconsin and Other States for 1943 shows that a total of \$2,856,681.87 was contributed for all purposes by 191,008 communicant members. The average contribution, on the basis of these figures, amounted to a little over \$14.95. \$3.27 was contributed per communicant member for Synodical purposes. The additional 47 cents contributed for other purposes (charities, etc.) bring the total contributed for Synod and missions, and the like, to \$3.74. — A little more than a penny a day per communicant member for the work of the church at large! Mindful of the mission fields, the colleges and seminaries, the charitable institutions, etc., which this *penny a day* supports, one must acknowledge the fact, that not *our efforts*, but the Lord of the Church, who blesses our weak efforts, is building His Kingdom.

* * * *

The Polish-American Priest, Stanislaus Orlemanski, who made an unauthorized trip to Moscow to confer with Premier Joseph Stalin in the interest of Poland and its political and religious status after this war is considered to have committed a "grievous breach of ecclesiastical discipline." Upon his return to America he was disciplined by his bishop, Thomas M. O'Leary of Springfield, Massachusetts. He issued an order to confine the defiant priest in a monastery of his own choice. In the mean time the priest is to desist from the performance of all priestly functions. The retirement of the priest has now been indefinitely postponed owing to his state of health. It is reported that the publicity attached to his Moscow trip and the discipline imposed on him by his superior has so affected him that he is in a state bordering on nervous collapse. The purpose of his visit to Stalin was evidently to try to secure for his church a preferential treatment after the war by whatever government Poland will have after the war. He was not there to protect the interest of the Protestants or the Lutheran Church, you may be sure.

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The WAC's Are To Have A Patron Saint. This report is contained in a recent issue of the *Christian Century* and taken from the *Journal of the American Association of University Women*. The patron saint is St. Genevieve of Paris. The *Christian Century* quoting a neutral source has this to say about St. Genevieve: "At Attila's approach to Paris, about the year 450, Genevieve 'assembled the matrons and consecrated virgins in one of the churches and exhorted them to avert, by prayer and fasting, the threatened calamity. The unexpected alteration of Attila's march toward Orleans, leaving Paris untouched, added still more to her reputation.' But later in her life Genevieve did, according to the legend, perform a notable and heroic service. When Clovis was besieging the city she made her way through the lines — down the river in a boat, it is said — and brought back food for the

starving people. If we must have a patron saint for everything she might better be assigned as the celestial sponsor for the movement to feed the children in the occupied countries. But a Quaker saint would be more appropriate for that."

* * * *

What Is France's Attitude Toward Religion? Those who have dared to hope that the religious situation in France would change during these trying times and that the people of France would make a mass return to religion will be sadly disappointed if one may trust the reports coming from that country. When one reads that a priest "who was challenged to find twelve avowed Christians among the workers in a parish of 40,000" could not do so; or when a chaplain appointed to work among 70,000 women doing work in Germany last year, knew only thirty who professed any interest in religion; or when we are told that after "the age of twenty only one per cent of the young workers of Paris continue to receive religious instruction, and the figure falls to one in 300 between the ages of twenty and forty" — one is inclined to hold out small hope for the religious rebirth of France.

* * * *

There Are Those Who Believe that the boys in the Armed Forces of our country are turning en masse to religion. That this is not a fact many of the chaplains with our forces will verify. Those of the chaplains who are not willing to be enthusiastic tell us that the religious services in the camps and war areas are not well attended. Before a battle many may answer the call of the chaplain to gather for a service, but when the battle is over and the boys come back to rest or — do other things — God and the services are forgotten. Few, actually few, are found who attend. The worst offenders, according to the chaplains, are the officers. We may rest assured that this war will produce as few converts to religion as did their predecessors. The boys who entered the war as Christians will, perhaps, return better, more serious Christians than they were before. But more than that, except in isolated cases, we need not look for.

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Few People Like Their Names. If given the choice many people would change the name given them in infancy. Why it is so makes little difference. Is it because of the perverseness of our nature or because we think that there is something in a name after all? Even church bodies are not satisfied with their present names and are willing to take another if some fertile mind can conjure one up that will meet with universal appeal. Debates have been going on in the various church papers for decades about the name that this or that church body is known by. Some like the

name and others again do not. New names have been proposed by the scores but they find little support. The Missouri Synod finds itself in this dilemma. Now the Norwegian Lutheran Church of America has joined the ranks. They want another name. A name that will express something. But no one is able to tell what they want the name to express. So the debate goes on. What's in a name? Why all the fuss?

* * * *

Church Debts Are Being Paid. The Chicago presbytery has reduced its indebtedness from almost \$2,000,000 to less than one-half million in the last six years. It is the hope of the presbytery to wipe out the entire debt this year. The Episcopal diocese of Chicago has also succeeded in reducing its indebtedness from \$1,000,000 to about \$200,000. If and when the remaining portion of that debt is paid the Episcopalians of Chicago will concentrate their efforts to "strengthen Seabury-Western Theological Seminary on the campus of Northwestern University."

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By A Majority Of One ministerial vote the 1944 General Conference of the Methodist Church reversed the position of the 1940 conference that "the Methodist Church . . . will not officially endorse, support or participate in war." After a debate which consumed a week in committee and a day on the floor of the conference, the 710 delegates voted concerning this war that "God Himself has a stake in the struggle. . . . In Christ's name we ask for the blessing of God upon the men in the armed forces and we pray for victory. . . . We are well within the Christian position when we assert the necessity of the use of military force to resist an aggression which would overthrow every right which is held sacred by civilized men." The *Christian Century*. Who asked the Methodist Church "to participate in war" as a church? God has long ago committed the Church when He instructs the Christians, Romans 13, 1, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."

* * * *

The Chilean Government is not at all in sympathy with the agitation started some time ago by the Roman Catholic hierarchy in the United States to convince the South American government that the Evangelicals doing mission work in Chile are a source of trouble for South America. The Chilean government and many influential institutions in Chile have expressed themselves very clearly that the Protestant missionaries are welcome and paid them high tribute for their honest and unselfish work among the unfortunate people of their country.

YE ARE NOT YOUR OWN

THE LAST OF A SERIES OF ARTICLES BY PASTOR I. HABECK, WEYAUWEGA, WISCONSIN

Your Money Is God's

WE conclude this present series of articles by treating of one more possession which we are apt to consider our very own, for us to use as we please, but which is in reality God's, for us as His stewards to use as He directs. It is our money. In this instance, however, we may not say, "Last, but not least." Rather, God's Word leads us to consider our money the very least of the possessions entrusted by God to those who are His stewards, for Jesus refers to money, mammon, when He says, "He that is faithful in *that which is least* is faithful also in much" (Lk. 16, 103). Ah, if we will only let Him teach us to think about money as He does, we shall have found the right antidote to the widespread materialism which puts money and the things which money can buy first, we shall be delivered from that love of money which is one of the characteristic trends of these perilous times.

Money in itself is the least of God's good gifts to men, but much depends upon the use which we make of our money: using it aright, we can find the way to rich spiritual blessings; abusing it, we can dwarf our spiritual life. That is what our Savior means to tell us when He, discussing the stewardship of money, says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's who shall give you that which is your own?" (Lk. 16, 11.12).

Why Have We Money?

We shall not spend much time developing the fact that God is the real owner of all of our money and property. He created all material wealth in the first place, He gave us the skill, the strength, or the connections which we needed in order to get what we have earned, bought, or received as a gift. "The earth is the Lord's, and the fulness thereof" (1 Cor. 10, 26).

But having given it to us to use, what does He want us to do with it? We know without being told that we are to provide for our own bodily needs, for self-preservation is one of the first human instincts. God hallows such care for our bodies and life with His command: "Thou shalt not kill." And when He commands us to love our neighbor as ourself, He teaches us that we should be equally concerned about our neighbor's physical well-being. Our money has been given us to translate this interest into action if we see our neighbor suffering need, and many passages of Scripture remind us of our duty to practise what we today commonly call "charity."

But there is still another use to which the Lord wants us to put that portion of His wealth over which we are stewards. Cain and Abel had learned of that use when they brought their sacrifices, and since their day men have understood with varying degrees of clearness that part of what the Lord gives them ought to be given back to Him directly. We New Testament Christians are directed to give to the Lord in the general command to preach the Gospel to all creatures, in the par-

ticular command to preach the Gospel to all creatures, in the particular command to provide a livelihood for those who preach the Gospel, and in the command to show brotherly love with its implication that we ought to help our brethren bear the burdens which carrying on church work and having church property entail.

Which of these purposes is to be considered first when the Lord gives us money? He answers: "Honor the Lord with thy substance, and with the *firstfruits* of all thine increase" (Prov. 3, 9). Yes, only then do we honor the Lord with our giving when we think of Him first, and not after we have first thought of the butcher and grocer and doctor and garage-man and a host of others. Put Him who is most important at the head of the list.

How much shall we give? Knowing that the Israelites were commanded to give the Lord a tithe, ten per cent, of all their increase (we would say income), there are those among Christians who feel that since they have been blessed more by the full revelation of their Savior in the New Testament than were the Israelites who saw Him only in the dim light of prophecy, they do not want to do less than did the Israelites and for that reason aim to give at least a tenth of their income to the Lord, although they know that the law of the tithe is no longer binding upon them. We do have a clearcut command to give, each "as God hath prospered him" (1 Cor. 16, 2), to give in proportion to our income, to give a certain percentage.

The time to give it is when we receive it, laying it aside at once, putting it to work as soon afterward as possible. There are those, indeed, who argue that giving after that pattern is too much "playing around." They would rather give a lump sum once a year. By the same token we might argue that it is a waste of time to pray daily. Why not lump all of our needs together in one long prayer spoken at the beginning of the year? For when we pray, we honor God as the Giver of all good gifts and thank Him for what He has given, and when we give, we likewise recognize God as the Giver and show our gratitude by giving to Him in turn. Since most of the causes which we support with our giving need a continual supply of funds, why should we not make them available continually?

Stewardship Blessings

We indicated at the outset that many blessings follow upon the right use of money. If we, when we receive an income, remember the Giver and the work given to us by our Savior, our faith is exercised, and exercise makes for strength. As we set aside the Lord's portion first, we are learning lessons in management which will also come to us in good stead in managing the rest of our means. As we give cheerfully and gratefully, we shall experience evidences of the favor of Him who tells us, "God loveth a cheerful giver" (2 Cor. 9, 7). One of such evidences of His favor is that He fulfills His promise: "Give, and it shall be given unto you" (Lk. 6, 38). "He which soweth bountifully shall reap also bountifully"

(2 Cor. 9, 6). Those who have practised the grace of liberal giving will testify that God keeps His promises. Another blessing which follows when a Christian steward uses his money according to his Lord's direction is mentioned by our Savior in the "Stewardship Chapter," Luke 16: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Lk. 16, 9). Apply this promise to our giving for missions. Every soul won by mission work which we support is our friend, though we may be personally unknown to him. And when we leave this world through death and enter the life won for us by our Savior, those who have been saved through our efforts and have gone before all will welcome us, for there, where we shall know all things, they will know that we did help to send them the saving Gospel. Eternity won't be long enough to exhaust the joy which will fill our hearts when we realize that we helped to bring them to that blessed place.

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

"May we Thy bounties thus
As stewards true receive
And gladly, as Thou blessest us,
To Thee our firstfruits give!" Amen.

COMMENCEMENT ADDRESS

(Continued from page 130)

restless spirit of man which is determined to make of this present material world a kingdom of heaven in despite of God, and which recognizes no lord or god but Man himself.

And yet it is the despair of all idealists that mechanical and scientific progress have not had the least effect in changing human nature for the better or in making anything of the world but what it always has been, a sinful world; not a heaven at all, but a world doomed.

For those for whom the world is all, who look for no heaven or hell but what they find in this world, who ask for no happiness but that which money, machines, medicine, and human love can give, this education given wholly in the spirit of the world is well enough. It gives them what they want and they have their reward.

But we who look for a new Heaven and a new Earth, who look for a peace that endures beyond this world, who have tasted that the Lord is gracious, and to whom has been revealed the love of God in Christ, we cannot teach in any spirit but that which we know is of God. We are committed to a form of education in which the spirit or point of view is that of the truth of Christ as revealed in His Word. That truth will shape the judgment so that it will be in accord with the Spirit of God, and will lead to a use of acquired facts that will be to the glory of God and for the welfare of man.

COMMENCEMENT DAY AT MICHIGAN LUTHERAN SEMINARY

Our commencement day, June 8, was a beautiful spring day. On account of working and travel conditions we had expected a smaller number of visitors, then usual, for the field events and the closing exercises in the evening. In both instances, however, we were agreeably surprised. Quite a number of guests arrived to enjoy themselves on our beautiful ground, which that day stood in full bloom. The main event, the usual baseball game between the Seminary team and the Alumni, was followed with keen interest. The game, this year, was lost by the Alumni.

St. Paul's large church was well filled for the graduation exercises. The graduating class was smaller than it has been for quite a number of years. It numbered only ten, five boys, all of whom are continuing their studies for the ministry, and five girls.

The main speaker of the evening was the junior pastor of St. Paul's, the Rev. Otto J. Eckert, Jr. He based his remarks on Col. 2, 6-9. The English oration was given by Miss Paula Hoenecke of Plymouth, Michigan, and the German oration by Elmer Schiefer of Vassar, Michigan. Miss Marion Koch of Zilwaukee, Michigan, was the valedictorian. The Seminary Choir rendered two songs and for the second song: "Jesus, priceless treasure" was as usual joined by a number of alumni.

After the commencement exercises the alumni and friends met in the assembly room of the recitation hall for its annual meeting. The following officers were elected: Rev. Roland Hoenecke, president; Mr. Merlin Mielke, vice-president; Miss Dorothy Finger, secretary; Miss Elvira Bickel, treasurer. Alumni, who could not be present, but wish to contribute to the purchase of choir gowns and baseball suits, may send their contribution to Miss Bickel, R. R. 4, Bay City, Michigan.

The new school year begins September 5. Since a large new enrollment is expected and since it is difficult to procure articles needed at short notice, all new students should send their applications early, if possible before August 1. Catalogs with application blanks will be sent at once to those that request them.

Thanks be to the Lord for His blessings.

Otto J. R. Hoenecke, Dir.

ADORATION

O God who giveth life to all,
Who raiseth sinners when they fall,
Who raised a Cross upon a hill
That suffering souls may there be still:
Thee I adore.

O Christ of God who died for me,
Whose rich forgiveness makes me free,
Whose pierced hands and wounded side
Bring peace to me; O Crucified,
Thee I adore.

O Holy Spirit, Paraclete,
Who guides me to the mercy-seat,
Who leads me surely every day
Upon life's oft bewildering way:
Thee I adore.

O Holy Father, blessed Son,
Eternal with the Spirit, One,
With Thine own gift of faith I raise;
Thee I adore.

Roy Mansbach in
Lutheran Companion.

OBITUARY



PASTOR MARCUS ARNO FLEISCHER

The passing of Pastor Fleischer out of this life is deeply mourned by his wife Erma Engel-Fleischer of Watertown, Wisconsin; three small sons, Daniel, Paul, and Peter; his parents, Professor and Mrs. Herman A. Fleischer of Watertown; a sister, Mrs. Harold L. Schumann, also of Watertown; and a brother, Herbert C. Fleischer of Madison, Wisconsin; by many fellow-pastors who worked with him in the Lord's Vineyard and who had learned to love and respect him; and by many more distant relatives and many devoted friends.

His soul was released from a weak and suffering body by the gracious Lord early on Pentecost Monday, May 29, at 1 A. M. Pastor Fleischer suffered from afflictions of the body as comparatively few are called to suffer. But the Lord was with him and made him cheerful when others, beholding him, could have wept. The history of his pastoral activity is brief. He was privileged to serve the Lord in the ministry of the Gospel only nine years. In these nine years he was obliged to not only bear the burdens and responsibilities of his office, but also the affliction of constantly increasing physical handicaps and sufferings.

Eternity will, however, reveal that these nine years were productive of great blessings. Called to Trinity Congregation, Redgranite, Wisconsin, after his graduation from our Theological Seminary in 1933, he did solid work there, striving to lay a sound foundation for the future. Hampered even when by his malady, which started with seriously impaired vision and which compelled him to memorize the liturgy and church forms which other pastors only read, he worked under remarkable blessings of God.

In 1938 the Redgranite Congregation released him in order that he might assume the pastorate of Zion Congregation in Ripon, Wisconsin. This was a mission that he had gathered while still pastor at Redgranite, at the request of the Mission Board. Here, too, he worked with visible blessings.

In 1942 the Mission Board granted him a leave of absence, in the hope that complete rest might, under God, restore him to the much desired health. Hereupon he moved to Watertown, where he died.

He was born in Lake Geneva, Wisconsin, on September 3, 1908, the son of Pastor Herman

Fleischer and his wife Alma Treichel-Fleischer. He was baptized on September 27, the same year. At the age of 11 his parents took him with them to Hustisford, Wisconsin, where the father had accepted the pastorate of Bethany Lutheran Church. Here he was confirmed in 1922. That fall he entered Northwestern College and was graduated there in 1930. The next three years were spent at the study of theology in our Seminary at Thiensville.

On June 30, 1937, he was united in marriage to Miss Erma Engel of Amboy, Minnesota. She was a true ministering angel, given him for his need. We commit all who mourn, especially the wife and the three small children, to the unfailing care of Him who is the true Father of widows and orphans and of whom David so fittingly said: "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."—Ps. 37, 25.

Funeral services were held at St. Mark's Church in Watertown on June 1. The body was laid to rest in a Watertown cemetery. The undersigned preached the sermon using Psalm 126 for the text. The altar service and the committal service at the grave were held by Pastor W. Eggert, pastor of St. Mark's.

E. G. Behm.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

PACIFIC NORTHWEST DISTRICT CONVENTION

The Pacific Northwest District will assemble for its fourteenth convention at Good Hope Church, Ellensburg, Washington (Albert Eberhart, pastor), June 27-29, noon to noon. The opening service will be held on Tuesday, June 27, at 2 o'clock, a synodical service with Holy Communion on Wednesday evening at 8 o'clock.

All lay delegates are to bring their credentials, signed by the president and the secretary of their congregation.

Please make your announcement of attendance and of the time of your arrival to the host pastor before June 17.

Walter Amacher, Sec'y.

THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

In response to the invitation extended by the Federation of our Lutheran Churches of Greater Cleveland, will meet in convention August 1 to 4 at St. Paul Ev. Lutheran Church (Pastor Theo. H. Dorn), 1486 E. 55th Street, Cleveland, Ohio. Essays by Prof. Theo. Laetsch, D. D., St. Louis, Missouri, on "The Holiness of God" and by Prof. E. Reim, Thiensville, Wisconsin, on "Christian Liberty." Delegates to the convention should secure three copies of their credentials, which must bear the signature of the president and of the secretary of the respective Synod or District, and should mail one copy to the chairman, Prof. L. Fuerbringer, D. D., 801 De Mun Avenue, St. Louis 5, Missouri, another one to the secretary, Prof. G. V. Schick, Ph. D., 801 De Mun Avenue, St. Louis 5, Missouri, and the third to Pastor Theo. H. Dorn, 1486 E. 55th Street, Cleveland 3, Ohio. Overtures, in order to appear in the printed agenda, must be in the hands of the chairman of the Synodical Conference by June 1.

G. V. Schick, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene, God willing, on June 13 at Zumbrota, Minnesota, Rev. P. E. Horn, pastor. Sessions begin at 9 A. M.

Essay: The Status of Lutherans who Sign the Catholic Marriage Contract, N. Reinke.

Confessional Speaker: H. J. Anger (C. A. Hintz).

The pastors and their delegates should be announced, to the local pastor at an early date.

Herbert F. Muenkel, Sec'y.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet at 9 A. M. on Tuesday, July 18, at Trinity Church, Pastor K. Timmel, Watertown, Wisconsin.

There is no provision for meals.

H. Geiger, Sec'y.

INSTALLATIONS

Authorized by President Im. P. Frey, the undersigned installed Donald Grummert as pastor of the Martin-Batesland-Long Valley, South Dakota, mission field on June 4.

Address: Pastor Donald Grummert, Batesland, South Dakota.

Hugo Fritze.

* * * *

Authorized by President Kirchner of the West Wisconsin District, the undersigned on Trinity Sunday, June 4, installed Rev. Eldor Toepel as pastor of the Brodhead, Monroe, Wisconsin, and Orangeville, Illinois, parish. May the Lord bless the pastor and his congregations.

Address: Rev. Eldor Toepel, 1110 22nd Avenue, Monroe, Wisconsin.

E. M. Schroeder.

ACKNOWLEDGMENT AND THANKS

Northwestern College gratefully acknowledges the receipt of the following gifts:

For the purchase of new bedsteads in the dormitory: \$25.00 from the Ladies' Aid Society of First Lutheran Church of La Crosse; \$18.63 from Trinity Lutheran Church of Menasha, Wisconsin; \$10.00 from Ladies' Aid Society of Trinity Lutheran Church of North Milwaukee.

For the refectory and sickroom: From Ladies' Aid Society, St. John's, Lomira, one quilt; 30 dozen eggs from Brakebush Bros., and 30 dozen eggs from Rev. Messerschmidt, Westfield; 30 dozen eggs from Mr. and Mrs. John Mattek; one bag of onions from Rev. Zank; canned vegetables from Rev. M. Stern.

For a new organ: \$5.00 from N. N.

Memorial Wreaths for the college library: \$25.00 in memory of Dr. J. Krafft, from Rev. H. Engel, Saline, Michigan; in memory of Rev. J. Klingmann, \$17.00 from the College Board, \$12.14 from students; \$14.94 from students in memory of the mother of student Alvin Schultz; \$3.00 in memory of Rev. M. Fleischer from Rev. and Mrs. K. Timmel.

Not designated for special purpose: \$100.00 in memory of Wm. and Rosalia Peters, grandparents of student Archie Broitsman, from Mrs. Broitsman, La Crosse.

CHANGE OF ADDRESS

Rev. Eldor A. Toepel, 1110 22nd Avenue, Monroe, Wisconsin.

BOOK REVIEW

The Christ of Lent by Olin Spencer Reigstad. Pages: 124. Price: \$1.00. Augsburg Publishing House, Minneapolis, Minnesota.

Sixteen sermons for the Sundays in Lent and Holy Week. The freedom exercised by the author in the choice of text, e. g., the Magnificat for the fifth Sunday in Lent, also expresses itself in the exposition of these texts. The author is a gifted preacher of the Gospel; his sermons are refreshing. A. P. V.

From Tragedy to Triumph. Two Series of Lenten Sermons by Charles A. Behnke and Herman W. Bartels. Pages: 117. Concordia Publishing House, St. Louis, Missouri.

These series of Lenten sermons are written against the background of a world at war. The texts of the first series are prayers of our Saviour during His great Passion. The sermons are penned in brief sentences with pointed applications. The second series, "Peace with God, the Need of the Hour" presents a forceful preaching of sin with the accompanying message of grace. A. P. V.

Christian Boy's Problems, Christian Girl's Problems by Bertrand Williams. Pages: 78. Price: 75 cents. Zondervan Publishing House, Grand Rapids, Michigan.

Two volumes intended to warn young people against temptations and the sins of youth. The root of all evil, original sin, and the saving, sanctifying power of the Holy Spirit, are not, in our opinion, sufficiently stressed. A. P. V.

TREASURER'S STATEMENT

July 1, 1945 to May 31, 1944

Receipts

Cash Balance July 1, 1945	\$ 59,788.26
Budgetary Collections:	
General Administration	\$178,121.27
Educational Institutions	67,833.72
Home for the Aged	5,159.18
Spiritual Welfare Commission	37,595.94
For Other Missions	268,435.77
Indigent Students	3,265.74
General Support	13,173.69
School Supervision	963.12
To Retire Debt	5,885.45
Revenues	83,486.12
Total Budgetary Collections and Revenues	\$665,914.00
Non-Budgetary Receipts:	
U. S. Government Bonds Matured	\$ 49,952.50
From Debt Retirement Committee	33,000.00
Miscellaneous	19.80
Total Receipts	\$746,886.30

Disbursements

Budgetary Disbursements:	
General Administration	\$ 23,067.51
Theological Seminary	24,182.24
Northwestern College	62,916.23
Dr. Martin Luther College	55,258.83
Michigan Lutheran Seminary	20,914.86
Northwestern Lutheran Academy	11,840.43
Home for the Aged	8,589.73
Missions — General Administration	135.11
Indian Missions	35,273.68
Negro Missions	25,715.69
Home Missions	193,190.40
Poland Missions	6,657.85
Madison Student Mission	1,231.46
Spiritual Welfare Commission	50,895.65
Winnabago Lutheran Academy	1,650.00
General Support	24,939.03
Indigent Students	815.00
School Supervision	2,967.55
Total Budgetary Disbursements	\$528,239.25
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages	7,334.07
U. S. Government Bonds Purchased	179,971.50
Total Disbursements	\$715,544.82
Cash Balance May 31, 1944	\$ 71,129.74
Amount of U. S. Government Bonds now held for Budgetary Account	\$150,000.00

Requisitions for the Negro Missions have not been received for the months of April and May, 1944.

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For May, 1944

For Spiritual Welfare Commission

Memorial Wreath in memory of Theodore Byers by the Bible Class of Christ Lutheran Church, Pewaukee, Wisconsin	\$ 5.00
Pfc. Arthur Arnswald, San Francisco, California	5.00
Lt. Waldemar G. Berg, Boise, Idaho	1.00

Miss Anna M. Freitag, Kenosha, Wisconsin	2.00
Mrs. W. Billmann, St. Clair, Minnesota	5.00
Mr. Otto Weinkauff, Shadepill, South Dakota	5.00
Memorial Wreath in memory of Rev. Julius Klingmann, by Rev. and Mrs. M. C. Schwenzen, West Allis, Wisconsin	1.00
Milton A. Lutz, S. 1/C, New York City, New York	1.00
Mr. Wm. Moldenhauer, Manitowoc, Wisconsin	2.00
Mr. Herman Clasen, Manitowoc, Wisconsin	1.00
Sgt. Ernest P. Stoltenburg, San Francisco, California	5.00
Memorial Wreaths in memory of Lt. H. R. Brellenthin of Elkhorn, Wisconsin, killed in action over Italy, by the following:	
Mr. and Mrs. Herman Bublitz	
Mr. and Mrs. Elliott Kehl	
Mrs. Lillian Borland	
Mr. and Mrs. Fred Kehl	
Mr. and Mrs. Lawrence Kehl	\$ 5.00
Mr. and Mrs. Julius Dorn	
Mr. and Mrs. Harold Dorn	
Mr. and Mrs. George Lauderdale	
Mr. and Mrs. John Waltmann, Jr.	
Mr. and Mrs. Herman Waltmann	
Mr. and Mrs. Paul Schinke	
Mrs. Anna Kulow	\$ 3.50
Mr. and Mrs. Carl Tuetting	\$ 1.00
Mrs. August Bublitz	
Mr. and Mrs. Roymand Clauer	
Gustave Bublitz	
William Bublitz	
Mr. and Mrs. Willis Lawrence	\$ 5.00
Total	14.50
Mildred Baumann, Geneva, Nebraska	10.00
From Calvary Lutheran University Church, Madison, Wisconsin	30.00
Memorial Wreath in memory of Robert E. Barfknecht, St. James Ev. Luth. Church, Cambridge, Wisconsin, by Friends	15.00
Mrs. Vera Heling, Milwaukee, Wisconsin	1.00
Capt. Ormal E. Kiesling, San Francisco, California	5.00
Arno O. Seifert, R. M. 3/C, U. S. C. G. Academy, New London, Connecticut	5.00
Harold K. Neske, T/5, New York City, New York	10.00
Mr. and Mrs. Wm. Schaefer, Osseo, Wisconsin	2.00
Memorial Wreath in memory of Raymond Karsten by:	
Mrs. L. A. Fricke	\$ 5.00
Mrs. Walter Blattner	2.00
Total	7.00
Cpl. Paul Ristow, New York City, New York	25.00
Pvt. Milbert W. Huth, Camp McCain, Mississippi	5.00
Memorial Wreath in memory of Mrs. Ed. Duerfeldt by the Ladies' Aid of St. John's Ev. Luth. Church, Herrick, South Dakota	10.00
	\$ 172.50

For Missions

Bequest from estate of John C. Wolfmeyer for Indian Mission members of St. Peter's Ev. Luth. Church, Helenville, Wisconsin	\$ 1,209.87
Memorial Wreath in memory of Ensign Robert Beneche of Austin, Minnesota, by Rev. and Mrs. A. Stuebs, Denmark	1.00
N. N., South Milwaukee, Wisconsin	4.00
	\$ 1,214.87

For Church Extension Division

Mr. and Mrs. John H. Dreier, Green Bay, Wisconsin	\$ 100.00
	\$ 100.00
Tolstoy Congregation returned \$600.00 of a Ch. Ext. D. loan previously written off	\$ 600.00
	\$ 600.00

C. J. NIEDFELDT, Treasurer.