

Prof. Meyer

The Northwestern Lutheran

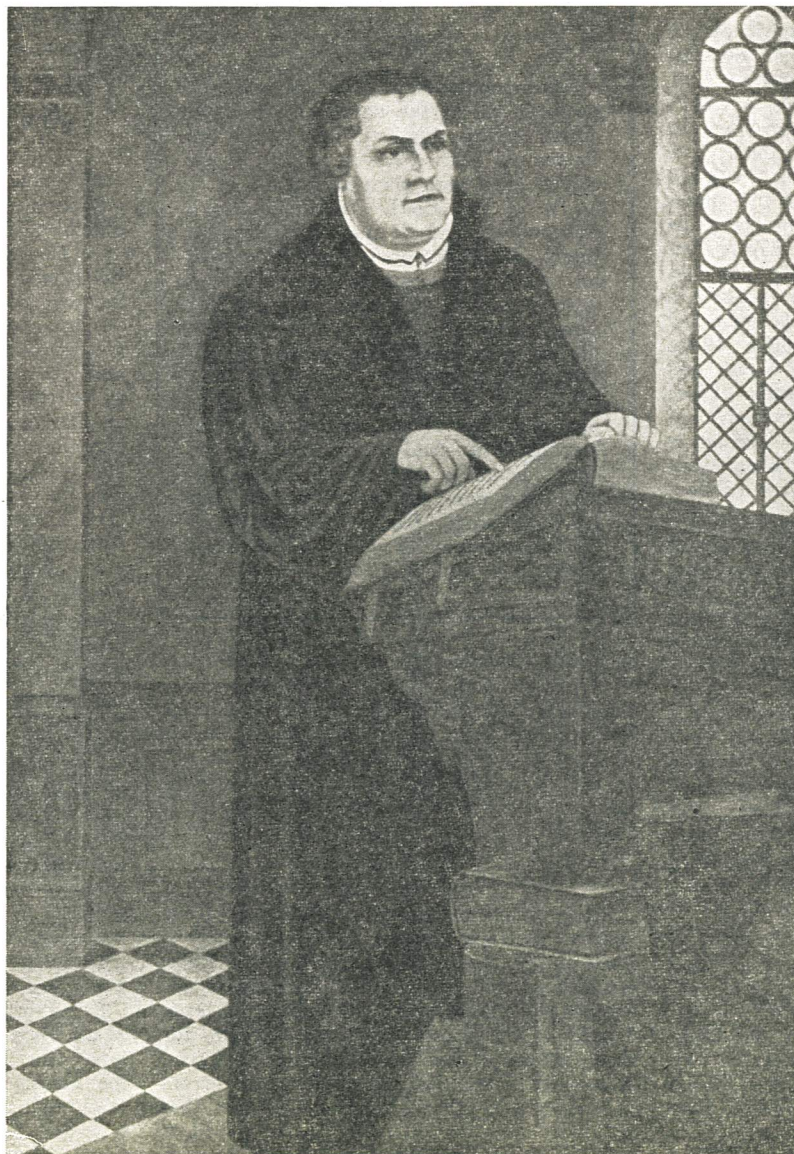
"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

Volume 31

Milwaukee, Wisconsin, October 29, 1944

Number 22

REFORMATION NUMBER



"CONSIDER YOUR STATION"—Martin Luther

IN the "Gem of the Reformation," Luther's Small Catechism, we must not overlook the collection of precious Scripture passages which Luther gathered under the heading "Table of Duties," that is, *certain passages of Scripture for various classes and stations of*

men, whereby these are to be admonished in regard to their respective offices and duties. These are passages pertaining to pastors and preachers, civil government, husbands and wives, parents and children, servants, hired men, laborers

and masters and mistresses to all in common. And we remember the little verse with which the Enchiridion closes,

"Let each his lesson learn with care,
And all the household well shall fare."

This was Luther's spirit, the spirit of the Reformation. Not only matters of doctrine were decided by the inspired Word of God, but life itself, a man's, a woman's, a child's station in life, according to Luther, is to be governed by the divine rule of the Word. Mark it well Luther was not only the great Reformer when he nailed the ninety-five theses to the door of the church of Wittenberg, he was not only the man of God at Worms, but he was the great Reformer of the home as well. Luther insisted that every station in which God has placed men must be governed and sanctified by the Word of God. Rome invented special orders, priests, nuns, and monks, with special vows for each order; Rome had and still has its cloisters and monasteries. Luther declared that our cloister is our home, our vocation and calling is our God-ordained order, our guide is the Word of God.

In this Luther stood four-square on the Scripture. In the text before us Paul writes concerning husbands and wives, children, servants and masters. We note, to begin with, that the Apostle knows no difference between husbands and wives, masters and servants. In each case he significantly adds the phrase, "In the Lord" to the table of duties. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. — Children, obey your parents in all things: for this is well pleasing unto the Lord. — Servants, obey in all things your masters according to the flesh. And whatsoever ye do, do it heartily as to the Lord: for ye serve the Lord Christ." Although there is a difference externally according to the station in which God has placed men, yet as Christians they are all alike in this, "Ye are in the Lord."

Our Spiritual Priesthood

This is a fundamental truth of the Bible. Paul writes to the Galatians, chapter 3, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Then Paul continues, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in

Christ Jesus." On the basis of this Word of God we confess our faith in the Holy Christian Church, the communion of saints. From the smallest baptized infant to the greatest apostle in the church all are in Christ Jesus, called by the Gospel, brought to faith by the Holy Spirit, sanctified in this faith, and made heirs of everlasting life. The Scriptures emphasize our membership as believers in the body of Christ, the Church. Here lies our real blessedness, here are our highest rights and privileges. Mark the words of Peter, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." In His High-priestly prayer our Savior prayed, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be

actly, was Luther's teaching. Luther stressed the fact that all believers in Christ are priests in the sight of God, that all believers in Christ are the Holy Christian Church, the body of Christ of which Christ Jesus is the only Head. And we note the clear words of the Scriptures, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Rev. 1, 5-6.

As priests in the sight of God all believers have access to the throne of mercy in prayer. Jesus has said, "Verily I say unto you whatsoever ye shall ask the Father in my name, He will give it you. And I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." John 16. Again, all Christians can and do present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service.

These are priceless truths of the spiritual priesthood of all believers which were brought to light again by Luther after they had been hidden in the dark ages.

Your Station Sanctified By Faith In Christ

But now Luther continues, "Consider your station whether you are a father, mother, son, daughter, master, mistress, or servant." We note he says nothing about the orders which the Roman Catholic Church has invented. No mention is made of nuns and monks of priests, Jesuits, and the like. Indeed, these man-made orders count for nothing in the sight of God, and the self-chosen works and the man-made righteousness of all "holy orders" are an abomination to the Savior of sinners. — Our position, our station in life in which God has placed us as Christians has the highest dignity. Paul points to holy matrimony. He reminds us of the sanctity and dignity of marriage, "Wives submit yourselves unto your own husbands

as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church: and He is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." To Paul and to all Christians marriage is the type and figure of the union that exists between Christ and His Church. What honor and dignity this holy estate has! No cardinal

(Continued on page 217)

TEXT

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." — Col. 3, 17-24.

sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17. Do we appreciate our position, our dignity, as Christians, as believers in Christ?

Not the Church of Rome

Rome speaks much and emphatically of the church. But according to Rome the church is made up of the Roman hierarchy, the Pope, the bishops, and priests. The common people are not the church; they are merely the beneficiaries of the priests who bring sacrifices for them in the mass. The Council of Trent, "convoked to examine and condemn the errors of Luther and other reformers," teaches that if anyone says that all Christians are priests in the sight of God and endowed by God with the same rights and powers, he rejects the hierarchy of the Roman Church. This, ex-



EDITORIALS

Conscience and the Reformation During the present war we heard much about *conscientious* objectors.

About the Pope, Luther wrote in the Smalcald Articles: "Concerning the following articles we may treat with learned and reasonable men, or among ourselves. The Pope and his government do not care much about these. For with them *conscience* is nothing, but money, glory, honors, power are to them everything."

Luther was concerned very much about consciences. He remarked: "There is nothing more tender in heaven and on earth, nothing more sensitive to abuse, than conscience. People say that an eye is a delicate thing; but conscience is much more delicate and tender. Hence we see the Apostles, how gently they handled consciences."

The Reformation of Luther had its beginning in his conscience. He was troubled about his relation to his God. His conscience testified to him that God was angry with him on account of his sins. He must get rid of his guilt before he can rest assured of the grace and mercy of his God.

His natural reason told him that he must appease the wrath of God by doing good. The Catholic Church told him the same, by doing not only the works commanded in the Ten Commandments but by doing more than is there required, and by enduring self-imposed privations and afflictions, he could win the favor of God.

He tried. But the more he tried, the sterner his conscience testified that he was sinking only deeper into sin, drifting farther away from God. He complains: "My good works could avail me naught. . . . Grief drove me to despair, and I had nothing left me but to die. To hell I fast was sinking."

Not only real sins troubled the conscience of Luther. Many of his sins were imaginary. Sins are transgressions of God's commandments; but Luther's conscience was troubled also on account of some infraction of man-made church-rules and human traditions, which he considered as binding, while some of his real sins passed unnoticed. On the one hand he imagined that God would be angry with him if he ate meat on a fast day of the church — which is no sin at all — while he felt no compunction for praying to the saints — which is the sin of idolatry.

Luther, thus, had not only a troubled conscience, he had a misguided, an erring conscience.

What did he do finally to satisfy his conscience? What could he do? Nothing. He did not quiet his own conscience. God quieted it for him, and also set it right where it had erred. From the Gospel Luther learned that God does not make any demands on us poor sinners to work out our own righteousness. God Himself prepared a righteousness for us in His Son Jesus Christ. He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him. This God-made righteousness is of God in Him. This God-made righteousness is offered, applied, and sealed to us in Word and Sacrament, and appropriated by faith. A heart that has come to faith has a good conscience, while a heart that does not accept the justification of faith can never find any rest.

The Gospel, moreover, instructs our consciences properly, assuring us that we are no longer under any bondage of the Law, but are the free children of God. We are not judged in meat or drink or in respect of an holy day, as were the children of God in the Old Testament, who were kept under tutors and governors, but as free children of God we strive to do the things which our heavenly Father Himself has revealed to us in the Ten Commandments as pleasing to Him.

It may sometimes take a misguided conscience a long while before it finds its way back. The feeling that certain things are forbidden may be very deeply ingrained in a heart, so that even after a person has acquired the right understanding he still may not as yet have a fully developed freedom to use or leave such things as best fits the circumstances. To illustrate. In Luther's day the people were accustomed to observe the Lord's Supper in one form only, the laymen receiving only the bread. It required long and patient instruction before they were ready, without hesitation, yes, with joy and thanksgiving, to take the cup also. Luther did not rush them; he had respect for their tender consciences.

This is the basic element in the Lutheran Reformation: the consideration for the consciences, to quiet them, to enlighten them, to strengthen and encourage them. To Luther, outward correction

of abuses, outward improvement meant nothing; salvation of consciences meant all. Let us learn of Luther.

J. P. M.

* * * *

The Reformation and Civil Government On the last day of this month Lutheran churches will observe the annual festival of the Reformation. A few days later citizens of the United States will go to the polls to elect an administration for federal, state, and other government offices. Is there any connection between these two events other than the proximity of time? There is. We owe it to the Reformation that the functions of government are correctly evaluated, and that government itself has been restored to its proper place.

This is not the chief fruit of the Reformation, just as the causes that led to the Reformation were not political in nature. They were religious.

To be sure, governments far and wide resented the claims to supremacy advanced by the Roman Pontiff, and governments tried in various ways to shake off the shackles with which they were fettered. They tried it by force of arms, by an embargo on precious metals, by restricting travel and curtailing the chances of appeal to Rome for native clergymen. Yet every measure that was tried by the German emperor, or the English king, or the rulers of France failed of success. The power of the Pope over the temporal affairs of the people in the main remained unshaken.

What finally led to the Reformation was the agony of a terror-stricken conscience that could find no rest in the doctrines of the Roman Church. Luther was troubled about his sins. He was seeking peace with his God by following the ordinances of the Church. The more he tried, the deeper he sank into despair, till, contrary to the teachings of the Church, he was comforted completely and raised to a new spiritual life by the announcement of free forgiveness of all his sins for Christ's sake. This life-giving Gospel he then proclaimed to his fellow sinners, his fellow sufferers. That was the beginning of the Reformation.

Since the Reformation had drawn the Gospel out from under the bushel; it could not but shed its bright light on all phases of life. While heretofore certain forms of social life had been considered as inferior, while the monastic life of poverty, celibacy, obedience was praised as meriting special favor with God, Luther showed that a Christian can lead a God-pleasing life in all the forms which are found in a well-regulated society. To be married and to raise a family is in itself just as good as abstaining from marriage. To possess property likewise. Self-imposed poverty is not meritorious. In the Sixth Commandment God shows how married life may become a field in which a Christian will practice his sanctification; in the Fourth, how the various members of a family can exercise their new spiritual life; in the Seventh, how property can be used for holiness.

Government, being instituted by God to maintain order in such affairs of life as just mentioned, is responsible to God alone; and if it does not overstep its bounds, if it does not attempt to meddle with spiritual matters, with matters of faith and doctrine, with matters that concern the conscience in its relation to its God, officials of government can hold their offices with a clear conscience, and Christians, high and low, owe them allegiance and obedience.

The Catholic Church regarded the Pope as superior to all governments everywhere. All rulers, from the emperor down, were held to be accountable to the Pope, and had to take orders from him. If they failed to carry out his wishes he could depose them, or dispense their subjects from the oath of allegiance. Particularly was government considered as the executioner of the Church. If there was any heresy found anywhere, the Pope would call upon government to exterminate it with fines and imprisonment, with fire and sword. The Pope could call upon neighboring princes to carry on war against a country harboring heretics. And so on.

The Reformation restored civil government to its rightful position, although in itself it was not a political but a purely religious movement. The fact that in our country we have a clear division and separation of the functions of the state and of the church, is also a fruit of the Reformation, which God has graciously preserved for us to this day. Let us gratefully remember this!

J. P. M.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXI

Of the Worship of the Saints

Of the Worship of the Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country. For both are kings. But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc.

I

THIS is the last of the doctrinal articles of the Augsburg Confession. Speaking of Christ as our only Mediator, it supplements Article III, "Of the Son of God," and maintains that a worship of the saints would violate the sole mediatorship of the Son. This disposes at once of an objection,

namely, that the article is misplaced. Since worshipping saints certainly is an abuse, should not this article have found its proper place in the second part of the Confession

where abuses of the Roman Catholic Church are discussed? Yet, underlying every abuse is an error in doctrine, and the error underlying the worshipping of saints touches the very heart of the Gospel by placing other mediators alongside of Christ, our only Mediator, or still worse, *between* us and Christ, as though we did not dare to come to Him directly.

A few months before Luther's death, on December 13, 1545, a most important council was opened by the Catholic Church in the city of Trent. It lasted, with interruptions, till December 4, 1563. On the last day but one of this meeting the matter of worshipping the saints was discussed, and, among others, the bishops were enjoined that "they especially instruct the faithful diligently concerning the intercession and invocation of saints, . . . teaching them that the saints who reign together with Christ offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid and help for obtaining

benefits from God through His Son Jesus Christ our Lord, who is our only Redeemer and Savior." Then they continued by calling it an "impious" thought if any one rejects the invocation of the saints. — Clearly then, according to the Council's pronouncement, we need the service of mediators in order to have access to the merits of our Savior. This deposes Jesus as our only Mediator in fact, though they may still call Him so in name.

What do the Scriptures tell us about Jesus as our Mediator? They tell us that He is the only one. Just as there is but one God, so also there is but one Mediator between God and man, the man Christ Jesus. He is at the right hand of God, and on the basis of His vicarious suffering and death is making intercession for us. If any man sin, therefore, — and who is there that does not sin daily? — we have an advocate with the Father, Jesus Christ the righteous.

How can we, miserable sinners that we are, induce Jesus to intercede for us? What have we to offer? what merit or worthiness?

Here is the basic error of all unbelief and all false religion — the idea that we must first give God something before He will grant us the forgiveness of our sins; the idea that we in some way, by some special good work, or by some special gift and sacrifice, or by some special grief and suffering, must do service unto God before He will do any service to us. — No, that is doing the greatest dishonor to God. God rejoices in this that He, and He alone, is the Giver of all good and perfect gifts, that He is the fountain whence all blessings flow. It is His glory that He gives, that He gives freely, that He gives to the unworthy.

Let us, then, not worry what we shall first give to our God, or to Jesus our Mediator, in order to make them willing to bless us in return. Let us rather remember that God considers it as the highest service we can render Him, yes, as the only true service, if we let Him bless us, if we in faith, prayerfully, ask Him for His blessing. "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me" (Ps. 50, 15).

Let us pause for a moment to consider the heinousness of the sin when we try to use saints as our intercessors. God appointed an intercessor for us, shall we set Him aside and look for another elsewhere? Shall we say, we do not trust that God-appointed Intercessor, we feel that others can do better for us? This in itself would not be bad enough. But look *whom* God appointed to be our Mediator: none other than His only-begotten Son, the Son who is closest to the Father, who is ever in the Father's bosom, who is one with the Father. Shall we despise Him, and look for mediators whom we consider as better qualified? Or do we imagine that the Son is not sufficiently interested in us to present our case properly? Whom could we find more interested in our welfare? Did not the Father

commend His love to us when He gave His only-begotten Son to be our Mediator? We were sinners, yes, we were enemies; but He made Him who knew no sin to be sin for us. He sent His Son to die for us. And the Son willingly accepted, and without complaint did suffer and die for us. How can we doubt His boundless love toward us? We can find no one who has a warmer heart for our cause than the Mediator whom God Himself appointed. — Or do we perhaps imagine that Jesus does not understand our misery, that He is too far above us, that we must look for mediators that are a little closer? Whom can we find that is closer to us than the Mediator whom God appointed? Did He not leave the glories of heaven? Was He not made flesh and dwelt among us? Since the children are partakers of flesh and blood, did He not also Himself likewise take part of the same? Who tasted our misery more deeply, more fully than did Jesus? He was tempted like unto us, should He not be ready to succor those that are tempted?

A more dastardly sin cannot easily be imagined than this that we shy away from the Mediator whom God appointed for us, who has such a warm heart for us, and fully understands our plight from personal experience. By presenting to us Jesus as our one and only Mediator the Scriptures clearly forbid the worship and invocation of the saints.

Do we then despise the saints, since we do not call on them to make intercession for us? By no means. Rather, we give them the honor that God wants us to give them.

But we must defer a brief discussion of the proper honor due to the saints to a later study.

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.

EDITORIAL COMMITTEE

W. J. Schaefer, Managing Editor
Arthur Voss, Church News
Prof. John Meyer

ASSOCIATE EDITORS

Professor K. Schweppe
Im. P. Frey

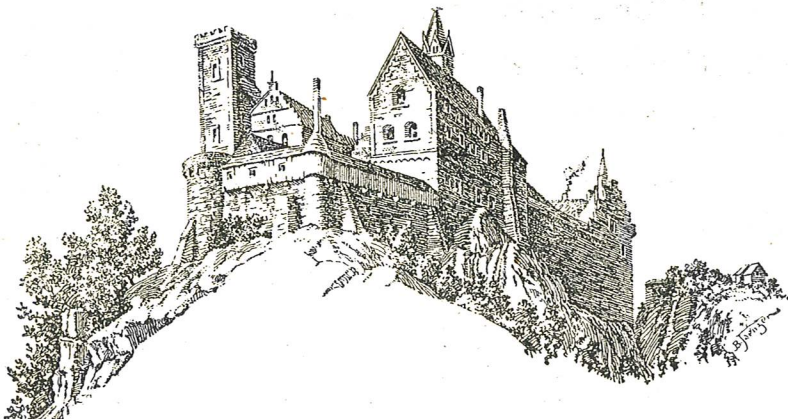
All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5847 West Elliot Circle, Milwaukee (8), Wisconsin.

All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

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





Luther's Ninety-five Theses

THE feast of All Saints was a very important day at Wittenberg. On that day pilgrims flocked to the church at Wittenberg which the Elector had built and filled with relics. Whoever, on that day, visited the church, and there confessed himself, obtained a plenary indulgence. — Luther, whose plan was already formed, went boldly on the evening of the 31st of October, 1517, to the church and affixed to the door ninety-five theses or propositions against the doctrine of indulgences. Luther declared that he had written these theses in a spirit of sincere charity, and with the expressed desire of bringing the truth to light. He declared himself ready to defend them. The following are some of the theses written by Luther and posted on the door of the church of Wittenberg:

- "1. **W**HEN our Master and Lord Jesus Christ says, 'Repent', he means that the whole life of his faithful servants upon earth should be a constant and continual repentance.
- "2. **T**HIS cannot be understood of the sacrament of penance, (that is to say of confession and satisfaction,) as administered by the priest.
- "3. **H**OWEVER, our Lord does not here speak only of inward repentance: inward repentance is invalid, if it does not produce outwardly every kind of mortification of the flesh.
- "4. **R**EPENTANCE and grief — that is to say, true penitence, lasts as long as a man is displeased with himself, — that is to say, till he passes from this life to eternal life.
- "27. **T**HOSE persons preach human inventions who pretend that, at the very moment when the money sounds in the strong box, the soul escapes from purgatory.
- "32. **T**HOSE who fancy themselves sure of their salvation by indulgences will go to the devil with those who teach them this doctrine.
- "35. **T**HEY teach anti-Christian doctrines who profess that, to deliver a soul from purgatory, or to purchase an indulgence, there is no need of sorrow or of repentance.
- "36. **E**VERY Christian who feels true repentance for his sins has perfect remission from the punishment and from the sin, without the need of indulgences.
- "37. **E**VERY true Christian, dead, or living, is a partaker of all the riches of Christ, or of the Church, by the gift of God and without any letter of indulgence.
- "43. **W**E must teach Christians, that he who gives to the poor, or lends to the needy, does better than he who buys an indulgence.
- "46. **W**E must teach Christians, that if they have no superfluity, they are bound to keep for their families wherewith to procure necessities, and they ought not to waste their money on indulgences.
- "52. **T**O hope to be saved by indulgences is to hope in lies and vanity; even although the commissioner of indulgences, nay, though even the Pope himself, should pledge his own soul in attestation of their efficacy.
- "62. **T**HE true and precious treasure of the Church is the holy Gospel of the glory and grace of God.
- "78. **T**HE Pope's indulgence cannot take away the least of our daily sins, — so far as the blame or offence of it is concerned.
- "92. **M**AY we therefore be rid of those preachers, who say to the church or Christ 'Peace, peace', when there is no peace.
- "94. **W**E must exhort Christians to endeavor to follow Christ, their Head, under the cross, through death and hell.
- "95. **F**OR it is better, through much tribulation, to enter the kingdom of heaven, than to gain a carnal security by the consolation of a false peace."

LUTHER AS A PREACHER

"THE WORD THEY STILL SHALL LET REMAIN"

BY PROFESSOR JOHN MEYER

LUTHER is generally hailed as a great preacher. Rightly so. The results he achieved through his preaching fully justify the claims made for him.

What was it that made his preaching so effective? Was it his rhetoric? Did he display oratorical fireworks in his sermons? Or was it the opposite? Was it the simplicity of his style? Did he win the people because he spoke to them on the popular level? Or was it the logic of his arguments? Did these captivate the people because they were presented in a clear and convincing way? Or was it his magnetic personality? He himself was convinced of the truth of his message, and with the truth flashing from his deep, clear eyes and warmly backed by the power of his character — did he in this wise sway his hearers?

Luther's sermons are, indeed, couched in the language of the common man. He himself was wont to pay close attention to the manner in which the common, uneducated people expressed their thoughts; and although he was capable to speak in the manner of the learned, yet in his sermons he deliberately borrowed from the expressions of the man of the field, the man of the shop, the man of the street, and presented the Gospel to them in terms which they understood and spoke themselves. It is true also that Luther himself was thoroughly convinced of the truth of every word he spoke, his heart was filled with these truths, and was living by the truths he proclaimed, and this fact gave power to his delivery. — Yet the real cause of his effectiveness as a preacher must be sought elsewhere.

One short series of sermons which Luther preached under most trying circumstances may serve to illustrate the point and to show the real source of his greatness in preaching.

While Luther was kept in the Wartburg after the Diet of Worms, things took a very radical turn in his home town of Wittenberg. Some of his impetuous followers, impatient because of the slow progress (all too slow, as they thought) of the Reformation, resorted to inconsiderate and hasty measures. Their leader was a certain Dr. Karlstadt. On Christmas day, 1521, he administered the Lord's Supper in both forms to any one in the crowded church that would come forward to the altar without previous confession. He officiated when a priest married his former house keeper. He announced his own engagement to be married, and shortly celebrated his wedding

with great ostentation. He incited the people to throw out of the churches all paintings and statues, and to destroy them. He denounced high school and university education, because, as he claimed, any layman could interpret the Scriptures as well as a learned theologian. Many students left the schools, in order to take up some trade.

There was an uproar in Wittenberg. Humanly speaking, the Reformation would have died a premature death if these disturb-

1522. Arriving in Wittenberg several days later, he preached a series of eight sermons against the disorders that had arisen. He quieted the minds and restored the peace of the city. The first sermon was preached on March 9, the first Sunday in Lent; the last on the following Sunday, March 16, the other six on the days of the intervening week, from Monday to Saturday.

These sermons can open to us the secret of the power of Luther's preaching. In the first one he himself presented the guiding truths of his preaching, the basic principles which he applied to the situation and on which he based all his subsequent admonition.

In the very first sentence of the first sermon he startled his hearers by reminding them that we all must die, and that in the hour of death each one must stand on his own against this heartless enemy. Preachers can shout encouragement into the ears of a dying person, but no more; every body must be prepared himself to meet his death.

Then he pointed out, first, that we are subject to death because of our sins, because we are by nature the children of wrath; secondly, that through the redemption effected by Jesus Christ all those that believe in Him are free from sin and are truly children of God. Then he pointed out, thirdly, that now we must show love, to God and man, and deal with one another in love just as God deals with us through faith. Then, fourthly, both faith and love find a special application in patience, particularly toward the weak brethren. In this the people of Wittenberg had failed by their hasty reforms, although their understanding of sin and grace was correct.

Luther gave his hearers to understand that in some respects their actions had been childish (denouncing education and demolishing works of art) while others (abolishing the sacrifice of the Mass; administering the Supper under both forms) must be approved in principle. Yet the people were guilty because in enforcing these reforms they had been deficient in love and patience toward the weak. He pointed out that there is a vital difference between these two things: *must be* and *be free*. A *must*, from which we dare yield nothing, is our faith, both in our hearts and in our confession. In things that are free the benefit of our neighbor must determine whether I shall do a thing, or leave it. A thing may be ever so correct and good in itself, if it is forced on a community it will fail. Since all have not yet come to a

(Continued on page 215)



Luther in the Pulpit

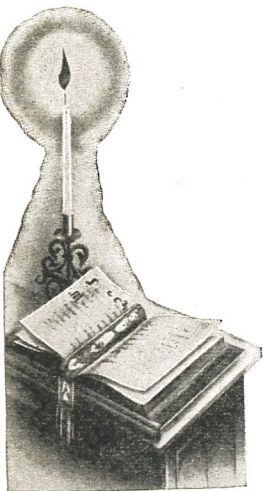
ances could not be checked. People would have lost sight of the Gospel which Luther had drawn out from under the bushel; the opponents would have seized upon the opportunity to crush the Reformation with force of arms as a movement that caused nothing but rebellion and disorder, while the followers of Luther would have turned hypocrites who fought against the externalism of the popish church with an externalism of their own.

Luther was the called pastor of Wittenberg. When he heard about the disturbances, he no longer regarded his own personal safety, nor the wishes of his prince, Elector John of Saxony. He left the Wartburg on March 1,

LUTHER'S SMALL CATECHISM

A PRECIOUS HERITAGE OF THE REFORMATION

THE blessings of the Reformation, if one cares to individualize or enumerate them separately, are, perhaps, many more than one is accustomed to hear and read about. We hear about the translation of the Bible into the language of the people, the Catechism, the hymns, and the restoration of congregational singing, the reconstruction of the church services in which the sermon, the preaching of God's Word, was again made the center of the service, and so many others. Page upon page and books upon books have been written by both church and secular writers extolling the blessings of the Reformation.



The Reformation is often misunderstood. Perhaps, the word "Reformation" and its common understanding has much to do with this. There are those who believe that Luther created a *new* religion. In this sense the Roman Catholic Church interprets the Reformation and diligently teaches those who will listen that Luther made a *new* religion, one that never existed before. That, of course, is pressing the word "reformation." "Reformation" does not mean in its first sense to make *new*, but to make or form *again* (see Webster). That is, to bring or turn something back to its original state. Just this Luther did; nothing more. When Luther through the study of the Bible saw clearly that the Roman Church had left the clear teaching of the Bible and was "teaching for doctrine the commandments of men," he restored once more, when the break with Rome came, the teachings of the Bible, the Word of God, claiming that Word to be the only authority, norm and rule of doctrine and life of the Church. He re-established the Church on the "foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone." That is the reformation. Luther did not make a *new* church or a *new* religion but brought the Church *back* again to the old foundation on which Christ established it, the Word of God.

The Difficulties

Many were the difficulties that confronted Luther and made his work difficult and seem well nigh impossible. It is true that he had the Bible and read from it to the people. But the *people* could not read. It was not written in the language they spoke and understood. In order to be fully convinced that Luther spoke the Word of God to them it was necessary that they be able to read it themselves. The mere translating of the Bible in the tongue spoken by the people was not to solve

the problem. Another difficulty confronted Luther — the people could neither read nor write. This was true of the great mass of the people. Rome was not interested in schools where the common people could learn to read and write. Ignorance on the part of the people was Rome's best ally to keep control over them. So Luther had to create schools and first teach young and old to read and write.

Nor was that to solve the problem entirely. There were still those to be taken into consideration who were to teach the people the Christian doctrines — the ministers and teachers. Many priests had left the Roman Church to join the ranks of Luther's followers. They had not learned the Christian doctrines in the Roman Church and so many of them did not know the Christian doctrines so well themselves as to be able to teach others. Each minister had his own method of Christian instruction and most of them were pitifully wanting. Hear Luther's complaint on his return from visiting the churches: "Alas, good Lord, of all the misery I saw! The people, especially in the villages, know nothing at all of Christian doctrine; and *many pastors are sadly unfit and incompetent to teach.*"

The Catechism

This condition gave birth to Luther's Catechism, which has rightly been called "The Gem of the Reformation." It was, perhaps, the first attempt that was ever made to summarize the principle part of the Christian doctrine in such beautiful, simple language that even a child could understand them and delight in studying them, even committing them to memory. Who can say what success the Reformation would have had, had not Luther written his Catechism? It is true that Luther did not intend his Catechism as a text book for the schools and for the use of the ministers but primarily for the home. This will be readily understood from Luther's own preface to each chief part. This bears the legend: "As the *head of the family* should teach it in all simplicity to his household." With the Lord Himself, Luther made the "head of the family" (the father) responsible for the religious training of the children. "*Ye fathers, bring up your children in the nurture and admonition of the Lord,*" says the Scripture, and so said Luther. The Catechism, however, was destined to become the great text book for religious instructions in schools and churches. And down through the centuries this little book has gained in popularity and appreciation.

A Masterpiece

While it is true that the Catechism presents essentially the doctrine of the Lutheran Church and the Bible, yet it is also true that this masterpiece written or compiled by Luther was warmly appreciated by great religious leaders in all Protestant church bodies. In fact, this little "Gem of the Reformation" made such a strong appeal on them that other church bodies, including the Roman Catholic Church,

issued a catechism along similar lines presenting the doctrines of their respective church bodies. They appreciated its value as a text book on religion and saw its great value and possibilities.

But all imitators had to bow to Luther. None could surpass, yea, none could equal his terse, simple style and withal deep explanations of the doctrines of the Bible. Study, with this in mind, the simple and yet deep explanations of the various commandments, or better still, Luther's wonderful explanation of the three articles of our Christian Creed, especially the second and the third articles. His explanation of the petitions in the Lord's Prayer are nothing short of marvellous and the four parts of Baptism and the Lord's Supper no less. The more one meditates in them the greater becomes our admiration for the deep understanding Luther had of the mysteries of God and for Luther's gift to state deep things in such simple language. Herein lies the real worth of the small Catechism and its abiding value. Books may be written and books may be forgotten but the Catechism will remain the Church's treasure, next to the Bible, as long as this earth shall harbor professing Christians. It is the Lutheran Church's precious heritage.

W. J. S.

LUTHER AS A PREACHER

(Continued from page 214)

proper understanding, it will simply make dissemblers and hypocrites out of them. The apparently good results are superficial, nothing but a shadow play and monkeyshine. "I'll preach," he said, "I'll speak, I'll write, but I'll coerce no one nor compel him by force." That would be only replacing one legalism with another. Faith must be free. Hence, we must patiently continue to instruct the people and give the weaker ones time to grow up to the same mature understanding that we may possess.

Will such patience not endanger the result? In the second sermon Luther used his own case against the sale of indulgences as an illustration. He said, I opposed the indulgences and other Romish abominations, but never by force. I just applied the Word of God, I preached and wrote, nothing more. Then while I was sleeping, or refreshing myself with a social drink together with my colleagues, the Word achieved the defeat of the Pope, something that no prince or emperor ever succeeded in doing before. *I did nothing, the Word did all.* If I had used force, I might have turned Germany into a shambles, and yet would have achieved nothing. Then the devil would have snickered at our folly. But it hurts him when we apply only the Word and leave the effect to it alone. It is all-powerful, it takes the hearts captive. When once the hearts are won, abuses will fall by themselves.

Luther's preaching was so effective because he trusted in the power of the Word and did not interfere with the operation of the Word by impatient meddling.

Siftings

BY THE EDITOR

It is reported that China has passed a new compulsory education law. It provides that all children between the ages of six and twelve years shall receive free education. The law further provides that there must be one public school for each group of 100 to 150 families. The purpose of this law is obvious. China is battling illiteracy. In 1940 China had 360,000,000 illiterates, of this number more than 40,000,000 were children under six years of age; more than 74,000,000 were between the ages of 6 and 15; 69,500,000 were deaf, dumb, crippled and insane. Since 1940 the illiterates between the ages of 15 and 45 have decreased to 140,000,000; and those between 6 and 15 to 53,000,000. "Education won't do it," to quote a homely phrase. If China will now help extricate its people from the thralldom of paganism and encourage the Christian mission work, China may in the decades to come become a power to be reckoned with.

* * * *

The Methodist Church is working sedulously to gather a fund which they hope will reach the \$25,000,000 mark for post-war evangelism. That is a very neat sum and no doubt the Methodist Church will not rest until they have reached the proposed goal. That there will be opportunity aplenty to use even so large a sum of money in a "crusade for Christ," as they call their program, no one can doubt. Let other church bodies, and the Lutheran Church among them, take note and also be up and doing. When the smoke of the battle clears we must be ready to go to work.

* * * *

The Much Heralded Liberalism of the Seventh-Day Adventists, which is forever being shouted from the housetops, is a bit far-fetched. Dr. George Schick calls attention to this in the *Lutheran Witness*. Says he: "The Seventh-Day Adventists contributed to their Church's work to the extent of \$77 per capita. Readers inform us that much of the money which the small denomination raises is gathered by methods

upon which our Church frowns. Seventh-Day Adventists, for instance, annually solicit business houses for funds and also organize groups which sing in residential districts and then make a house-to-house canvass for their so-called "in-gathering." It therefore appears that though the \$77 per capita appears impressive, the method by which it is attained is reprehensible." This is news to us and we are glad to be enlightened.

* * * *

This Item Is Taken From The *Pathfinder*. "Five major Protestant bodies united to take over operation of Westminster Junior College, Salt Lake City, Utah. Regarded by church leaders as an unusual example of inter-denominational cooperation, Methodist, Baptist, Episcopal, Presbyterian and Congregational bodies raised \$25,000 for the college (now Presbyterian) during the transition period. The college will be owned and operated by the five denominations, and expanded into a four-year senior college." Well, all's well, that ends well. If these church bodies mentioned above have in this union nothing to lose, that is, if there are no differences of opinion in regard to religion among them, why then should they not cooperate? And why, then, should they make such a fuss about it? That "get-to-gether" idea permeating the air today is gradually entering the churches. Many are ready to sell out to the highest bidder. Let us be sober and vigilant.

* * * *

When One Reads that divorces exceed the applications for marriage licenses it makes one a bit apprehensive of the future. This has really happened in St. Louis County, Missouri. The figures for 1943 were bad enough to shock even the most callous. The figures for 1944, however, are revolting. In 1943 this county in Missouri had 895 divorces compared with 978 marriages. That is a shameful record. But, during the first four months of this year that same county registered 301 divorces to 298 appli-

cations for marriages. That is really hitting rock-bottom. We hear so much these days about "fighting for freedom" and "fighting for the security of our homes." Will those who indulge in this prattle ever direct their attention to conditions as they are today in our country? Are they going to save the "world for democracy" and let the very foundation of democracy go on the rocks? What is happening in St. Louis County is only an indication of what is taking place elsewhere. Many of the marital troubles of our day are easily traceable to the fact that women are earning too much money, many of them more than their husbands. "This feeling," says Judge Raymond E. LaDriere, "of independence accounts for the rocketing of the divorce rate, which has a distinct bearing on the rise in juvenile delinquency due to broken homes." May our Christian people read, and reading become a bit more concerned for the security of the Christian home.

* * * *

We Wish We Had The Space to reprint from the *Christian Century* a communication from the Latin American Union of Evangelical (Protestant) Youth in which they reprint a letter sent by them to President Roosevelt "expressing its point of view in regard to the campaign against Protestant missions in Latin American countries which was being carried on at the instigation of the Roman Catholic Church." Results of that letter to the president, however, have been small. "While no Catholic missionaries," says the *Christian Century* editorially, "who desire to go to Latin America are held up, it is now a common occurrence for new Protestant missionaries to experience long delays in getting their passports approved in Washington. . . . We wish we could believe that the publication of this letter from the Latin American Union of Evangelical Youth would precipitate a reconsideration on the part of the United States government of its mistaken policy of support for freedom of religion at home and opposition to such freedom abroad."

OUR INSTITUTION

NORTHWESTERN COLLEGE WATERTOWN, WISCONSIN

On October 2 students of Northwestern College assembled for opening exercises under unusual circumstances. The opening date for the fall term was much later than usual. For those of the Preparatory Department this was the beginning of a new school year; those of the College Department began their new school year last June and already had one-third of the year's work behind them. This confusion was caused by the necessity of accelerating the course in the College Department by the addition of a summer quarter.

This confusion will be still greater next spring when the senior class graduates in March and leaves for the Seminary. The other three college classes will be promoted at that time, but the high-school classes will not be promoted till June. So from March to

June, when the summer session begins, there will be no freshman college class.

Graduation day for the high-school department will fall in June as heretofore, but graduation day for college seniors will shift from March to September, then to December, and then back to June. This situation will very likely continue for the duration of the war.

245 students are enrolled for the fall term, an increase of 38 over last year. There are 96 new students, of whom 58 are ninth graders, the largest ninth grade we have had since 1924 when that class had 74 members. In only one other year since 1924 have we had as many as 58 in our first high-school class. The dormitory and dining hall are both filled to capacity with 193 students.

Not all of these new students intend to prepare for the ministry. A somewhat larger number than usual are paying tuition and either have no intention of becoming ministers or are undecided.

Since Professor Oswald was called as professor of music for Northwestern College and for the Theological Seminary a vacancy was created in our faculty which has now been filled by the calling of Pastor Erwin Schroeder of Ixonia, who has accepted the call and will enter on his new duties as soon as the College Board can find living quarters for him in Watertown. Professor Schroeder will teach English and will also serve as librarian.

The large enrollment in the lower classes is gratifying since it bears witness to an awareness among our members of the value and need of a Christian education for their children who have just been confirmed. May God give us wisdom and grace that we do not fail those who send their sons and daughters to us that they may be brought up under our direction in the nurture and admonition of the Lord.

K.

THE GIDEONS

THE Gideon Society, which has become widely known as a result of its practice of placing Bibles in hotel rooms and which has also distributed more than seven million copies of the Bible among the members of our armed forces, had its beginnings in a small Wisconsin town. John N. Nicholson, a Denver paint salesman, had rented a room in the only hotel of Boscombe, Wisconsin. Because of the crowded condition he was asked to share his room with a paper salesman whose name was S. E. Hill.

Mr. Nicholson, as was his custom, was reading the Bible when Mr. Hill entered the room which they were to share and was asked to read aloud. This was September 10, 1898.

By agreement they met about ten months later in Janesville, Wisconsin, to read the Bible together and were joined in this by W. J. Knights, another salesman. It was upon the suggestion of the latter that the Gideon Society was formed for the purpose of placing the Bible in hotel rooms. Since that day this society has grown into a large organization and has made the Bible accessible to practically any hotel guest throughout the country. Of the three founders, two have died, while Mr. Nicholson, though 87 years of age, still is alive and resides at Englewood, Colorado. He took an active part in the International convention which was held in Denver last July.

Evangelistic Activities

There is no question that admirable results have been achieved by this distribution of the Bible in so many hotels. The hotel is often a dreary and lonesome place for the guest separated from his loved ones and often is accompanied by special temptations. The society reports letters from many people who found help and comfort as a result of reading the Bible in their hotel rooms. A number of suicides, for instance, are said to have been averted. All Christians will rejoice in the good that has been done by this organization of traveling men through the distribution of the Bible.

However, the society has become more than a Bible-distributing agency. It has taken on an evangelistic character. Prayer meetings and religious services are frequently held, usually in churches of various denominations.

The society puts much stress on evangelism of the old revival type. In the current September issue of the *Colorado-Wyoming Gideon*, for example, there is a report of services conducted in the People's Tabernacle of Ft. Collins reading in part: "In the morning service seven Gideons took part and at the close of the service one person accepted the Lord Jesus as the Savior and four others asked for prayer. At the evening service one person came forward in desire for greater faith and consecration to our Savior. We praise Him for these services." During the International Convention in Denver evangelistic services were conducted over the noon hour in the open near the principal business corner of the city

at which Brother So and so and Sister So and so gave their testimony and related their religious experiences.

During the convention special services were conducted in the City Auditorium one week night by R. G. Le Tourneau, a famous lay preacher and business man, who has achieved a country-wide reputation by introducing religious services into his factories, while a widely publicized Lutheran preacher held forth on Sunday afternoon following a number of gospel hymns by the Gideon chorus.

It is evident that the Gideons have become more than a Bible-distributing agency. They have become an evangelistic agency recruited from the various denominations. The society expressly does not want to confine itself to distributing the Bible. It is determined to do evangelistic work. That is one of the objectives which is continually held up before the members.

The Question of Fellowship

It is evident that the Gideon Society is a religious organization engaged in religious work. It is in effect a church within the churches. Membership is open to "any man whose occupation is traveling for commercial business, who believes in Jesus Christ as the eternal Son of God, who accepts Him as his personal Savior and endeavors to follow Him in his daily life and who has belonged three months or longer to some local church that makes such belief and endeavor a condition of membership." We know that in most of the denominations modernists and fundamentalists dwell side by side. In one local congregation the doctrine that Jesus is the Savior and the Son of God is preached while in the pulpit of another congregation of the same denomination these truths are denied. There is no separation such as the Word of God demands. Gideons may belong to such denominations and are under no compulsion to withdraw themselves. There is, therefore, a fellowshiping with the grossest error. That is unionism pure and simple, such as the true Lutheran Church has always shunned.

It is also noteworthy that though the Gideons insist upon faith in Jesus as the Son of God and Savior as a condition of membership there is no demand for agreement in other doctrines of the Bible. These are treated as relatively unimportant. Agreement in the other doctrines may be dispensed with. That can not be harmonized with such plain passages of Scripture as Romans 16, 17. For us there can be no religious fellowship with those who reject scriptural doctrine. Unionism without doctrinal unity is contrary to Scripture.

When the International Convention of the Gideons was held, the pastors of the city were asked to allow Gideons to speak in their pulpits on convention Sunday. In most cases the permission was given, while most Lutheran pastors, conscious of their responsibility to God, refused on grounds indicated above. To have cooperated would have given the impression to

our own people and to the general public that such doctrinal differences do not count. Such unionism and doctrinal indifference is characteristic of most Protestant denominations but Lutherans governed by the Word of God have felt bound to take a stand against it even if it exposed them to the charge of being narrow-minded and provincial.

The testimony given by individual Lutheran pastors was largely destroyed by the appearance of a Lutheran preacher under the auspices of the Gideons. The attempt may be made to justify it on the technicality that that part of the service was completely in the charge of Lutherans, though religious activities were going on in the same hall and on the same platform at the moment. One thing is sure, the general public identified the two and carried away the impression that there were no doctrinal differences or, if there were, they were of minor importance.

We admire the Gideons for distributing the Bible, but that should not close our eyes to the fact that it has largely become an evangelistic endeavor by means of prayer meetings, services, and the like, which has a wider doctrinal platform than the Bible binds upon us. If we begin to make concessions in, what may be regarded, as little things, then we have taken the first step toward unionism and our church will soon develop the same spirit of doctrinal indifferentism which characterizes most of the other large religious denominations of our country.
I. P. F.

"CONSIDER YOUR STATION"

—Martin Luther

(Continued from page 210)

or priest in his self-appointed position can claim such honor.

Paul points to the relation that exists between parents and children. A pious, obedient child is pleasing to the Lord. God indeed expects nothing more of a child than that it consider its station and obey its parents in the Lord. This is a beauty which exceeds all the external adornment with which the Roman Catholic Church has clothed its altar boys. — Consider the responsibilities, the rights and duties of parents toward their children. To fathers God has entrusted the care of their children, and has charged them to bring up their children in the nurture and admonition of the Lord. No priest has greater authority. And may parents never be found wanting in the discharge of their sacred duties! — A servant, if he serve his master in the fear of God and to please his Lord, has a dignity and an honor greater than that of nuns and monks.

"Consider your station" — Ye are Christians, children of God, acceptable to God in the Beloved. As Christians whether you be fathers or mothers, sons or daughters, masters or servants, remember that you are serving the Lord Jesus Christ, and that your service is acceptable to God for Jesus' sake.

A. P. V.

AN ANNIVERSARY IN A PRISON

ON the first Sunday in October, the senior institutional missionary, Synodical Conference, Milwaukee area, the Rev. E. A. Duemling, D. D., completed thirty-five years of continuous service at Wisconsin's largest penal institution. The Warden L. F. Murphy and the Deputy-Warden C. E. Johnson arranged for a special service to celebrate this rare event in a prison. A large beautiful floral piece in the shape of a heart graced the chapel. Hundreds of inmates attended the chapel service. Contrary to chapel custom, the warden permitted the residents of the prison city to attend this exceptional celebration. About two hundred civilians availed themselves of this privilege and filled the entire balcony. The veteran missionary preached the anniversary sermon taking as text 1 Corinthians 2: verses 1 to 5, and a mixed chorus of Zion Lutheran Church, Clyman, Wisconsin, under the direction of K. W. Nienow, enhanced the service by singing four numbers. It was a most impressive service, considering the strange place. At the



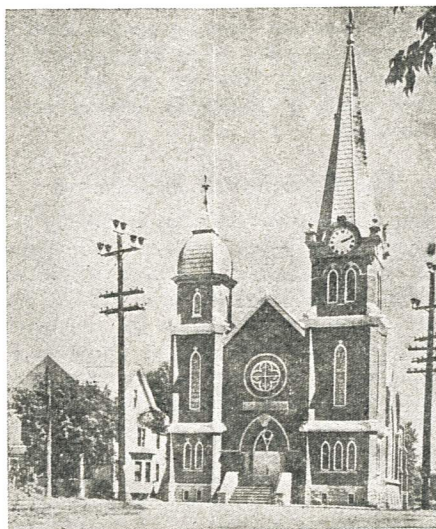
Rev. E. A. Duemling, D. D.

conclusion of the service the prison congregation joined with bowed heads in the Lord's Prayer, followed by the choir, singing, "Now Thank We All Our God." An inmate stepped to the rostrum offering the best wishes and congratulations of the prison body in a sincere address, and in memory of the anniversary presented the jubilarian with the gift of the congregation, a costly chair. A congratulatory letter from the warden was read by the chorus director K. W. Nienow. The warden said in part: "Thirty-five years of continuous service as a prison chaplain is an attainment reached by few, and the almost spontaneous expression of thankfulness by the men you have served is the proof of the value of your work. I cannot let this occasion go by without expressing my personal appreciation of the devoted and fruitful service you have rendered the men of the Wisconsin State Prison. May God's richest blessing continue with you all the days of your life." — May He imbue us with a spirit of service to our fellow-men, many of whom, as yet, do not know of the Savior and His great

work of salvation. May the Lord bless the Institutional Missions of the church, in its efforts of salvaging and harvesting precious souls!

ANNIVERSARIES SEVENTY-FIFTH JUBILEE ST. JOHN'S CHURCH Wrightstown, Wisconsin

Under ideal weather conditions St. John's Ev. Lutheran Congregation of Wrightstown, Wisconsin, celebrated its seventy-fifth anniversary in a day long observance of the event. Pastor Ernest G. Behm, Calvary, Wisconsin, the president of the district, preached in the morning English service, using Acts 7, 47-50 as his text. Pastor Walter G. Haase, Two



Rivers, Wisconsin, preached in the afternoon service in the German language on the text John 14, 7-12. In the concluding evening English service Pastor Reinhart J. Pope, Crivitz, Wisconsin, preached on Psalm 116, 12-16.

The congregation was joined in the celebration of the event by many members of neighboring congregations. The choir was obviously under the spirit of the occasion, offering fitting musical numbers in all three services. To accommodate the large crowds the ladies of the congregation provided meals and refreshments. The jubilee collections which totalled \$447.00 were dedicated to the debt retirement project of Synod.

The present pastor, F. C. Uetzmann, is the tenth pastor to serve the congregation during its seventy-five years of existence. It was in 1869 that Pastor E. G. Reim of Green Bay came to begin efforts which led to the organization of the present congregation in the same year. Pastor W. G. Haack succeeded Pastor Reim, who was unable to serve the congregation any longer, and became the first resident pastor here. After Pastor Haack accepted a call to another field Pastor Huebner and Schugh served the congregation for three years. In 1876 Pastor Reinhold Pieper accepted the call to Wrightstown, but was called away two years later in 1878. Pastor William Bergholz, who succeeded Pastor Pieper, remained until 1880. The next pastor, after a vacancy of about two years, was Pastor Christian Popp,

during whose pastorate the congregation became a member of Synod. In 1900 Pastor Popp, having completed fifty years in the ministry, retired and was succeeded by Pastor F. Schumann, the only living former pastor of this congregation. Pastor Schumann served the congregation for four years and upon his being called away, Pastor C. Auerswald was called. Again after four years the pastor was called away, and the present pastor was called in 1910. A year and a half later, on February 11, 1912, the new church which had been projected since the last year of Pastor Auerwald's ministry here was dedicated to the service of the Triune God. Within a short time a new parsonage was added, all of these things, as well as the installation of the church appointments, being carried out without a long range debt program.

The congregation today numbers 141 voters and 397 communicants.

R. J. POPE.

ST. JOHN'S CONGREGATION

Sunday, August 20, was a memorable day for St. John's Congregation, for on that day she was privileged to observe the seventy-fifth anniversary of her organization. Many friends from far and near, members of neighboring congregations, as well as former members were also present to join in the observance of the happy occasion. It was in 1869 that about ten families joined together to form the nucleus of St. John's which today, by the grace of God, numbers more than 110 families. Twelve pastors have served the congregation since the time of organization, the undersigned serving since 1935.

Three memorial services were held during the day in which the guest speakers extolled the grace and mercy of the Triune God which He so lavishly had bestowed upon the congregation in the past three-quarters of a century. Pastor A. Jul. Dysterheft of Minneapolis who was pastor of St. John's at the time of the twenty-fifth anniversary (1894), again impressed upon the congregation that the church's growth was due entirely to the sure foundation upon which it had built, namely, Jesus Christ, and that if the church in the future is not to crumble into ruins, she must continue to build on that one foundation.

Prof. E. R. Bliefernicht of Dr. Martin Luther College at New Ulm, Minnesota, and President A. Ackermann of Mankato, Minnesota, the respective speakers for the afternoon and evening services, showed from the history of the early Christian church that indifference to, and deflection from Jesus Christ and His Word always bring immeasurable disaster to man. Therefore the exhortation of John, the Evangelist, was voiced, "Be thou faithful unto death, and I will give thee a crown of life." Lord, grant us such faithfulness!

A. H. MACKDANZ.

SIXTY-FIFTH ANNIVERSARY TRINITY CONGREGATION Crawford Lake, Minnesota

On Sunday, September 24, Trinity Congregation at Crawford Lake, Minnesota, gathered for a special service in the afternoon to com-

memorate the sixty-fifth anniversary of the congregation. The undersigned, pastor of Trinity, pointed out the abundant blessings of our Triune God upon Trinity Congregation, basing his sermon on the Aaronic Benediction recorded in Numbers 6, 22-27. After the sermon a duet was sung, "The Lord Bless You and Keep You," by Lutkin. A special offering was taken for the Church Extension Fund. After the service friends and members of the congregation met in the substory of the church to partake of a lunch.

Trinity Congregation was organized on September 16, 1879. The following pastors have served Trinity during the past sixty-five years: Rev. C. J. Albrecht, 1879-1882; Rev. W. Scheitel, 1882-1885; Rev. H. M. Kreuter, 1885; Rev. H. Franz, 1886-1890; Rev. George Lahme, 1890-1896; Rev. Julius Engel, 1896-1902; Rev. Theodore Engel, 1902-1907; Rev. J. Blumenkranz, 1907-1910; Rev. Henry Bruns, 1910-1917; Rev. E. H. Bruns, 1918-1922; Rev. John E. Schaefer, 1923-1929; Rev. Waldemar P. Sauer, 1929-1936; Rev. Alvin H. Leerssen, 1936-1940; and the undersigned since 1941.

Concerning official pastoral acts performed in Trinity during the past sixty-five years, the following was gleaned from the church records, which are not complete between 1896 and 1907: Baptisms, 352; confirmations, 211; marriages, 75; funerals, 92; Holy Communion was celebrated by 5,669 guests.

May the Triune God, Father, Son, and Holy Ghost, ever abide with His abundant blessing upon us as He has upon our faithful forefathers!

F. R. WEYLAND.

**FORTIETH ANNIVERSARY
REV. F. ZARLING**

In a service on Sunday, August 27, 1944, at 8 P. M., St. Matthew's Congregation at Iron Ridge, Wisconsin, and the Dodge-Washington Counties Conference celebrated the fortieth anniversary of the ordination of Pastor Frederick Zarling to the holy ministry.

The jubilee sermons were preached by Prof. F. Meyer, who had ordained Pastor Zarling, and President E. Behm, who was a member of Pastor Zarling's first confirmation class.

The congregation and the conference presented the jubilarian with tokens of their esteem. A number of congratulatory messages were read by Pastor H. Diehl. After the service a social gathering took place in the church basement.

A. VON ROHR.

**TWENTY-FIFTH
ANNIVERSARIES**

PASTOR ROY VOLLMER

The Colorado Mission District Pastoral Conference assembled in sessions at Mt. Olive Ev. Lutheran Church, Denver, Colorado, September 12 to 14, appropriately remembered Pastor Roy Vollmer's completion of twenty-five years in the ministry. In a special service Pastor A. C. Bauman, who had ordained the brother twenty-five years ago, addressed the jubilarian in behalf of the pastoral conference. He based his well-chosen words on Psalm 84, 4. 5. 12.

At a "Gemuetlicher Abend" in the home of President Im. P. Frey the brethren presented Pastor Vollmers with a remembrance.

May the Lord of the Vineyard give an ever increasing measure of trust and strength to our fellow-worker!

H. W.

REV. H. E. BENTRUP

The Wilson and Ridgeway Parishes, near Winona, Minnesota, honored their pastor, the Reverend H. E. Bentrup, on Sunday, August 27, at the occasion of his twenty-fifth anniversary in the ministry. The Pastors W. Hardt of Hay Creek, Minnesota, and P. G. Bergmann of Menasha, Wisconsin, both classmates of the jubilarian, were in charge of the festivities, which were held in connection with the Mission Festival of that same day.

A purse was presented to Pastor Bentrup and an hour of good fellowship brought the neighboring pastors and members together in a testimonial dinner held in the basement of the Wilson Church.

The Reverend H. Bentrup studied at St. Paul, Minnesota, and graduated from the Springfield Seminary in 1919. He was called to Hankow, China, and returned after five years to serve in Ramona and Hope, Kansas. In 1932 he associated himself with our Synod and filled the pulpit of Stoddard, Wisconsin. He came to his Minnesota parishes in 1940. All his children are in the active service of the Church. Herman will graduate from the Seminary of St. Louis this spring, Edmond has one more year at the Springfield Seminary, and Waldo two more years at Concordia, St. Louis. The only daughter Ruth has just started to teach in the Lutheran School at Fort Smith, Arkansas.

May the Lord bless us with more parsonages like that of the Bentrups.

P. G. BERGMANN.

PASTOR O. K. NETZKE

On June 18, 1944, Trinity Congregation of Smith's Mill, Minnesota, and Trinity Congregation of Madison Lake, Minnesota, together with the pastors of the Mankato Circuit of the Minnesota District observed the twenty-fifth anniversary of the ordination of Pastor Netzke into the ministry as well as the twenty-fifth wedding anniversary of Pastor and Mrs. Netzke. The celebration came as a complete surprise to the honored couple. Special services were held in the church at Smith's Mill, Pastor E. C. Birkholz of St. James, Minnesota, Visiting Elder of the circuit basing his sermon for the festive occasion on Psalm 16, 5.6. The undersigned conducted the altar service and also served as toastmaster at a reception which was held on the lawn near the parsonage. Many addresses of congratulations were given as well as many congratulatory letters read. Gifts were presented to Pastor and Mrs. Netzke by the congregations, the Mankato Circuit, and friends and relatives. The jubilarian, speaking in behalf of his spouse and himself responded with words of appreciation, extolling the Giver of all good gifts.

May the Lord continue to bestow His blessings upon Pastor Netzke and his family.

A. H. MACKDANZ.

**CHURCH DEDICATION
WILLOW LAKE EVANGELICAL
LUTHERAN CONGREGATION**

Willow Lake, South Dakota

By the grace of God Willow Lake Ev. Lutheran Congregation of Willow Lake, South Dakota, was able to dedicate a new house of worship on August 27, 1944.

After preliminary services had been conducted by Pastors A. Fuerstenau, O. Klett, A. Pamperin, the first pastor, K. G. Sievert, was installed on August 14, 1921. About eight grownups were present at the first services which were held in the local theater. Soon a country school house was purchased and moved to town. This served the congregation until the present.

Pastor Sievert was succeeded by Pastor R. J. Palmer on September 6, 1925. In 1929 a parsonage was purchased with Synod's aid. March 7, 1937, Rev. H. C. Schnitker was installed as pastor of the congregation. April 20, 1941, Candidate W. H. Zickuhr was installed as pastor.

In 1942 the congregation purchased a church building in the neighboring town of Vienna for \$443.00. After much delay the building was moved to Willow Lake and set upon a basement and completely redecorated inside and out for an approximate cost of \$3,100.00. \$1,200.00 of this sum was borrowed from the Church Extension Fund.

In the morning dedication service Prof. K. G. Sievert addressed the congregation on Acts 20, 32. In the afternoon service Rev. R. J. Palmer spoke on the words, "Hallelujah, Hosanna, Amen." Both services were very well attended. An offering of \$372.00 will be used to pay local debts.

The congregation numbers about 90 communicants and 140 souls.

W. H. ZICKUHR.

OBITUARY

MRS. CARL FINUP

Mrs. Carl Finup, née Hattie Elizabeth Clara Buss, was born January 21, 1914, in Stanton County, Nebraska, a daughter of Mr. and Mrs. Herman Buss. She was received into the covenant of God's grace through holy baptism February 22, 1914, at Hoskins, Nebraska. Later she was instructed in God's Word in preparation for her confirmation, which took place at Hoskins, Nebraska. On June 2, 1929, she was confirmed by the sainted Prof. F. Brenner. She grew into womanhood, and on June 22, 1933, she was united in marriage with Teacher Carl Finup at Hoskins, Nebraska. This union was blessed with three children, one son and two daughters.

During her lifetime Mrs. Finup lived for thirteen years in Stanton County, Nebraska, then for nine years at Hoskins, and since 1936 in Beaver Dam, Wisconsin, where Mr. Finup is principal of St. Stephen's School.

Mrs. Finup was of a cheerful nature, having a child-like faith in her Lord. She was a

devoted wife and a loving mother. She enjoyed fair health with the exception of a lung ailment which advisedly needed correction if her health was to be fully restored.

Desiring this improvement she cheerfully and hopefully, after having communed with her husband, submitted to an operation July 14. However, she never regained consciousness and died the following day, July 15 in the Wisconsin General Hospital at Madison, Wisconsin.

Her death came as a shock to all, yet she died in God's appointed time. She attained the age of thirty years, 5 months and 24 days. She leaves to mourn her untimely departure her husband: Teacher Carl Finup, and three children: Donald, Carolyn, and Judith, together with her parents: Mr. and Mrs. Herman Buss of Hoskins, Nebraska. Two brothers and five sisters also survive.

Her mortal remains were laid to rest in the Oakwood Cemetery at Beaver Dam, Wisconsin, following a funeral service in St. Stephen's Church, in which the undersigned preached on the text: Matthew 14, 24-27.

L. C. KIRST.

ANNOUNCEMENTS

IMPORTANT NOTICE

The Committee on Hymnology and Liturgics, following the instructions of the last Delegate Synod, is planning to issue a report on the new **Liturgy and Agenda** by December 1, 1944. This report will be sent **only to those who request a copy**. In order to know how many copies to print, Concordia Publishing House must have this information on or before **November 15, 1944**. All those who desire a copy of our report are therefore urgently requested to make application for it direct to Concordia Publishing House at once. A postal card will suffice.

Prof. W. G. Polack, Chairman,
The Intersynodical Committee on
Hymnology and Liturgics for
the Synodical Conference of
North America.

ANNOUNCEMENT

The pamphlet, **An Appraisal of Educational Principles in the Light of Scripture**, announced in the May issue of the *Bulletin* is off the press and ready for distribution. The charges quoted in the former announcement do not apply to Wisconsin Synod congregations. The only charge to our congregations is the postage. Address orders to:

F. W. Meyer,
2663 North Palmer Street,
Milwaukee 12, Wisconsin.

NOTICE OF APPOINTMENTS

Rev. Walter Hoepner has been appointed as School Visitor in Circuit No. 2 and Mr. G. Wacker was appointed to serve in the same capacity in Circuit No. 3. Both men will fill vacancies created by the resignations of the Visitors for these circuits.

E. G. Behm, President,
North Wisconsin District.

* * *

Pastor J. G. Jeske has resigned as Visitor of the Milwaukee City Conference, South Side Circuit. I have appointed Pastor S. E. Westendorf in his place. Pastor S. E. Westendorf has resigned as Visitor of the Milwaukee City Conference, North Side Circuit. I have appointed Pastor J. G. Jeske in his place.

Arthur P. Voss, President,
Southeast Wisconsin District.

SEVERANCE OF FELLOWSHIP

Pastor F. Marohn has accepted a call into the ministry of the American Lutheran Church. He has thereby severed the bond of fellowship with the Joint Synod of Wisconsin and Other States.

Arthur P. Voss, President,
Southeast Wisconsin District.

CALENDAR OF CONFERENCES

SYNOCDICAL CONFERENCE PASTORS MEETING

Synodical Conference pastors meeting at New Ulm, Minnesota, November 3, 10 A. M., at St. Paul's Christian Day School.

All Synodical Conference pastors are invited to attend the meeting to discuss the present status of Union Negotiations. President J. Behnken, Prof. J. Fritz, and Prof. Th. Graebner shall be present.

Committee: Rev. W. Bouman,
Rev. M. Otto,
Rev. E. R. Gamm.

CENTRAL CONFERENCE

The Central Conference will convene at Town of Deerfield, Wisconsin (Pastor Walter E. Zank), October 31 and November 1, 1944.

Order of Business: Tuesday, 10 A. M., Opening and Roll Call, 10:15, Exegesis on Galatians, Chapter 3, 14ff., Prof. M. Franzmann. 11:45, Financial Report, Pastor M. Raasch. 1:30, Opening. 1:45, The Pastor as Shepherd, according to Joh. 21, 15-17, Pastor I. G. Uetzmann. 3:00, The Order of Holy Communion, Pastor K. Timmel. Wednesday, 9 A. M., Opening. 9:15, Sermon Criticism. 10:00, The Life and Labors of Jeremiah, the Prophet, Prof. D. Rohda. 1:30, Unfinished Essays, Casual Questions, and Miscellaneous Business.

Sermon (English): Prof. E. Berg, Pastor G. Albrecht.

Remarks: The church is located on Old S. H. 30 — seven miles west from Lake Mills, and two and a half miles east from S. H. 73. Kindly announce early, with special request for quarters, if desired.

H. Geiger, Sec'y.

ARIZONA CONFERENCE

The Arizona Conference will meet in the Winslow Ev. Lutheran Church, Pastor J. E. Schaefer, from October 31, Reformation Day, to November 2. Sessions will begin with an opening service conducted by Pastor R. Zimmermann at 10 A. M. Pastor W. Zarlmg will preach the sermon for the Communion service, Tuesday night.

Program — Papers: E. Sprengeler, An Exegesis on Corinthians; H. Rosin, The Significance of the Sermon on the Mount; F. Uplegger and E. Knoll, Chaplaincy Committee; Report; E. A. Sitz, The Office of the Visitor; F. Knoll, John 14, 15; O. Hohenstein, Exegesis on Colossians; M. Volkmann, Exegetical paper with practical applications on Ephesians 4, 11-16; Appraisal of our Synod's Stand on Doctrine of Divine Call (on basis of Synodical Conference teaching as found in Past. Theologies); Zimmermann; Co-essayist on above paper, W. Zarlmg; O. Hohenstein, Practical Discussion to Approach and Tactful Treatment of Divorce Cases; J. Schaefer, Approach and Tactful Treatment of Lodge Question; G. Eckert, Sermon for Criticism.

Kindly announce with the local pastor.

Arthur P. C. Kell, Sec'y.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, November 1, at 9:30 A. M.

Essays: Sermon Study on Rom. 8, 18-23, Pastor C. Hinnenthal; Continuation of Exegesis on 1 Tim. 6, 1ff, Prof. E. R. Bliefernicht; Jehovah Witnesses, Prof. V. Voelcks.

Confessional Address: Prof. O. Naumann (Prof. R. Janke).

W. Frank, Sec'y.

WISCONSIN STATE TEACHERS' CONFERENCE

God willing, the seventy-third annual convention of the Wisconsin State Teachers' Conference will be held on Thursday and Friday, November 2 and 3, at Grace Lutheran Church, Rev. E. Benj. Schlueter, pastor, Oshkosh, Wisconsin. Please send requests for quarters and meals promptly to Mr. M. Zahn, 406 10th Street, Oshkosh, Wisconsin.

PROGRAM

Thursday Morning

Opening Address: Prof. C. Lawrenz. — Sub.: Rev. H. Cares.

Why a Christian Teacher in a Christian Day School for My Child: Prof. F. Blume. — Sub.: The Christian Day School, an Important Means of Training Consecrated Congregation Members: O. Jungkuntz.

How to Cope With Individual Differences in Pupils: H. Dommer. — Sub.: The Distinction Between Chastisement and Punishment: Rev. E. Scharf.

Thursday Afternoon

Civics in the Grades: M. Zahn. — Sub.: Panel Discussion: How Can We Induce More Pupils to Attend Our Christian Schools.

The Value of a Kindergarten in Our Schools: Miss R. Nommensen. — Sub.: The Organization of a First Grade Reading Program: Miss M. Hamisch.

Choir Rehearsal: R. Jacobs.

Friday Morning

Choice of Topic: Prof. R. Jahnke. — Sub.: The Importance of Old World History: Prof. H. Klatt. Comments from the office of Executive School Secretary: F. Meyer.
Business Meeting.

Friday Afternoon

Biblical Antiquities: Dr. A. W. Klinek. — Sub.: Why Should Our Pupils Continue Their Education in Our Secondary Schools: Rev. L. Koehniger. Closing Address: The Blessings of a Christian Day School: Rev. Th. Mahnke.
R. C. Jacobs, Sec'y.

ORDINATION AND INSTALLATIONS

Authorized by President O. P. Frey of the Nebraska District Candidate John Schaefer was ordained and installed as missionary in Pueblo, Colorado, on Sunday, September 17, 1944. Rev. E. Kuehl, W. Kruske, J. B. Erhart, W. Siffring assisting. — A. C. Bauman.

* * *

As authorized by President Arthur P. Voss on September 11, 1944, the undersigned installed Louis E. Pingel as pastor of Resurrection Ev. Lutheran Church, Phoenix, Arizona, September 24, 1944. The installation took place at Resurrection Church. Address: Rev. Louis E. Pingel, 2022 North Mitchell, Phoenix, Arizona.
Robert W. Schaller.

* * *

Authorized by President Im. P. Frey the undersigned ordained and installed Candidate Ardin Laper as pastor in a new mission field in South Omaha, Nebraska, on October 8, 1944. Address: Rev. Ardin Laper, 4815 Underwood Avenue, Omaha 3, Nebraska.
Herold A. Schulz.

* * *

Authorized by President E. Behm of the North Wisconsin District Mr. John F. Meyer was installed by me as teacher of St. John's Ev. Lutheran School, Montello, Wisconsin, on September 24, 1944. May God bless his work among our children!

Address: Mr. John F. Meyer, Montello, Wisconsin.
Wm. J. Hartwig.

* * *

Authorized by President H. C. Kirchner of the Western Wisconsin District, Waldemar Pape was installed as teacher of Immanuel Ev. Lutheran School at Medford, Wisconsin, on September 3. Address: Mr. Waldemar Pape, 280 North 2nd Street, Medford, Wisconsin.
R. W. Mueller.

* * *

Authorized by Pastor H. Kirchner, President of the Western Wisconsin District, I installed Mr. F. H. Broker as the teacher of St. Matthew's Congregation at St. Martin's School, Winona, Minnesota, on the eleventh Sunday after Trinity.
A. L. Mennicke.

* * *

Authorized by the president of the Southeast Wisconsin District, Pastor Arthur P. Voss, the undersigned installed Candidate Eldor Keibel and Candidate Robert Krause as instructors at our Lutheran High School. Pastors V. Brohm, W. C. Meyer, J. F. Boerger, D. D., William Locher.

Address: Prof. Eldor Keibel, 1661 South 57th Street, West Allis 14, Wisconsin.

Address: Prof. Robert Krause, 4216 North 14th Street, Milwaukee 9, Wisconsin.
J. C. Dahlke.

ACKNOWLEDGMENT AND THANKS

The Senior Class of the High School Department of Dr. Martin Luther College donated to our library the sum of \$10.00, a memorial wreath for the late Mrs. Wm. F. Greve, New Prague, Minnesota, the mother of one of the classmates. Our thanks to the kind donors.

E. R. Bliefernicht, Librarian.

CHANGE OF ADDRESS

Rev. A. B. Habben, 1101 N. Saunders Avenue, Hastings, Nebraska.

MEMORIAL WREATHS

In memory of Rev. A. W. Blauert by the following members of St. Paul's Lutheran Church, Faith, South Dakota: Mr. M. Fisch Bach, Mr. and Mrs. H. Reede, Mr. and Mrs. J. Bachman, Mr. and Mrs. O. Ziegel, Mr. L. Geiken, Mr. and Mrs. E. Bachman, Mr. and Mrs. M. Sederstrom, Mr. and Mrs. O. Sederstrom, Mr. and Mrs. T. Imsland, Mr. and Mrs. C. Bauer, Mrs. Trema Hardyck, Mr. and Mrs. P. Bachman, Mr. and Mrs. P. Beyer, Mr. and Mrs. J. Bockhoff, Mr. and Mrs. H. Krause, Mrs. Emily Holz, Mrs. Reva Lewis Pierce. Amount: \$16.00.

S. E. Johnson, District Treasurer.

* * *

In memory of Mrs. S. Schumacher of Roscoe, South Dakota, given by her grandchildren, \$12.00 for Church Extension Fund.

S. E. Johnson, District Treasurer.

MISSION FESTIVALS

Trinity Sunday

St. Peter's Church, Goodhue, Minnesota.
Offering: \$177.09. T. E. Kock, pastor.

Sixth Sunday after Trinity

St. John's Church, Minneola Twp., Minnesota.
Offering: \$279.33. T. E. Kock, pastor.

Seventh Sunday after Trinity

St. Paul's Church, Mauston, Wisconsin.
Offering: \$408.83. Albert A. Winter, pastor.

Ninth Sunday after Trinity

Our Savior's Church, Lena, Wisconsin.
Offering: \$59.60. Kurt Lederer, pastor.
St. John's Church, Shennington, Wisconsin.
Offering: \$63.82. G. H. Geiger, pastor.

Tenth Sunday after Trinity

St. Paul's Church, Remus, Michigan.
Offering: \$208.00. D. Metzger, pastor.

Eleventh Sunday after Trinity

St. Peter's Church, Brodhead, Wisconsin.
Offering: \$65.04. Eldor A. Toepel, pastor.
David Star Lutheran Church, Kirchhayn, Wis.
Offering: \$748.49. Martin F. Rische, pastor.
St. John's Church, Town Grover, Wisconsin.
Offering: \$375.00. Norman Schlavensky, pastor.
St. Matthew's Church, Stoddard, Wisconsin.
Offering: \$329.64. Fred A. Schroeder, pastor.
St. John's Church, Dakota, Minnesota.
Offering: \$425.46. H. J. Anger, pastor.
Redeemer Church, Rock Creek, Wisconsin.
Offering: \$87.06. F. A. Werner, pastor.
Grace Church, Nye, Wisconsin.
Offering: \$114.01. A. H. Leerssen, pastor.

Twelfth Sunday after Trinity

Lutheran Church at Olivia, Minnesota.
Offering: \$350.01. Im. F. Lenz, pastor.
St. James Church, Cambridge, Wisconsin.
Offering: \$185.19. M. W. Wahl, pastor.
Zion Church, Egg Harbor, Wisconsin.
Offering: \$380.85. F. H. Senger, pastor.
The Four Parish Ev. Lutheran Church Circuit, Baraboo, Wisconsin.
Offering: \$125.00. G. Gerth, pastor.
Bethany Church, Manitowoc, Wisconsin.
Offering: \$303.01. Armin Roedle, pastor.
St. John's Church, Salemville, Wisconsin.
Offering: \$71.85. Orvin A. Sommer, pastor.

Thirteenth Sunday after Trinity

Salem Church, Greenwood Twp., Hennepin Co., Minnesota.
Offering: \$465.52. W. P. Haar, pastor.
St. Matthew's Church, Town Lincoln, Monroe County, Wisconsin.
Offering: \$131.02. G. H. Geiger, pastor.
St. John's Church, East Bloomfield, Wisconsin.
Offering: \$511.77. A. E. Schneider, pastor.
St. John's Church, Herrick, South Dakota.
Offering: \$222.17. R. Unke, pastor.
Christ Church, Grand Island, Nebraska.
Offering: \$68.18. L. A. Tessler, pastor.
Zion Church, Bloomfield, Michigan.
Offering: \$138.30. D. Metzger, pastor.

Fourteenth Sunday after Trinity

Grace Luth. Church, Muskegon Heights, Mich.
Offering: \$188.50. Arnold Hoenecke, pastor.
Wisconsin Synod Mission, Monroe, Wisconsin.
Offering: \$14.00. Eldor A. Toepel, pastor.
St. Paul's Church, Naper, Nebraska.
Offering: \$229.45. N. E. Sauer, pastor.
St. John's Church, Reedsville, Wisconsin.
Offering: \$702.30. H. H. Eckert, pastor.
St. Mark's Church, Carbondale, Michigan.
Offering: \$68.48. Bernard G. Kuschel, pastor.
St. John's Church, Town Gibson, Wisconsin.
Offering: \$215.86. Henry E. Pussehl, pastor.
Emanuel Church, New London, Wisconsin.
Offering: \$1,011.51. Walter E. Pankow, pastor.
St. Matthew's Church, Marathon, Wisconsin.

Offering: \$220.00. E. E. Kolander, pastor.
Lutheran Church at Danube, Minnesota.
Offering: \$724.51. W. J. Schmidt, pastor.
Peace Church, Hartford, Wisconsin.
Offering: \$476.56. Ad. von Rohr, pastor.
Salem Church, Stillwater, Minnesota.
Offering: \$176.25. J. W. Pieper, pastor.
Immanuel Church, South Lyon, Michigan.
Offering: \$160.00. Alfred F. Maas, pastor.
Immanuel Church, Findlay, Ohio.
Offering: \$100.83. R. O. Frey, pastor.
St. John's Church, T. Genoa, Vernon County, Wisconsin.

Offering: \$115.17. Fred A. Schroeder, pastor.
St. John's Church, Centuria, Wisconsin.
Offering: \$109.19. F. A. Werner, pastor.
Trinity Church, Osceola, Wisconsin.
Offering: \$135.79. A. H. Leerssen, pastor.
Emanuel Church, Greenwood Twp., Yale, Michigan.
Offering: \$114.75. A. W. Tiefel, pastor.
Zion's Church, Valentine, Nebraska.
Offering: \$251.45. Hugo Fritze, pastor.
Immanuel Church, Medford, Wisconsin.
Offering: \$587.62. R. W. Mueller, pastor.

St. Paul's Church, Town Lomira, Wisconsin.
Offering: \$120.00. H. Heckendorf, pastor.
St. Petri Church, Town Theresa, Wisconsin.
Offering: \$62.91. H. Heckendorf, pastor.
First Ev. Lutheran Church, Minnesota City, Minnesota.
Offering: \$61.72. H. H. Kesting, pastor.
Christ Church, Morrystown, South Dakota.
Offering: \$165.04. Clarence Koepsell, pastor.
St. Paul's Church, McIntosh, South Dakota.
Offering: \$57.00. Clarence Koepsell, pastor.
Emmanuel Church, Tp. Mecan, Marq. County, Wisconsin.

Offering: \$179.29. Wm. J. Hartwig, pastor.
St. Paul's Church, Town of Forest, Wisconsin.
Offering: \$305.10. E. J. Behm, pastor.
St. John's Church, Town of Forest, Wisconsin.
Offering: \$41.50. E. J. Behm, pastor.

Fifteenth Sunday after Trinity

St. John's Church, Northfield, Michigan.
Offering: \$380.69. Alfred F. Maas, pastor.
Zum Kripplein Christi Church, Town Ierman, Dodge County, Wisconsin.
Offering: \$265.00. G. Bradtke, pastor.
First German Luth. Church, Manitowoc, Wis.
Offering: \$1,120.64. L. H. Koeninger, pastor.
Zion Church, Crete, Illinois.
Offering: \$380.96. G. Redlin, pastor.
Trinity Church, Brillion, Wisconsin.
Offering: \$753.16. V. J. Siegler, pastor.
St. Peter's Church, Balaton, Minnesota.
Offering: \$630.00. H. C. Sprenger, pastor.
Trinity Church, Grafton, Wisconsin.
Offering: \$574.10. R. H. Roth, pastor.
St. John's Church, Clarkston, Washington.
Offering: \$165.00. George Frey, pastor.
Bethany Church, Hustisford, Wisconsin.
Offering: \$563.56. E. P. Pankow, pastor.
Salem Church, Lowell, Wisconsin.
Offering: \$580.00. O. W. Koch, pastor.
St. Luke's Church, Pickwick, Minnesota.
Offering: \$92.69. H. H. Kesting, pastor.
St. Paul's Church, Menomonie, Wisconsin.
Offering: \$512.05. J. Mittelstaedt, pastor.
St. John's Church, Pardeeville, Wisconsin.
Offering: \$267.72. A. J. Engel, pastor.
Zion Church, Ft. Morgan, Colorado.
Offering: \$121.08. M. Weishan, pastor.
Zion Church, Columbus, Wisconsin.
Offering: \$1,300.00. Wm. Nommensen, pastor.
Willow Lake Lutheran Church, Willow Lake, South Dakota.
Offering: \$170.00. W. H. Zickuhr, pastor.
St. John's Church, Libertyville, Illinois.
Offering: \$459.06. W. H. Lehmann, pastor.
Christ Church, West Salem, Wisconsin.
Offering: \$425.62. Walter A. Paustian, pastor.
First Lutheran Church, La Crescent, Minnesota.
Offering: \$110.00. E. J. Haertler, pastor.

Sixteenth Sunday after Trinity

Zion Church, Tn. Wayne, Wash. Co., Wis.
Offering: \$216.84. Geo. A. Barthels, pastor.
St. John's Church, Two Creeks, Wisconsin.
Offering: \$123.80. Henry E. Pussehl, pastor.
Bellevue Church, Town Buckeye, Stephenson County, Illinois.
Offering: \$100.00. Eldor A. Toepel, pastor.
First Ev. Luth. Church, Elkhorn, Wisconsin.
Offering: \$454.31. Walter A. Diehl, pastor.
Immanuel Church, Kewaunee, Wisconsin.
Offering: \$501.21. W. F. Zink, pastor.
St. John's Church, Maribel, Wisconsin.
Offering: \$321.19. Gerhard Struck, pastor.
Zion's Church, Clatonia, Nebraska.
Offering: \$628.59. E. C. Monhardt, pastor.
St. Michael's Church, Fountain City, Wisconsin.
Offering: \$502.21. Herbert Nommensen, pastor.
St. Paul's Church, Bangor, Wisconsin.
Offering: \$712.16. C. W. Siegler, pastor.
St. Peter's Church, Helenville, Wisconsin.
Offering: \$426.20. Edw. C. Fredrich, pastor.
Immanuel Church, Gibbon, Minnesota.

Offering: \$1,527.00. Hy. Boettcher, pastor.
St. Andrew's Church, Milwaukee, Wisconsin.
Offering: \$86.75. L. F. Karrer, pastor.
Siloah Church, Milwaukee, Wisconsin.
Offering: \$199.77. P. J. Burkholz, pastor.
Rockwood Lutheran Church, Rockwood, Wisconsin.

Offering: \$——. Ed. Zell, pastor.
St. John's Church, Waterloo, Wisconsin.
Offering: \$981.00. H. C. Nitz, pastor.
Peace Church, Clark, South Dakota.
Offering: \$190.00. W. H. Zickuhr, pastor.
Trinity Church, Saline, Michigan.
Offering: \$1,872.97. H. L. Engel, pastor.
St. Paul's Church, Franklin Twp., Milwaukee County, Wisconsin.
Offering: \$161.53. Gilbert Schaller, pastor.
St. John's Church, Rice Lake, Wisconsin.
Offering: \$176.37. S. H. Fenske, pastor.
Immanuel Church, Washington, Iowa.
Offering: \$83.00. E. H. Wendland, pastor.
Peace Church, Wautoma, Wisconsin.
Offering: \$335.00. T. W. Redlin, pastor.
Mt. Olive Church, Delano, Minnesota.
Offering: \$531.69. E. H. Bruns, pastor.
St. Paul's Church, Tomah, Wisconsin.
Offering: \$800.00. H. Schaller, pastor.
St. Paul's Church, Dale, Wisconsin.
Offering: \$463.80. N. Reim, pastor.
Christ Church, Marshall, Minnesota.
Offering: \$454.65. E. R. Gamm, pastor.
Redeemer Church, Hastings, Nebraska.
Offering: \$102.70. A. B. Habben, pastor.
St. Matthew's Church, Appleton, Wisconsin.
Offering: \$299.89. Sunday School \$9.13. Sylvester Johnson, pastor.

Seventeenth Sunday after Trinity

Zion Church, Twp. Morrison, Brown County, Wisconsin.
Offering: \$1,030.45. Br. Gladosch, pastor.
St. Bartholomew Church, Kawkawlin, Michigan.
Offering: \$200.55. W. E. Steih, pastor.
Lutheran Church of Woodlawn, Wisconsin.
Offering: \$345.17. H. A. Schultz, pastor.
Immanuel Church, Trail City, South Dakota.
Offering: \$184.67. K. C. Seibert, pastor.
Zion Church, Kingston, Wisconsin.
Offering: \$143.08. Orvin A. Sommer, pastor.
Bethany Church, Appleton, Wisconsin.
Offering: \$102.97 (\$5.00 from Sunday School).
D. E. Hallemyer, pastor.
St. Matthew's Church, Benton Harbor, Michigan.
Offering: \$4,000.00. H. C. Haase, pastor.
St. Paul's Church, Fort Atkinson, Wisconsin.
Offering: \$1,630.88. H. Gieschen, pastor.
Trinity Church, West Mequon, Thiensville, Wisconsin.
Offering: \$290.65. Wm. P. Holzhausen, pastor.
Zion Church, Akaska, South Dakota.
Offering: \$371.20. B. A. Borgschatz, pastor.
Immanuel Church, Black Creek, Wisconsin.
Offering: \$271.42. Joann Masch, pastor.
St. Matthew's Church, Iron Ridge, Wisconsin.
Offering: \$265.06. F. Zaring, pastor.
St. John's Church, Montello, Wisconsin.
Offering: \$414.49. Sunday School \$10.00. Total \$429.49. Wm. J. Hartwig, pastor.
Bethlehem Church, Watango, South Dakota.
Offering: \$55.45. Clarence Koepsell, pastor.
Ev. Lutheran Church of Miner, North Dakota.
Offering: \$23.95. Clarence Koepsell, pastor.
English Lutheran Church, St. Croix Falls, Wisconsin.
Offering: \$157.35. F. H. Tabbert, pastor.
St. Paul's Church, Faith, South Dakota.
Offering: \$72.90. H. E. Russow, pastor.
First Lutheran Church, Dupree, South Dakota.
Offering: \$43.10. H. E. Russow, pastor.
St. Jacobi Church, Glenham, South Dakota.
Offering: \$692.75. G. J. Schlegel, pastor.
St. Paul's Church, Livonia, Michigan.
Offering: \$374.16. Theodore Sauer, pastor.
Emmanuel Church, Sheridan, Michigan.
Offering: \$147.50. E. E. Rupp, pastor.
St. Paul's Church, Sodus, Michigan.
Offering: \$750.41. A. J. Fischer, pastor.
St. Paul's Church, Rocky Ford, Colorado.
Offering: \$110.00. W. Bodamer, pastor.

BOOK REVIEW

Strictly Confidential. By Alice M. Hustad, teacher, Minneapolis Public Schools. Print: Augsburg Publishing House, Minneapolis 15, Minnesota. Pages: 102. Price: \$1.50.

Seldom does a reviewer have the pleasure of reading a book that warms his heart as does this one. It is a precious book and ought to be put into the hands of every Christian girl of high school age. Miss Hustad is a sincere Christian and talks to Christian girls in a Christian way without "putting it on too thick," as is often the case in such books and thereby often doing more harm than good. She has struck the right balance. The authoress in this book hits upon every intimate subject that may come to

the mind of a young girl — and does it wisely. By all means, you parents, let your girls read this book.

W. J. S.

and tells it well. The book is well and ably written and is written in the spirit of a humble, grateful child of God. Every chapter and word in this book is intended to extol the mighty grace of God.

W. J. S.

Praying Hyde. By Basil Miller. Print: Zondervan Publishing House, Grand Rapids, Michigan. Pages: 132. Price: \$1.25.

This book gives an account of John Hyde, who as a young theological graduate of the Presbyterian Church, voluntarily enters the Indian Mission. His hardships, his battles, his heartaches, his labors, his success and finally his breakdown in health and death are vividly described in this book.

W. J. S.

Parish Practice, A Manual of Church Administration. By Paul J. Hoh. Print: The Muhlenberg Press, Philadelphia, Pennsylvania. Pages: 210. Price: \$2.50.

"In this book Dr. Hoh studies the administrative position of the pastor, functions and characteristics of the Church Council, supervision of church employees, care of church property, problems of church finance, methods of church publicity and promotion, reports and records, church discipline, the relation of the congregation and community." Much of the advice given in this book is good, some not so good. It is written, no doubt, with the ministers of the United Lutheran Church in mind. Many of the things, therefore, will not fit our conditions and a few suggestions are contrary to our ideals. The careful discernor will profit from the reading of this book.

W. J. S.

NEBRASKA DISTRICT
April, May, June, 1944
Rosebud Conference

Reverend	Budgetary	Non-Budgetary
H. Fritze, Zion, Valentine.....	\$ 87.77	\$ 1.00
D. Grummert, Batesland.....	28.70	
D. Grummert, Long Valley.....	9.39	
L. F. Groth, Colome.....	65.00	
L. F. Groth, McNeely.....	3.02	
S. Kugler, Carlock.....	63.69	2.50
S. Kugler, Burke.....	90.75	
W. J. Oelhafen, Winner.....	190.70	
W. J. Oelhafen, Witten.....	21.03	
R. Stiemke, Mission.....	137.50	2.00
R. Stiemke, White River.....	11.50	
R. Stiemke, Wood.....	9.85	
R. Unke, Platte.....	32.32	
R. Unke, Herrick.....	76.23	

Southern Conference

E. A. Breiling, Geneva.....	76.81	14.82
A. T. Degner, Plymouth.....	488.00	15.00
H. Ellwein, Shickley.....	113.95	
G. B. Frank, Surprise.....	84.69	
L. Gruendeman, Lincoln.....	35.06	
E. J. Hahn, Gresham.....	112.00	
A. K. Hertler, David City.....	35.42	
E. F. Hy, Lehmann, Firth.....	110.66	
E. C. Monhardt, Clatonia.....	295.87	90.00
R. H. Roth, Grafton.....	243.24	

Central Conference

R. F. Bittorf, Hoskins.....	256.45	9.00
I. G. Frey, Hamburg.....	7.99	8.00
W. W. Gieschen, Norfolk.....	381.69	
H. Hackbarth, Stanton.....	561.04	7.00
A. Hoff, Brewster.....	42.21	
N. Mielke, Merna.....	64.31	
L. Sabrowsky, Sioux City.....	84.13	
H. H. Spaude, Hadar.....	353.51	
L. A. Tessmer, Grand Island.....	65.93	5.00
V. Schulz, Omaha.....	112.55	

Colorado Conference

J. F. Brenner, Hillrose.....		62.34
A. C. Bauman, Sugar City-Ordway.....	152.19	
J. B. Erhart, Grace, Pueblo.....	23.75	
Im. P. Frey, Mt. Olive, Denver.....	70.06	
E. C. Kuehl, Mancos.....	30.68	
O. Kreie, Golden.....	8.46	
V. Schultz, St. Luke, Denver.....	11.00	
W. H. Siffring, Our Savior, Pueblo.....	13.78	
M. Weishahn, Ft. Morgan.....	11.44	29.17
M. Weishahn, Wiggins.....		5.20
W. Wietzke, Montrose.....	72.65	
H. Witt, Lamar.....	13.90	
	\$ 4,745.67	\$ 251.03

Memorial Wreaths

(Included in Above Monies)

In Memory of	Reverend	Amount
Mary Ann Hasebrook.....	L. Sabrowsky	\$ 8.00
Fred Menke.....	W. J. Oelhafen	3.00
Herman Froehlich.....	H. H. Spaude	2.50
Mrs. Louise Brummund.....	R. F. Bittorf	9.00
Paul Robert Kugler.....	I. G. Frey	8.00
Mary Jean Hartman.....	R. Stiemke	2.00
August Steinbeck.....	E. J. Hahn	21.00
Ann Warneke.....	H. Fritze	1.00
Mrs. J. M. Nispel.....	A. T. Degner	18.00
Paul Robert Kugler.....	S. Kugler	5.00
Mrs. Emilia Marquardt.....	H. Spaude	12.00
Cadet Reuben E. Arnold.....	L. A. Tessmer	26.80
Pfc. Lawrence Zempe.....	A. T. Degner	3.00
H. C. Nispel.....	A. T. Degner	15.00
Fred Schilling.....	H. Hackbarth	4.00
Gustav Jaeke.....	H. Hackbarth	2.00
Betty Ann Dubbel.....	H. Hackbarth	1.00
Fred Braasch.....	W. W. Gieschen	9.00

C. G. FUHRMANN, Cashier.

DAKOTA-MONTANA DISTRICT
January 1, 1944 to June 30, 1944
Eastern Conference

Reverend	Budgetary	Non-Budgetary
D. Kuehl, Altamont.....	\$ 69.60	\$ 17.00
R. Bretzmann, Arco.....	30.80	2.00
R. Kettenacker, Argo Twp.....	58.03	
H. Buch, Aurora.....	126.85	
H. Buch, Bruce.....	80.00	15.50
K. Bast, Carpenter.....		
W. Zickuhr, Clark.....	54.21	
D. Kuehl, Clear Lake.....	87.15	
E. Bode, Dempster.....	141.41	45.00
W. Lindloff, Elkton.....	410.38	
E. Bode, Estelline.....	57.70	2.00
H. Schnitker, Florence.....	56.65	139.00
W. Lange, Gary.....	140.35	
C. Found, Germantown.....	252.45	
A. Hellmann, Goodwin.....	153.01	2.00
W. Sprengeler, Grover.....	508.25	
B. Hahn, Hague Twp.....	143.32	
A. Hellmann, Havana Twp.....	85.26	
R. Bretzmann, Hendricks.....	284.99	101.50
B. Hahn, Henry.....	129.46	
R. Kettenacker, Hidewood Twp.....	162.42	
H. Schnitker, Mazeppa Twp.....	155.12	9.00
M. Lemke, Rauville Twp.....	329.25	
K. Bast, Raymond.....	60.00	7.50
C. Found, South Shore.....	232.47	
K. Bast, Turton.....	10.00	
W. Lindloff, Ward.....	332.40	
W. Meier, Watertown.....	515.03	
W. Zickuhr, Willow Lake.....	104.20	
Total.....	\$ 4,770.76	\$ 340.50

Western Conference

B. Borgschatz, Akaska.....	\$ 118.52	
R. Reede, Athboy.....	18.38	
R. Reede, Bison.....	118.10	
P. Albrecht, Bowdle.....	390.46	
O. Lemke, Burt.....	70.00	
A. Sippert, Carrington.....	50.24	
H. Mutterer, Carson.....	28.25	
H. Bergholz, Circle.....	69.97	
R. Reede, Date.....	37.72	
H. Russow, Dupree.....	50.00	
O. Lemke, Elgin.....	205.00	
H. Russow, Faith.....	140.94	44.00
H. Birner, Faulkton.....	39.04	
H. Mutterer, Flasher.....	23.20	
H. Sauer, Gale.....		
G. Schlegel, Glenham.....	132.65	
W. Herrmann, Hague.....	88.54	
G. Ehler, Hazelton.....	164.22	5.00
P. Kuehl, Hettinger.....	11.35	
H. Birner, Ipswich.....	66.06	
M. Hanke, Isabel.....	29.40	
O. Heier, Jamestown.....	309.57	16.50
O. Lemke, Leith.....	70.00	5.00
H. Rutz, Lemmon.....	62.33	
E. Krueger, Mandan.....	118.96	
J. Bade, Marmarth.....	20.00	5.00
C. Koepsell, McIntosh.....	9.36	
G. Schlegel, Moberge.....	267.20	
C. Koepsell, Morrystown.....	90.90	
H. Sauer, Mound City.....	36.95	2.00
H. Bergholz, Olanda.....	14.31	
H. Mutterer, Paradise.....	67.31	
R. Reim, Piedmont.....	45.94	
W. Ten Broek, Rapid City.....	28.00	
P. Kuehl, Reeder.....	19.65	
H. Russow, Ridgeview.....	10.68	
H. Lau, Roscoe.....	503.74	29.00
H. Rutz, Shadehill.....		
R. Reim, Sturgis.....		
E. Mehberg, Tappen.....	390.86	
H. Bergholz, Terry.....	112.63	
P. Albrecht, Theodore.....	69.72	
M. Hanke, Timber Lake.....		
B. Borgschatz, Tolstoy.....	52.37	
K. Sievert, Trail City.....	50.44	
J. Wendland, Valley City.....	55.44	3.00
C. Koepsell, Wautauga.....		
H. Rutz, White Butte.....	34.00	
O. Heier, Windsor.....	20.35	
W. Herrmann, Zealand.....	150.96	
Total.....	\$ 4,463.51	\$ 109.50

S. E. JOHNSON, District Treasurer.

October 29, 1944

MICHIGAN DISTRICT

April 1 to June 30, 1944

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 95.40	\$
H. C. Haase, Benton Harbor.....	250.00	23.00
R. Gensmer, Coloma.....	305.30	3.00
C. J. Kionka, Dowagiac.....	239.80	
N. Engel, Eau Claire.....	116.15	
E. T. Lochner, Hopkins.....	169.10	
E. T. Lochner, Dorr.....	64.35	
A. Hoenecke, Muskegon Heights.....	205.15	
A. J. Fischer, Sodus.....	197.90	
W. Westendorf, South Haven.....	435.72	
H. Zink, Stevensville.....	609.14	
H. Hoenecke, Sturgis.....	378.56	

Southeastern Conference

A. H. Baer, Adrian.....	605.25	
J. Martin, Belleville.....	67.80	
H. Heyn, Detroit.....	199.45	
C. Frey, Detroit.....	166.10	
E. Frey, Detroit.....	355.79	5.00
K. Vertz, Detroit.....	135.69	
W. Valleskey, Detroit, including \$17.02 from Sunday School.....	169.49	
R. Frey, Findlay, Ohio.....	84.05	
A. Tiefel, Greenwood.....	206.13	2.50
J. Gauss, Jenera, Ohio, including \$50.00 from Luther Society, \$150.00 from Sunday School, \$80.00 bequest of Miss Lavohn von Stein, \$20.00 from Pvt. Paul Marquardt and \$3.00 from Pvt. Rupert Schaller.....	1,248.43	
K. Krauss, Lansing.....	1,164.49	
E. L. Hoffman, Lansing.....	105.17	
T. Sauer, Livonia, including \$12.66 from Sunday School.....	144.58	60.00
H. F. Zapf, Monroe.....	1,420.41	
G. D. Ehnis, Monroetown.....	254.50	
A. Maas, Northfield.....	171.20	
A. Maas, South Lyon.....	30.00	
E. Hoenecke, Plymouth.....	291.47	14.50
C. Schmelzer, Riga.....	250.00	
H. Engel, Saline, including \$13.00 Thanksoffering, Golden Wedding, Mr. and Mrs. J. Fred Niethammer.....	723.41	17.50
A. Wacker, Scio.....	558.67	10.00
J. de Ruiter, Tecumseh.....	74.99	
G. Luetke, Toledo, Ohio, including \$10.00 from Sgt. Herbert Paul, \$25.00 from Sgt. Kern Bower, and \$5.00 from Corp. Haxfield.....	1,040.00	
R. Timmel, Toledo, Ohio.....	350.00	
F. Zimmermann, Toledo, Ohio.....	167.90	
P. Heyn, Van Dyke.....	73.68	
H. Muehl, Waterloo.....	185.15	
G. Press, Wayne.....	448.91	23.00

Northern Conference

M. Schroeder, Bay City.....	457.11	42.09
A. Westendorf, Bay City.....	496.00	6.00
E. Kasischke, Bay City.....	267.85	
J. Vogt, Bay City.....	35.20	
R. Hoenecke, Chesaning.....	160.71	
R. Hoenecke, Brady.....	185.18	
E. Leyrer, Clare.....	242.48	
E. Leyrer, Hamilton.....	17.54	
M. Toepel, Elkton.....	165.65	
B. Westendorf, Flint.....	618.66	6.00
V. Winter, Flint.....	343.93	
A. Kehrberg, Frankenmuth.....	254.45	2.00
W. Kehrberg, Hale.....	89.76	
N. Luetke, Hemlock.....	333.37	
W. Steih, Kawkawlin.....	99.95	
E. Rupp, Manistee.....	194.01	
E. Rupp, Sheridan.....	73.28	
W. Voss, Owosso.....	524.31	
A. W. Hueschen, Pigeon.....	267.20	
D. Metzger, Remus.....	44.50	
D. Metzger, Broomfield.....	86.47	
O. Eckert and O. J. Eckert, Saginaw.....	1,490.44	7.00
O. Frey, Saginaw.....	149.55	
H. Eckert, Saginaw.....	129.02	
G. Schmelzer, Sebewaing.....	191.19	28.50
J. Zink, Sterling.....	133.05	
C. Leyrer, St. Louis.....	180.50	
G. Cares, Swan Creek.....	70.00	
J. Roekle, Tawas City.....	375.44	15.00
A. Schwerin, Tittabawassee.....	188.05	
W. Voges, Vassar.....	135.50	
W. Voges, Mayville.....	50.96	
W. Voges, Silverwood.....	20.50	
R. Koch, Zilwaukee.....	180.43	

Extra Contributions

St. John's, Marion Springs.....	25.00
Student Body, Saginaw.....	12.00
Total	\$ 21,844.12

Note: Of the Non-Budgetary monies \$200.59 were for Church Extension, \$23.00 for Library at New Ulm, and \$39.50 for Non-Synodical activities.

Memorial Wreaths

(Included In Above Monies)

In Memory of	Sent In By	Amount
Rev. J. Klingmann.....	Bay City (Bethel)	\$ 17.09
Henry Ueberrock.....	Bay City (Bethel)	5.00
Mrs. Eva Oblender.....	Bay City (Bethel)	4.00
Amanda Spatz.....	Bay City (Bethel)	2.00
Johann Ulherr.....	Bay City (Bethel)	5.00
Mrs. C. Schaefer.....	Bay City (Bethel)	9.00
Andrew Maurer.....	Bay City (St. John)	1.00
Otto Bryce.....	Bay City (St. John)	7.00
Rose Polfus.....	Benton Harbor	5.00
Anna Maschke.....	Benton Harbor	18.00
Fred Roekle.....	Coloma	3.00
W. C. Trump.....	Flint (Emanuel's)	6.00
Leonhard Bender.....	Frankenmuth	1.00
John Bauer.....	Frankenmuth	1.50
Leonhard Weber.....	Frankenmuth	2.00
Mrs. Margaret Ziegler.....	Frankenmuth	3.00
Mrs. Katherine Deuring.....	Frankenmuth	2.00
Fred Pfeifer.....	Greenwood	2.50
August William Jeschke.....	Hemlock	47.00
Rev. O. J. Peters.....	Livonia	60.00
William Guettler.....	Monroe	5.00
William Leppel.....	Monroe	112.00
Rev. O. J. Peters.....	Monroetown	3.00
Norman Sauer.....	Monroetown	4.00
Carl Ziebarth.....	Pigeon	3.00
Karl Behm.....	Pigeon	6.50
Rev. O. J. Peters.....	Plymouth	14.50
Gustav Muehlenbeck.....	Saginaw (St. Paul's)	3.00
Rev. O. J. Peters.....	Saginaw (St. Paul's)	3.00
Mrs. Karoline Fox.....	Saginaw (St. Paul's)	8.00
Mrs. Katherine Hertler.....	Saline	4.50
Mrs. Lydia Lindemann.....	Saline	2.00
Mrs. Jacob Bayha.....	Saline	11.00
Rev. J. Klingmann.....	Scio	15.00
Emil Buch.....	Sebewaing	21.00
Raymond Schmidt.....	Sebewaing	2.00
Philippine Kunnisch.....	Sebewaing	5.50
Rev. O. J. Peters.....	Sheridan	5.00
Fred Roepke.....	Tawas City	10.00
Sgt. Frances Klinger.....	Tawas City	3.00
Martin Reif.....	Vassar	2.00
John G. Bauer.....	Vassar	2.00
Rev. M. A. Fleischer.....	Mayville	2.00
Rev. O. J. Peters.....	Wayne	5.00
Robert Moers.....	Wayne	23.00
Fred Roekle.....	Student Body, Saginaw	12.00

E. WENK, Treasurer.

PACIFIC NORTHWEST DISTRICT

July 1, 1942 to June 30, 1944

Receipts

Reverend	Budgetary	Non-Budgetary	Total
Geo. Frey, Clarkston, Washington.....	\$ 619.30		\$ 619.30
G. Eberhart, Ellensburg, Washington.....	1,081.87	44.75	1,126.62
F. E. Schoen, Gresham, Oregon.....	95.00		95.00
F. Tiefel, Leavenworth, Washington.....	221.85		221.85
W. P. Amacher, Omak, Washington.....	30.00		30.00
F. Tiefel, Mansfield, Washington.....	527.82		527.82
W. P. Amacher, Washington.....	14.00		14.00
Geo. Frey, Orofino, Washington.....	118.00		118.00
M. J. Witt, Palouse, Washington.....	930.95		930.95
Wm. Lueckel, Portland, Oregon.....	320.25	10.00	330.25
Gil. Sydow, Rainier, Washington.....	212.44	9.00	221.44
F. E. Stern, Seattle, Washington.....	820.25		820.25
E. Zimmermann, Snoqualmie, Washington.....	211.47	3.80	215.27
G. Eberhart, S. Cle Elum, Washington.....	46.00		46.00
M. J. Witt, Spokane, Washington.....	686.48	21.00	707.48
R. Jaech, Tacoma, Washington.....	1,304.51	8.00	1,312.51
Arth. Sydow, Tacoma, Washington.....	182.52	41.02	223.54
L. Krug, White Bluffs, Washington.....	396.18	2.00	398.18
F. Tiefel, Withrow, Washington.....	1,714.81		1,714.81
T. Adascheck, Yakima, Washington.....	329.40	1.00	330.40
E. Kirst, Zillah, Washington.....	33.90		33.90
M. Bd., Hanford, Washington.....		13.00	13.00
Pastoral Conference.....	75.00		75.00
Anonymous.....			
Total	\$ 9,972.00	\$ 153.57	\$ 10,125.57

Disbursements

General Administration.....	\$ 203.78
Supervision and Promotion.....	33.90
Education General.....	292.37
Mission General.....	5,366.60
Negro Missions.....	18.95
Spiritual Welfare.....	1,804.68
General Support.....	40.00
Home for the Aged.....	84.00
Indian Missions.....	101.42
Home Missions.....	1,139.97
Debt Retirement.....	886.33
Church Extension Fund.....	15.00
Widows and Orphans.....	50.60
Chapel Fund.....	64.25
Bethesda.....	35.30
Deaf Institute.....	8.42
Total	\$ 10,125.57

HENRY KARG, District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Arizona Conference

Reverend	Budgetary	Non-Budgetary
G. P. Eckert, Trinity, Morenci.....	\$ 10.15	\$
O. Hohenstein, Grace, Glendale.....	51.30	
Arthur P. C. Kell, East Fork Mission, Whiteriver....	62.53	
Frederick G. Knoll, Flowing Wells, Tucson.....	10.00	
Karl Molkentin, Grace, Casa Grande.....	15.00	
Karl Molkentin, Ev. Luth., Chandler.....	21.56	
J. E. Schaefer, Flagstaff Mission, Flagstaff.....	11.30	
J. E. Schaefer, Trinity, Winslow.....	32.51	
Robert W. Schaller, Zion, Phoenix.....	202.39	
E. Arnold Sitz, Grace, Tucson.....	488.31	
Alfred M. Uplegger, Indian Mission, San Carlos.....	53.87	
W. Zarling, Grace, Warren.....	18.50	
W. Zarling, St. Paul, Douglas.....	39.50	
Resurrection Congregation, Phoenix, by H. C. Bangert	39.99	

Dodge-Washington County Conference

Geo. A. Barthels, St. Peter, Tp. Addison.....	20.10	
Geo. A. Barthels, Zion, Tp. Wayne.....	436.53	
G. Bradtke, Zum Kripplein Christi, Tp. Herman.....	460.00	
Harvey Heckendorf, St. Paul, Tp. Lomira.....	197.06	
Harvey Heckendorf, St. Petri, Tp. Theresa.....	74.34	
R. O. Marti, St. Jacobi, Tp. Theresa.....	64.00	
R. O. Marti, St. Peter, Kekoskee.....	150.00	
E. P. Pankow, Bethany, Hustisford.....	669.79	
W. Reinemann, Trinity, Huilsburg.....	348.50	
Ad. von Rohr, Peace, Hartford.....	759.81	
E. C. Rupp, St. John, Lomira.....	135.87	
W. P. Sauer, St. John, West Bend.....	657.47	
H. J. Schaar, St. Luke, Knowles.....	61.29	
H. J. Schaar, St. Paul, Brownsville.....	559.73	
Erwin Scharf, St. Paul, Cedar Lake.....	50.00	
Erwin Scharf, St. Paul, Slinger.....	288.00	
Alfred C. Schewe, Emmanuel, Tp. Herman.....	381.32	
Alfred C. Schewe, Zion, Tp. Theresa.....	171.50	
H. A. Schultz, St. John, Woodland.....	171.04	
M. F. Stern, St. Paul, Neosho.....	185.00	
F. Zarling, St. Matthew, Iron Ridge.....	157.45	

Eastern Conference

Paul A. Behn, Fairview, Milwaukee.....	802.00	
G. W. Boldt, St. John, Lannon.....	246.58	
Adolph C. Buenger, St. John, Good Hope Road.....	185.33	
E. Ph. Ebert, St. Paul, East Troy.....	204.07	
F. G. Gundlach, Salem, W. Granville.....	110.41	
Lyle A. Hallauer, Homehurst, Tp. Greenfield.....	49.44	
Lyle A. Hallauer, St. Peter, West Allis.....	72.70	
Ph. H. Hartwig, Zion, Hartland.....	140.00	
G. R. Hillmer, Blue Mound Mission, Wauwatosa.....	33.55	
G. Hoenecke, St. Paul, Cudahy.....	284.61	
Wm. P. Holzhausen, Trinity, W. Mequon.....	155.25	
W. R. Hoyer, Mt. Calvary, Westowne.....	38.16	
Walter Keibel, Nain, West Allis.....	742.54	
A. F. Krueger, Resurrection, Milwaukee.....	339.03	
Henry Lange, Nathanael, Milwaukee.....	149.19	
L. G. Lehmann, St. John, Mukwonago.....	117.49	
Kurt Lescow, St. John, E. Mequon.....	288.14	
A. H. Maaske, St. John, Newburg.....	371.93	
J. Mahnke, Mt. Lebanon, Milwaukee.....	456.11	
Wm. C. Mahnke, St. John, Root Creek.....	552.12	
A. J. Mittelstaedt, Trinity, So. Mequon.....	219.57	
Theo. Monhardt, St. John, Tp. Lake.....	192.70	
A. Nicolaus, Christ, Pewaukee.....	200.00	
C. A. Otto, St. John, Wauwatosa.....	541.03	
J. G. Ruege, Jordan, West Allis.....	1,297.17	
G. Schaller, St. Paul, Tp. Franklin.....	302.65	
A. Schuetze, Calvary, Thiensville.....	213.00	
Arnold Schultz, Trinity, Milwaukee.....	1,174.99	
Melvin Schwenzen, Good Shepherd, Tp. Wauwatosa.....	233.65	
H. W. Schwertfeger, Woodlawn.....	551.23	
Harry Shiley, Trinity, Waukesha.....	1,259.06	
E. W. Tacke, St. Paul, Tess Corners.....	820.70	
H. Wojahn, Grace, Waukesha.....	323.85	

Milwaukee City Conference

E. Blakewell, Salem.....	268.89	50.00
John Brenner, St. John.....	745.97	211.85
Victor Brohm, Bethesda.....	1,696.61	580.46
R. O. Buerger, Gethsemane (S. S. \$150.00, N. B. \$50.00)	423.94	50.00
P. J. Burkholz, Siloah.....	1,652.73	374.99
Herman Cares, Christ.....	478.45	
J. C. Dahlke, Jerusalem.....	916.37	269.06
J. de Galley, St. Paul.....	179.34	
E. Ph. Dornfeld, St. Markus (Day and S. S. \$110.56)	1,796.13	107.97
Gervasius W. Fischer, St. Jacobi.....	934.78	251.18
Fred Graeber, Apostle.....	205.44	30.90
A. F. Halboth, St. Matthew.....	1,162.76	208.50
Raym. W. Huth, Messiah.....	248.03	15.00
John G. Jeske, Divine Charity.....	448.14	
L. F. Karrer, St. Andrew.....	148.85	
Ph. H. and H. Koehler, St. Lucas.....	2,145.98	168.54
A. C. Lengling, Saron.....	264.92	
Erhard C. Pankow, Garden Homes.....	429.82	
Paul Pieper, St. Peter.....	1,849.53	295.80
Wm. F. Sauer, Grace (S. School \$12.75)	945.59	2.00
W. J. Schaefer, Atonement.....	528.00	20.00
A. B. Tacke, Zebaath.....	579.58	
G. A. Thiele, Parkside.....	113.63	
Arthur P. Voss, St. James.....	780.00	150.00
Luther Voss, Ephrata (S. School \$56.53)	274.40	24.80
S. E. Westendorf, Bethel.....	644.54	112.86

Southern Conference

A. C. Bartz, Immanuel, Waukegan.....	199.17	
Carl H. Buenger, Friedens, Kenosha.....	766.00	
Walter A. Diehl, First Ev. Luth., Elkhorn.....	387.51	
H. J. Diehl, First Ev. Luth., Lake Geneva.....	118.00	
O. Heidtke, Jerusalem, Morton Grove.....	100.00	
E. Walter Hillmer, St. Luke, Kenosha.....	105.10	
Edwin Jaster, Epiphany, Racine.....	353.70	
Edwin Jaster, Sturtevant Mission.....	19.84	
A. Koelpin, Trinity, Caledonia.....	359.00	5.00
W. H. Lehmann, St. John, Libertyville.....	389.58	
Albert Lorenz, St. John, Slades Corners.....	377.71	
O. B. Nommensen, Zion, South Milwaukee.....	366.84	
R. P. Otto, Peace, Wilmot.....	425.00	
W. K. Pifer, Bethany, Kenosha.....	246.91	93.45
M. F. Plass, St. John, Oakwood.....	264.00	
Gerhard Redlin, Zion, Crete.....	436.23	
G. E. Schmeling, Immanuel, Tp. Paris.....	23.00	
G. E. Schmeling, Trinity, Tp. Raymond.....	134.45	
J. Toepel, St. Matthew, Tp. Maine.....	52.26	
Theo. Volkert, First Ev. Luth., Racine (L. M. F. \$309.71)	880.61	
H. J. Wackerfuss, St. James, Evanston.....	29.96	
Irwin W. Weiss, St. Mark, Worth.....	9.39	
St. John's Congregation, Burlington (H. C. Teut, Treas.)	339.05	

Memorial Wreaths

In Memory of	Reverend		
Mrs. Ottilie Adelt	Carl H. Buenger...	5.00	
Mrs. M. Addicks	Arthur P. Voss		5.00
Katie Bandel	Paul Pieper	1.00	
Mrs. Wm. Barg	Arnold Schultz	3.00	17.50
Herman Bartelt	Harvey Heckendorf..		2.00
Mrs. Helen Borkenhagen	Carl H. Buenger.....	6.00	
Albert Borgwardt	Paul Pieper	6.00	
Rev. Theo. Brenner	John Brenner	10.00	
Rev. Theo. Brenner	Wm. F. Sauer	15.00	12.00
Robert Brys	Adolph C. Buenger..	2.00	
Mrs. L. Due	A. F. Halboth.....		2.00
Mrs. Magdalena Diersen	Theo. Monhardt	5.00	
M. Eggebrecht	A. F. Halboth		10.00
Arlene Ehlers	Kurt A. Lescow	5.00	
Miss A. B. Ernst	G. A. Thiele	20.00	
Wm. Fenske, Sr.	A. C. Lengling	34.00	5.00
Albert Haack	Paul Pieper		26.00
Donald Helleman	P. J. Burkholz.....		5.00
Mrs. Lena Hoffmann	P. H. and H. Koehler		5.00
C. Holz	A. F. Halboth		3.00
Sgt. George N. Jacobsen, Jr.....	Lyle A. Hallauer.....		12.00
Mr. Charles Kanter	Theo. Monhardt	2.50	
August Kempin	Paul Pieper	9.00	2.00
Mrs. Sophie Kempinen	Arnold H. Schroeder		2.00
Rev. Julius Klingmann	P. H. and H. Koehler	3.00	
Mr. John A. Koehler	P. H. and H. Koehler	13.00	
Mrs. Clara Kuetner	Wm. F. Sauer		5.00
William Leppel	Wm. F. Sauer	17.00	
Ernst Lessmann and			
Rev. Spletzer	E. Blakewell		3.50
Teacher E. H. Lessmann	J. Mahnke		4.00
Teacher E. H. Lessmann	Paul Pieper		87.35
Mrs. M. Lindemann	A. F. Halboth		10.00
Mr. Alex. P. Maercker	Wm. F. Sauer		23.00
Adam Makowski	P. H. and H. Koehler	3.00	3.00
Mrs. Mathilda Moskop	Carl H. Buenger.....	5.00	
Mrs. Emilie Nimmer	E. Ph. Dornfeld.....		2.00
Mrs. Edna Otto	C. A. Otto	60.00	64.00
Mrs. C. Otto	Gerald Hoenecke.....		2.00
Mrs. Edna Otto	R. P. Otto	25.00	10.00
Mrs. C. A. Otto	H. J. Schaar		25.00
Mrs. C. A. Otto	J. E. Schaefer	2.00	
Mrs. C. A. Otto	A. B. Tacke	3.00	
Mrs. C. A. Otto	Eastern Past. Conf.	10.00	
Mrs. C. A. Otto	Ministers Wives Miss.	5.00	
Mrs. C. A. Otto	Jr. Class, Seminary		11.50
Frederick Piering	E. Ph. Dornfeld.....		2.00
Mrs. Mathilde Possehl	Adolph C. Buenger..	5.00	3.00
Wm. G. Radtke	Paul Pieper		3.00
Mr. Albert Rank	P. J. Burkholz.....		2.00
Mrs. F. Rathke	Gerald Hoenecke		3.00
Albert Recknagel	E. Ph. Ebert.....	5.00	
Mr. August Rosenthal	John Brenner	10.00	
Mrs. Agnes Roll	R. O. Marti	10.00	8.00
Mrs. Maria Schoessow	Paul Pieper		6.00
Mrs. Clara Schulz	F. Zarling	13.00	5.00
Mrs. Anna Siewerth	Arnold Schultz	2.00	
Otto Stahmer	Ph. H. Koehler		5.00
Mrs. Emma Weber-Junck	Ph. H. Koehler		1.00
Pastor Max Taras	M. F. Stern	1.00	
Mrs. Mary Teut	Wm. Wm. Krueger	32.00	
Mrs. Lydia Uttech	P. J. Burkholz.....		5.00
Lt. Martin Wegehaupt	J. C. Dahlke	1.00	
Lt. Martin Wegehaupt	A. Schuetze	5.00	
Mrs. Wilhelmine Zimmermann.....	C. A. Otto		2.00
N. N.	Paul A. Behn	6.00	
N. N.	G. Schaller	12.00	

Personal Gifts

M. S. B.	10.00	
Kowalske-Zarling Wedding	14.25	
Southeast Wisconsin District.....	Walter Keibel	7.75

\$ 45,942.38 \$ 4,290.57

CHAS. E. WERNER, Cashier.