

# The Northwestern Lutheran

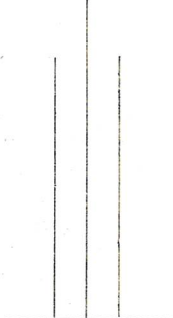
*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:5*

Volume 32

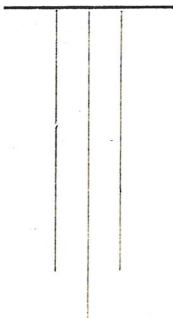
Milwaukee, Wisconsin, March 18, 1945

Number 6

Prof Henry J Vogel  
395 Ellis St  
Jan 46



Did E'er Such Love  
And Sorrow Meet  
Or Thorns Compose  
So Rich A Crown?



# "DOST THOU RENOUNCE THE DEVIL, AND ALL HIS WORKS, AND ALL HIS WAYS?"

(An Examination Before Confirmation)

THE exhortation which is addressed to sponsors at the baptism of their god-child reads, "Consider that you are here taking a stand against the devil and all his kingdom; that you are not only to be witnesses of this holy baptism, but also in the name of this child to renounce the devil and all his works and all his ways, and to confess the Christian faith for this child." The question which follows, the first question addressed to the sponsors in the name of the child that is to be baptized, is this, "Dost thou renounce the devil, and all his works, and all his ways?" Then follows the confession of faith in the Triune God.

## Two Kingdoms

Accordingly our first solemn vow, as we entered into the covenant of grace with the Triune God through holy baptism was this, that we renounced the devil and his kingdom. Is this perhaps a mere form? Someone may suggest, that there is nothing specifically Christian about this pledge. Will not every one, regardless of his religious convictions, renounce the devil — if there is a devil?

The text before us will serve to explain the question which has been retained, at least in the Lutheran Church, in connection with holy baptism, "Dost thou renounce the devil?"

These words of our Savior are familiar; they were spoken after our Lord had cast out an evil spirit. "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Here Jesus points to the two great kingdoms which dominate men on earth. In the words which follow, "He that is not with me is against me," the Lord also clearly states that men are either under the rule and control of the one kingdom or the other kingdom; there is no other alternative. These two kingdoms are the kingdom of God, of Christ, or the kingdom of Satan. And the two are antagonistic. They are at enmity with each other. Immediately after the fall of man, God said to the serpent, "I will put enmity between thee and the woman, between

thy seed and her seed." Paul writes, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel." And Paul draws this pointed and practical conclusion, "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils."

## The Strong Man and His Kingdom

But we must recognize the devil's kingdom on earth. Our Savior repeatedly calls Satan "the prince of this world." By the world Jesus does not mean creation, the sun, moon, and stars. This is our Father's world. He leads out the stars by night, He calls them

*"Where a strong man armed keepeth his palace his goods are in peace:*

*When a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."*

LUKE 11, 21. 22.

all by their name. He rules and governs all creation. We must never give place to any superstition which covers before some mysterious power in creation which supposedly is under the control of some evil spirits. — Yet Satan is the prince of this world, the world of ungodly, unbelieving men. The works of darkness are the works of the prince of darkness. Satan has the ungodly in his power, they do his bidding. And more, the selfrighteous, pious world, the world of Pharisees, is ruled by the devil. Jesus tells them, "If God were your Father, ye would love me. — Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own; for he is a liar, and the father of it." John 8, 44. Now there is no greater lie than that which opposes and denies the Gospel of Christ. And the devil rules as a prince over all men who reject Christ, no matter how religious and pious they may be. The devil is

the father of every "other gospel." Again, John writes, "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3, 8. John's words condemn us all, for all have sinned. And now we are reminded again of the question addressed to sponsors in the name of the little child that is to be baptized, "Dost thou renounce the devil, and all his works, and all his ways?" The very question implies that all men by nature, you and I included, are under the power of the prince of this world. All are by nature sinful and corrupt, and sin and death and damnation are the seed of the prince of darkness.

## The Strong Man's Armor

"When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Satan, too, has his armor wherein he trusts. He accuses us of sin before the throne of God, he demands punishment for our sins, he demands his right to hold us as sinners in his clutches and in his kingdom forever.

## The Stronger One

But a Stronger than he has come upon him, our Lord Jesus Christ. And as we recognize the kingdom of Satan, so we must recognize the "finger of God," our Savior's great mission. Salvation is a broad term; the salvation that is in Jesus Christ has often been misunderstood. John writes in clear and unmistakable words, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3, 8. Satan is the strong man, Christ is the stronger. — The devils themselves believe this, and tremble. In Mark's Gospel we read, "And there was in their synagogue (in Capernaum) a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Mark 1, 24. Yes, the devil recognizes Christ; he believes, and trembles. But we are to be saved and comforted. Christ took Satan's armor wherein he trusted. In His suffering and death all the fiery darts of the wicked One, the

(Continued on page 55)

# Editorials

**Roman Catholic Church Never Sells Spiritual Blessings** The exact text of a communication now being distributed among the faithful reads as follows:

SERAPHIC MASS ASSOCIATION  
ST. AUGUSTINE'S MONASTERY  
220 THIRTY-SEVENTH ST., PITTSBURGH, PA.

February 20, 1945

Dear Friend:

Would you be interested in our Perpetual Mass League? This League offers 500 Masses each day for its members. Perpetual membership entitles the enrolled to a participation in the spiritual benefits found listed on the enclosed application blank.

Perpetual living membership fee is five dollars and for the deceased two dollars. The enclosed application blank will explain the object and benefits of this Mass League, *which has the approval of our Holy Father*. We also have an enrollment for those in the Armed Forces. Such an enrollment will entitle the one enrolled to a beautiful Spiritual Boquet and all the benefits of the Association for the duration of the War.

Hoping that you will be interested in our Perpetual Mass League and asking God to bless you, I am

Sincerely yours,  
Fr. Cecil Nally, O. M. Cap.

The application blank enclosed with the above letter gives the following particulars:

SPIRITUAL TREASURY

1. Every year 6,000 special Masses are said for living and deceased members.
2. Members participate in the 500 Masses offered daily in 500 different Capuchin Monasteries for their benefactors.
3. Every year 300,000 Holy Communion are offered up by our lay-Brothers and Associates.
4. Members share in the good works, prayers and sacrifices of 13,000 Capuchin Fathers and lay-Brothers.

CONDITIONS

1. Yearly membership fee: 50 cents for each member.
2. Perpetual deceased membership fee: \$2.00 for each member.
3. Perpetual living membership fee: \$5.00 for each member. (Continues after death.)
4. Perpetual membership for an entire family, living and deceased: \$25.00.

Who can read the above item which we clipped from the *Christian Century* without wincing. Imagine such a sacrilege — *selling* prayers and “good works” — the prayers and works of sinful men, though they be those of the 13,000 “Capuchin Fathers and lay-Brothers,” and *selling* them with the “*approval of our Holy Father?*” Such advertising, such brazen shouting on the market place where deeply hurt souls gather and offering them as balm for their wounds — balm that does not heal! The “*Holy Father*” in Rome consents to such merchandizing and hoodwinking of blinded people and such flagitious practices. Let us remember that money cannot buy the favor of God but that the “prayer of the righteous man” is heard of Him. God bids us to come and “buy without *money* and without *price.*” How can Christian people who know God as their Father in Christ Jesus be so easily deceived? Let us, particularly us Lutherans, appreciate our heritage and know the battle which Luther fought against this very practice. It was *this* that roused his humble spirit — this thing of purporting to sell God’s favor for money. Nay, all this Christ has earned for us by His obedience, sufferings and death and of which

His resurrection assures us. By Christ and in His name our prayers are made acceptable to God and our sins are forgiven.

W. J. S.

\* \* \* \*

**The Cigarette Shortage** has had a terrific impact upon the populace. There is perhaps no war-time restriction that has been felt so keenly. Long lines have been forming in front of drug stores and tobacco stores of which it was rumored that they had cigarettes for sale. The newspapers recently reported the case of a prominent citizen who broke his leg in his haste to get a place in such a line. People are begging their non-smoking friends to buy cigarettes for them, so that they might not run short. An employee whose business it was to fill cigarette machines has been arrested for holding out part of the supply and selling it at black market prices. There is almost nothing that people will stop at to satisfy this craving.

Our church has never joined sectarian churches in condemning smoking as a sin in itself. Not so many years ago this prohibition was one of the outstanding characteristics of most of the sectarian churches and the mere act of smoking was regarded as calling for church discipline. We have kept our balance in accordance with the statement: “Every creature of God is good and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer.” Even smoking pleasure is something for which we can properly thank God.

But when we note to what trouble people will go these days to supply themselves with cigarettes, we wonder what would happen if Christians were to put the same amount of energy into their Christianity and spreading the Gospel. There comes to mind the sobering statement of Jesus: “The children of this world are in their generation wiser than the children of light.” The unregenerate put in a whole lot more energy and go to far more trouble to achieve their carnal desires and ambitions than we Christians do in making our own calling and election sure and in extending Christ’s glorious kingdom. “Where your treasure is, there will your heart be also.”

We, too, very often worship the creature more than the Creator, when as the redeemed of the Lord we should seek first the kingdom of God and His righteousness.

I. P. F.

\* \* \* \*

**What Is Communism?** No one will deny that Communism is making deep inroads in the United States. By many it is considered the panacea for all our modern social ailments. Earl Browder, Secretary of the U. S. A. Communist Party in his book, *What Is Communism?* wrote in 1936 many things which will help us to understand the program of the Communists. To give a few quotatoinis:

“Beliefs of a person are his own private affairs in relation to State and Government policies. The State should not dictate religious beliefs.”

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# STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

## ARTICLE XXVI

### Of the Distinctions of Meats

#### I

THE abuses discussed in this Article are closely related to the false opinions concerning certain church usages which were studied in connection with Article XV (see *Northwestern Lutheran* for December 12, 1943, p. 391). There

the proper attitude of Christians over against church holidays and festivals and other ceremonial customs of the church was shown from the Word of God. In the present Article XXVI

the abuses concerning the distinction of meats are investigated. The Article falls into two main divisions. In the first the idea that abstaining from certain meats on certain prescribed days constitutes a part of our service due to God is shown to breed dangerous errors. In the second the truth is set forth that the observance of any distinction of meats and of other exercises devised by man does not merit grace and forgiveness of sins.

A brief introduction is prefixed to the Article.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making distinctions of meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

#### NOTES

Complain is here voiced concerning the fact that not only the common laymen but also prominent teachers of the church misunderstood church ordinances concerning meats, and

others, as though they pointed out a way for meriting grace. It can easily happen that the common people make this mistake, but it is an unbelievable shame that men who were trained and called to preach the Gospel of Salvation through Jesus' blood and righteousness should thus mix a sinner's own merits — of which, naturally, he has absolutely none — into God's message of the free forgiveness of sins. Yet such was the sad state of affairs before the time of the Reformation.

As proof our fathers adduce the fact that so many new ceremonies and new fastings were constantly being introduced and added to the old ones already in vogue. They were presented as being obligatory; men's consciences were being threatened with grievous sins if they failed in the prompt observance of the prescribed fastings.

#### I. Three Dangerous Errors of the False Idea

First the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake, be exalted far above works.

Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

#### NOTES

This part points to the most serious error, but it is so evident in itself that it hardly calls for any discussion. If any one holds the opinion that if he abstains from eating meat on Friday

he thereby performs a work which God has commanded, that with such a work he merits God's grace and makes atonement for some of his sins, how can he believe that Christ already did make full atonement for all sins of the world? This central truth of the Gospel is obscured by his attempt to supplement the merits of Christ with his own fasting. The tremendous sacrifice on Calvary is heaped with disgrace if a little fasting on Friday is raised to such an honor that by it the bloody merit of Christ is to be rounded out and completed. Christ's triumphant shout on the cross, "It is finished," is slandered as being only a half truth.

Paul in all his epistles, particularly in the one to the Romans and the one to the Galatians, emphasizes the fact that those that try to work out righteousness through observance of the Law are under the curse, the Law simply cannot give life, all it can achieve is a painful knowledge of sin. Righteousness is by faith in the free forgiveness of sins for Christ's sake.

Paul's Gospel was practically smothered when traditions were imposed with the understanding that they would merit righteousness and would help to make satisfaction for sins. Regarding confession, where a penitent sinner's faith should be strengthened, he was rather left with the impression

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## THE NORTHWESTERN LUTHERAN

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# Siftings

BY THE EDITOR

**Quoting *The Christian Century*:** Last Sunday was budget Sunday in Riverside Church. The members were requested to pledge \$130,200, a rise of \$25,400 over the previous year. According to statistics given out last year 569,000 persons entered this building, most of them to attend services of worship, classes in religious education, fellowship events and other group activities. Dr. Fosdick said: "God helping us and you cooperating, we are going to be so organized here that not a man or woman who went out from us to serve the nation shall fail to have every possible assistance that friendship, medical science and economic opportunity can provide."

\* \* \* \*

**Answering "The Answer Man" On Luther.** The following item appeared in the December issue of the *Converted Catholic Magazine*, edited by former Roman Catholic priests. "Martin Luther is anathema to Roman Catholics and in countries where the Catholic Church predominates they are taught that Luther and Judas occupy the lowest pit in hell. But in a Protestant country like the United States where Luther and Lutherans are held in high esteem by non-Catholics, an attempt is even made to convince Protestants that Luther remained all his life and died a Roman Catholic. It was not so surprising to us, therefore, when we heard Albert Mitchell known as 'The Answer Man' on radio station WOR, ask and answer the following question last September 26:

Q. "Why, in a way, was Luther a Roman Catholic when he died?"

A. "Because he had never been excommunicated by the Roman Catholic Church."

Rev. Robert A. Biegner, alert Lutheran minister of Mount Vernon, New York, wrote Mr. Mitchell reminding him of the Bull of excommunication ("Decret Romanum Pontificem" — "Condemnation and Excommunication of Martin Luther, the Heretic, and of his Followers") issued against Luther by Pope Leo X on January 4, 1521. "The Answer Man" immediately rushed to the Chancery Office of the Archdiocese of New York to find out how he could defend his answer. Here is what he wrote in reply to Rev. Mr. Biegner:

Dear Friend:

Thank you very much for your letter of September 28.

You are right in saying that Martin Luther was excommunicated by the Bull of Excommunication dated June 15, 1520.

However, as the Archdiocese of the Catholic Church has pointed out to me, although Luther was excommunicated, the grace that was bestowed upon him while a priest in the Catholic Church could never have been removed by any one on earth.

In the strict and technical interpretation of the dogma of the Catholic Church, if Luther had chosen later on in his life to return to the Catholic faith by repentance, he would have been permitted to do so. This was the intended implication of my answer.

Sincerely,

THE ANSWER MAN.

The late Al Smith coined a good American phrase which can very aptly be used to describe "official" (phony) explanations of this kind by which the Catholic Church deceives Protestant Americans: No matter how you slice, cook or serve it, it still remains "baloney."

Thus the item. We should thank God that our doctrines are not based on "technical interpretations," but on the clear statement of the Word of God as given in the Bible.

\* \* \* \*

**On Sunday Evening,** December 10, one of our pastors confirmed four adults, ages 26, 32, 52, and 61. All are former Roman Catholics. In the same service two children of one of the mothers confirmed were also baptized. — This, in a smaller community, certainly is "a great door and effectual" which is opened to us.

\* \* \* \*

**Rabbi Israele Zolli**, chief rabbi of Rome, has been read out of the common wealth of Israel because he was converted to Catholicism in Rome. The rabbi is 64 years of age and has held high positions among his people. Now they have disowned him. In the first regular service, since Zolli's conversion, about 3,000 Jews assembled in their synagogue at Rome where Zolli was chief Rabbi and denounced him as "traitor who sometimes arise in our midst." But just what his conversion

means is a bit unclear. He is reported to have said, "I did not abandon the Jews by becoming a Catholic. I did not compare the Jewish religion with Catholicism and abandon one for the other." Strange language that! If Catholicism still confesses Christ as the only Savior then he had to abandon the Jewish denial of this Jesus and accept Christ as the Savior. That certainly follows. Or — did he become a Catholic without giving up his Jewish denial? Better then, that he would have remained a Jew in confession. He has gained nothing but the well deserved contempt of his fellow Jews.

\* \* \* \*

**Since The Russian Orthodox Church** has been recognized again and has been permitted to re-establish itself in Russia under the patronage of Stalin the Russians are preparing to establish a head of that church body once more. At a general "election" held recently Alexei, metropolitan of Leningrad and Novgorod, was chosen patriarch of Moscow and all the Russians. His election was confirmed at the congress of the Russian Orthodox Church in February. Alexei had been acting metropolitan since May, 1944, so his election was inevitable. The coronation took place on Sunday, February 4.

\* \* \* \*

**More Than 1,600** clergymen and religious leaders expressed opposition at a meeting held Saturday in New York, to any attempt to "involve free democratic states in any deal" that included representatives of the Vatican or of Protestant or Jewish religious bodies as principles of mediators. Addressing their declaration to "Roosevelt, Churchill and Stalin they asserted that it is basic to democracy that establishments of religion be uninvolved in politics." The *Protestant* said it was "tragically significant that when in 1929 the papacy re-entered the political field it did so in alliance with enemies of those very cultures in which its church had thrived." . . . "We therefore oppose any attempt under whatever formula to involve the free democratic states in any deal in which the Vatican State or its representatives, or the representatives of any Protestant or Jewish establishment of religion has part or place, either as principal or mediator. There are still some outside of the Lutheran Church who know the sphere of the Church's activity.

## THE FLOURISHING ALMOND ROD OF AARON

IN Hebrews 5, 4-6, the Holy Spirit says concerning the priesthood of Jesus: "No man taketh this honor unto himself, but he that is called of God, *as was Aaron*. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." — While in this season of Lent we meditate on the atoning sacrifice which our Highpriest brought for us, being himself also the sacrificial Lamb, we may well turn our attention for a few moments to a peculiar miracle which God performed to establish the priesthood of Aaron.

### Aaron's Priesthood Contested

In the fourth book of Moses, chap. 16, we are told that a number of men refused to acknowledge Aaron as the legitimate highpriest. They numbered about 250 and were led by Korah of the tribe of Levi and by Dathan, Abiram, and On of the tribe of Reuben. Reuben was the first-born of Jacob's sons; and his descendants thought that the priesthood should be theirs. In their protest they claimed that since the whole congregation was holy, being the Lord's chosen people, Aaron was a usurper who had unlawfully arrogated the priesthood to himself.

### The Terrible Judgment of the Rebels

Aaron was no usurper. God had appointed him to be priest. Terrible vengeance overtook the rebels. Korah and the 250, who dared to appear before the Lord with censers to offer up incense, were consumed by fire from the Lord. Dathan and Abiram together with their families and their followers were swallowed up by the earth. The ground under them suddenly opened, they sank into the pit, and the ground closed again over them. A plague also broke among Israel, for many had sympathized with the rebels; and before Aaron could check it with his priestly intercession, 14,700 had died in the plague. — The rebels brought terrible judgment upon themselves and all those that had been deceived by them.

### The Test with the Almond Rod

There could be no doubt in any one's mind that the Lord would tolerate no rebellion against the priest whom He had appointed. Yet the Lord Himself offered the Children of Israel a special miracle which would establish the priesthood of Aaron forever. By in-

struction from the Lord Moses commanded the leaders of the twelve tribes of Israel to bring him an almond rod for each tribe with the name of the tribe inscribed on it. The rod of Levi should bear the name of Aaron. He took the twelve rods into the tabernacle and deposited them before the Lord. On the next morning, the leaders of the tribes being duly assembled, Moses brought forth the rods for inspection and identification. And behold, it was found that Aaron's rod "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds" (Num. 17, 8). By order of the Lord Aaron's rod was returned to the tabernacle "to be kept for a token against the rebels" (v. 10).

### Life out of Death

When Korah and his company rebelled against Aaron and demanded a share in the priesthood for themselves, they looked at the priesthood as a position of honor and power. And thus, only for imagined personal advantages did they seek it. The priesthood is something altogether different. — When the Lord wreaked His terrible vengeance on the rebels, the impression might be left in the minds of the people that the priesthood was an instrument of death. "Behold, we die, we perish, we all perish. Whosoever cometh anything near unto the tabernacle of the Lord shall die: shall we be consumed with dying?" (Num. 17, 12, 13). That was not the purpose of the priesthood. The flourishing rod of Aaron showed a different purpose, the very opposite. As a dead rod it had been brought in, as a live, budding, blooming, fruit bearing rod it came out. The priesthood means: life out of death.

### The Priesthood for Atonement

Not Aaron's priesthood had been the cause of the mass dying among the people. Their own sins were the cause, while the priesthood on its part had checked the plague. For that very purpose God ordained a priesthood that it should mediate between the sinner and his offended God, to make atonement for sin and remove the guilt. After the riot had been quelled and Aaron's priesthood accredited by the flourishing almond rod, the Lord said to Aaron: "Thou and thy sons and thy father's house with thee *shall bear the iniquity of the sanctuary*; and thou and thy sons with thee *shall bear the iniquity of the priesthood*" (Num. 18, 1). Who would want to be

a priest, since it means the bearing of iniquity? For that purpose God instituted the priesthood. He had pity on the sinner, who was doomed because of his guilt, and appointed a mediator to make atonement. Aaron, himself a sinner, could not make a true atonement. He was a type of the real Priest to come, and his work was a shadow of Christ's work.

### The Eternal Priesthood of Christ

Aaron's priesthood, so fully attested by God, was nevertheless not an enduring institution. Its incumbency lasted for a lifetime only, at the death of Aaron it passed on to his son. It was a type prefiguring Christ's priesthood, but Christ's priesthood was of a higher order. Jesus was "made an highpriest for ever after the order of Melchisedec" (Heb. 6, 20). He had better sacrifices than Aaron. He Himself was the Lamb of God, which taketh away the sin of the world" (John 1, 29), and "by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9, 12). And "by one offering he hath perfected for ever them that are sanctified" (Heb. 10, 14).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4, 16). J. P. M.

### Now Concerning the Collection

It has been asked whether pastors who wish to distribute the Illustrated Booklet on the Synodical Building Fund Collection to their members by mail will be supplied with envelopes for this purpose.

The envelopes have been ordered and prompt delivery has been promised. If no unforeseen difficulties occur, a sufficient number of mailing envelopes will be included in every shipment of Booklets.

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A special number of the "Gemeinde-Blatt" will bring the material which is to appear in our Illustrated Booklet, thus providing a German edition. Pastors who wish additional copies for distribution are asked to place their order very soon at our Northwestern Publishing House, since this edition must be limited to actual demand.

The Building Fund Committee,  
E. Reim, Chairman.

March 18, 1945

## STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 52)

at his works of satisfaction, consisting in fastings and similar exercises, were the chief thing.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life.

Meanwhile the commandments of God, according to each one's calling, were without honor; namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, — these were accounted works that were worldly and imperfect, and far below those glittering observances.

And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate, or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observance of such men were more acceptable to God.

### NOTES

Equally devastating as for the understanding of the Gospel the false opinion concerning meats is for a proper evaluation of the Law. Christians are to use the Law of God as their guide in their daily conduct. But what if they get the impression that the highest form of Christian living consists in the observance of certain fast days?

God has assigned to each one of us a certain station in life: father, mother, son, daughter, master, mistress, manservant, maid-servant, or whatever station it may be. The works of these stations when done in faith according to God's commandments are well pleasing to God. But this fact is obscured when people are taught to regard them as inferior while the observance of man-made traditions is presented as meriting God's grace. Then God's Law itself is dimmed out.

Since, moreover, the greater number of Christians by necessity is held to

an ordinary life, their consciences are often troubled because they regard their own station as worthless, even sinful, while monks, for instance, can devote their whole life to those super-fine observances.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions; and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more.

And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs, of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine.

Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

### NOTES

John Gerson lived about a hundred years before the Reformation. He was chancellor of the famous University of Paris.

There are a number of martyrs by the name of Januarius, the most famous being the one who was bishop of Benevento, and was executed in 305. He is the one about whose blood we read in the papers last year. It is being preserved in two vials in Naples, and is supposed to liquify under certain conditions. He lived about a hundred years before Augustine. Hence he is not the one to whom Augustine wrote the following words: "Something that does not conflict with faith nor with good morals must be regarded as in-

different, and should be observed for the benefit of the society among which one happens to live."

The Summists were scholastic theologians who systematized the doctrines of the church.

When theologians sought "mitigations," that is mitigating circumstances, or a softening of the traditions, or a relaxing of church fines, for offenders against such traditions, they still did not comfort consciences with the Gospel, but continued to treat the matter on the basis of the Law, which can only drive a sinner to despair.

## "DOST THOU RENOUNCE THE DEVIL, AND ALL HIS WORKS, AND ALL HIS WAYS?"

(Continued from page 50)

accustations, the curse of sin, death and damnation were heaped on Christ the sinless Son of God. The fury of God's wrath over sin was spent on Christ. And there is now no condemnation to them which are in Christ Jesus. Christ has silenced the voice of the Accuser forever. Christ crushed the serpent's head, he took Satan's armor wherein he trusted.

### Dividing the Spoils

The Stronger One came over the strong man, took his armor, and divided the spoils. After Good Friday came Easter Sunday, the manifestation of Christ's glorious victory. What was it? Not only the manifestation of Jesus to His disciples, when He appeared to them alive after His resurrection, but also His triumphant descent into hell. Peter writes, "He was quickened by the Spirit: by which also He went and preached unto the spirits in prison." 1 Peter 3, 19. The mighty Victor descended into the very realm of His foe and proclaimed his victory to all the condemned spirits and to Satan.

### His Victory Ours

And that victory Christ shares with us; He makes it our own through His precious Gospel. Indeed, we were made partakers of Christ's victory over Satan in holy baptism. How appropriate therefore this question is, which is addressed to all of us as we enter the kingdom of Christ through holy baptism, "Dost thou renounce the devil; and all his works, and all his ways?" — And it must remain our solemn vow throughout our life. In the power of Christ our Redeemer we shall overcome Satan and his kingdom.

A. P. V.

## SPIRITUAL WELFARE COMMISSION

EV. LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES  
FOR MEN AND WOMEN IN MILITARY SERVICE



1. "You will never know how much your literature means to a soldier on the front. It is read and reread not only by myself, but by many others, as it goes from one to another. . . . Some of my buddies, though not Lutherans, wait for the arrival of your sermons as anxiously as I do."
2. ". . . Your Christmas material was really tops. I read it and then passed it on to my fellow buddies in my company. I can assure you it was really enjoyed by all my comrades. Another boy here would like to be put on your mailing list. His address is ....."
3. "I am a soldier and a member of the Assembly of God Church. Just found out about the S. W. C. and would like to receive the papers you send to servicemen . . ."
4. "Accept my humble thanks for the wonderful and most comforting literature which your organization has so generously sent me. It has also comforted and strengthened my fellow buddies and shipmates. Many others like myself, are indeed grateful to sit on our bunks and read literature that brings us closer to our God . . ."

*It is evident from these letter-portions, taken at random from hundreds of such letters, that the spiritual literature of our Synod, sent out by the S. W. C., is read by many more men and women than are on our mailing list. Many servicemen pass the literature on to others. This is mission work. Impossible as it is to estimate the number of souls that are thus encouraged and strengthened by such hand-to-hand distribution of the spiritual material mailed to our servicemen, equally impossible is it to estimate the ultimate eternal harvest which shall be reaped from such sowing of the seed, the Word of God. That many of our servicemen and women, by such "passing on" of their spiritual literature, are witnessing unto Christ in all parts of the world, should encourage all to greater interest in the maintenance of our Synod's spiritual literature mailing program.*

E. R. B.

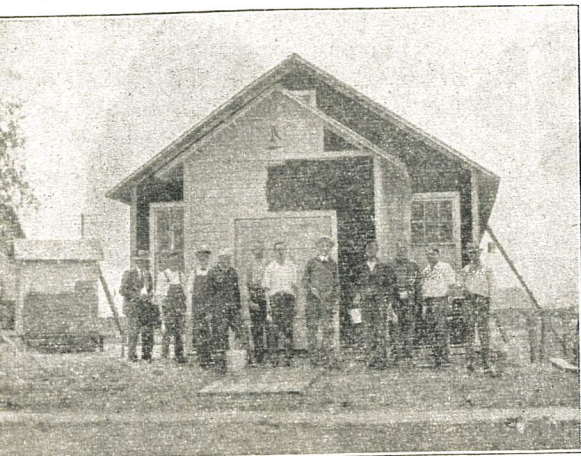
5. "Today I received your very much wanted Word of God. I enjoyed it very much and I know my buddies did also. When we were on the front line, I always took time out to read the prayers and the Word of Christ. At nights when we were lying in our fox holes and the enemy was shelling us, during a lull I could here my pals praying in a low whisper. I myself do it. . . . One more thing, keep up the swell work. I am in Italy now and wounded and your pamphlets came just in time . . ."
6. "Your reading material has come regularly and on behalf of the boys and myself we wish to express our thanks. . . . Fellows who, in civilian life, had not gone to church or prayed, now pray and believe in the Lord a lot more just by reading your material . . ."
7. "I sure was glad to receive your literature of the Lord's Word. After I get through reading them, there are other boys that read it too and they say that it sure is nice . . ."
8. "Your material has been coming very regularly and they come in just right while sitting in a fox hole."
9. "Certainly do appreciate the work your commission is doing. Some of the boys in the camp enjoy the literature you send me, equally as well as I do."
10. "Your last literature reached me in a hospital in England after following me all over France. Thanks very much for the Gospel literature that you send. Those books and papers would sometimes reach me up on the front lines and you would be surprised how many of the fellows wanted me to give them the Gospel literature after I was through with it."



# IT CAN BE DONE

# IF IT'S GOD'S WORK

# AND WE ARE WILLING



A New Mission Chapel in the Making —  
Believing Hearts — Willing Workers

ON January 14 the Ev. Lutheran Church of the Atonement, on the corner of Ruby Avenue and North 42nd Street, celebrated the fifteenth anniversary of its organization with a special thank service. The anniversary is of special interest to all the members of our St. Jacobi Congregation and of our Wisconsin Synod. We all had a part in its beginning and in its support for these fifteen years. Until on March 1 of this year the congregation became self-supporting, its work and progress was in part our responsibility and its growth especially our joy.

We want to tell the story of the beginning of this congregation partly as an encouragement to our members to continue faithfully in the support of mission work and partly because the congregation had not only a unique beginning, but also under God's guidance showed unusual faith and foresight in plunging ahead from one goal to another.

Here is an interesting story. In the fall of 1929 the Mission Board of our District Synod moved a portable chapel to the corner of Ruby Avenue and 38th Street and announced the opening of a Christian Day School. 18 children were enrolled. On the first Sunday in November of that year Pastor William Schaefer was installed as pastor and began his work as missionary. By January 13 he had gathered 13 men who were willing to organize a congregation. Ah what Christian faith and fortitude for 13 men to take hold of such a task! Yet such is the fruit of Christian faith.

The attendance at services gradually increased and reached a high of 60 on January 15, 1930. On March 2 communion was celebrated for the first time and was attended by 34. During that year the congregation had a healthy growth and the members began to realize that they would need a larger church and school. So a year later, on Easter Day of 1931, the congregation laid the cornerstone for a new church at the present site. And on September 13, 1931, the congregation now numbering only 40 voting members and 130 communicant members was permitted to dedicate their new church which had cost them \$26,000.00. They had to borrow a total of \$34,000 for site and building. What a sum for so small a number! Besides, they took this responsibility upon themselves by making their own loans without the help of Synod. — After dedication one can hear the members say: "Now let's all get to work. This is no child's play."

"First of all now that we have so many debts on our church we can no longer afford a school?" Who said that? "No, we must continue and enlarge our school!" Where there is a will to do God's work there is a way. The church, still too large for the small congregation, was partitioned, and the front part was used for services and the rear half for school. The school grew and another class had to be added. "Well, we'll just have to make room by taking out the pews each week and replacing them by tables and chairs each Monday." By 1937 the enrollment had grown to over 130 and another teacher had to be called. "You'll have to use the basement for the time being."

Now the congregation knew that it would have to plunge into debt still more and build a school. "The Lord who lays the problem at our door will give us wisdom and strength to solve it." It was just as easy as that. So the congregation set to work and built a

school for 130 pupils, — one could hardly expect more pupils from a small congregation. In January, 1939, the school was dedicated and was immediately overcrowded with 150 pupils. And since that time has been compelled to turn away from 20 to 35 pupils each year for want of room. What a pity! However, the children turned away were those of members of other congregations and merely had to travel greater distances to their own schools.

During these fifteen years the congregation has been receiving support from Synod and on March 1 declared itself self-supporting. It now has 500 communicant and 170 voting members. In its school there are 135 and in the Sunday School 200. During the past year the 500 communicants contributed \$20,546.86 toward their own church needs and \$1,696.00 toward Synod's work. It had been meeting its full quota of Synod contributions for some years and also contributed about \$2,000.00 for the recent Synod debt drive. The appraised value of the property is \$70,000.00, indebtedness \$17,000.00. Judging from the location of the church the members of that congregation are not unusually wealthy. It is an average congregation in this respect.

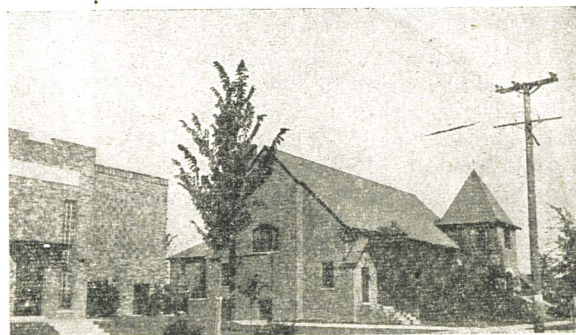
On January 14 your pastor attended a special anniversary song service at which the chorus of our Lutheran Seminary sang. From information received then the church records show that during the past fifteen years

281 were baptized — of these 19 adults.

282 were confirmed — of these 142 adults.

61 couples were married.

38 were given Christian burial.



Fifteen Years Later —  
A Church, A School, A Congregation of 500

If the congregation had no other figures to report than these, we all would say our money was well spent in support of this congregation.

We rejoice with this congregation, its pastor, and its teachers for the bountiful blessings bestowed upon them by our heavenly Father. We rejoice that our heavenly Father has given us here an example of the manner in which He blesses our mission offerings to the salvation of souls, to the establishment of His Kingdom on earth, and to the glory of His holy name.

The pastor was hesitant in giving me the necessary information for fear that it might appear as boasting to have such a report printed in our *Messenger*. Yet I am convinced that all our readers will be glad to participate in the joy of such blessings. Pastor Schaefer, who is Managing Editor of the *Northwestern Lutheran* has often asked me for permission to reprint articles which appeared in our *St. Jacobi Messenger*, this time I am

going to ask him to reprint this article in the *Northwestern Lutheran*. It will encourage all of us to be still more zealous in establishing mission schools and mission congregations.

By the way, here is an example of a congregation coming up the "hard way" as some call it, that is by being burdened with the expense of a school and three teachers. And yet now after fifteen years it became self-supporting even though its budget must include the salaries of three teachers. Let mission congregations not think that without a school they can become self-supporting more quickly. The church is built by means of the Word and the more the Word is preached and taught the better its growth. For that reason the congregations with schools are able to meet the additional costs of supporting their school as easily as schoolless congregations meet their smaller obligations.

We have one regret that at the time the congregation needed money to

build church and school our Synod had nothing but debts in the Extension Fund. With the help of Synod the congregation could have built a larger school and saved the congregation large interest payments. So let us not forget the Church Extension Fund in our prayers, and our testaments, and in our contributions. It is the Church Extension Fund which helps mission congregations in building churches and schools by loaning them money, at first without interest and later with a small rate of interest and arranging also easy payment plans in liquidating their debt to the Extension Fund. The moneys repaid are again loaned to other congregations and so the moneys of this fund are continually at work building churches and schools.

G. W. F. in  
*St. Jacobi Messenger*.

Authorized by  
Pastor Henry Shiley, chairman of the  
Southeast Wisconsin District Mission Board.

## INSTITUTIONAL MISSION WORK, WISCONSIN SYNOD IN THE FOX RIVER VALLEY

BY PASTOR ROY GOSE

"PREACH the Gospel to all creatures." These few words contain the Savior's entire plan for bringing His salvation to mankind. He died for the ungodly. This includes you and me and all other sinners. He also sent His Holy Spirit into our hearts to wash away the cobwebs from the windows, that the Sun of Righteousness might shine into it with warming, healing rays; and to sweep out the filth of sin, so that He might make of our hearts a temple of God. Thus cleansed by the all-atoning blood of Jesus Christ, we are His own, and He dwelleth in us and we in Him.

As His children, His disciples, we should gladly heed all His Words and follow His example in well-doing. In fact, He has need of you. In His eternal wisdom He has only one way of bringing the "glad tidings" to sinful mankind: through His Word. But, "how shall they believe in him of whom they have not heard?" God provided the way: from you and me and all other Christians they shall hear.

Following is a report of bringing the Gospel to fellow-Christians and the un-

churched confined in sanitoriums, asylums, and other institutions in the Fox River Valley region of Wisconsin, as reported to the Mission Board.

Yearly report for 1944 to the Mission Board, North Wisconsin District, from the institutional missionary.

Trips .....	424
Persons contacted .....	10,061
Bedside calls .....	3,036
Services conducted .....	244
Hearers at services .....	7,310
Confirmed .....	3
Communed .....	226
Burials .....	10
Literature distributed .....	9,075
Also 325 Books of Hymns.	

Assisting pastors, who conduct services regularly, had approximately 4,600 hearers.

I preached on my work ten times and lectured on my work four times, and one time before the District Synod session.

Rev. G. Pieper took over the work at the German War Prison Camp at Fond du Lac for me, because I had not

time. The camp has since been discontinued.

The article on Institutional Missions, written by me on request, has been accepted by School Superintendent Meyer.

I might include that I now have between 500 to 600 feet of colored film, showing the various institutions. This film has been shown whenever I lectured.

Various congregations and individuals donated \$161.75 directly to the missionary for "whatever is most needed." (Some of this has just been donated for Christmas, and some is for Memorial Wreaths.) This money was used in part for films, a portable electric phonograph, for recordings, extra literature and calendars, and so forth.

A number of congregations and Aids collected gifts and clothing for Institutions, to show the good will of the Lutheran Church in this way also. This was highly appreciated by various superintendents. To all contributors we express our sincere appreciation!

## THE IMPORTANCE OF BIBLE TRANSLATIONS

If we are to measure the relative importance of a work by the fruits that are forthcoming from it, then surely the work of translating the Bible is a most blessed work. The Bible itself points out the fruits of this work. In the last book of the Bible St. John the Divine writes of the vision that was granted him of the great multitude, which no man could number, of all nations and kindreds and people and tongues, standing before the throne and before the Lamb. It was the multitude of those who had washed their robes and made them white in the blood of the Lamb. But how had they learned to believe in Him? The Bible answers: Through the Word of the apostles. John 17. 20. But the apostles wrote in Greek. Had all these people had to learn Greek in order to be able to grasp the Word? No. The Word had been translated into the various tongues. Their blessedness, we may well say, is the final great fruit of Bible translations.

But already in this world fruits of the use of the Bible in the various languages are evident; it is evident in the changed lives of men; it is evident in the culture, charity and progressive spirit which shows itself where the Bible is diligently used. During the reign of Queen Victoria, a chieftain of one of Great Britain's more distant colonies visited England; and, being impressed by what he saw and heard, he accordingly asked the Queen, "Is there any one thing that is the explanation of all this?" Without explanation the Queen answered: "Yes, there is one thing. It is the Bible."

That Bible translating is pleasing to God is evident from the fact that He has commanded His Word to be taught in all the world. This necessitates that the Bible be translated into the many languages which are in the earth since the time of the confusion of tongues at Babel. We point also to the fact that the Apostles at Pentecost, speaking by the Holy Ghost, spoke the Word in the various languages of those who were gathered at Jerusalem at that time. The number of languages which are in the earth at the present time have been variously numbered from two thousand to six thousand seven hundred. The multitude of tongues stands as a witness to remind man that he must humble himself before God, since it was man's pride and defiance of God at Babel that caused God to bring

about the confusion of tongues. Yet, it is not God's will that the different tongues shall stand as a barrier to the preaching of the Gospel. Today the Bible or part of the Bible, stands translated into more than a thousand tongues, and the work is still going on.

How thankful we should be for the fact that we have the Bible in a language which we understand. Jesus tells us to search the Scriptures. And the Lord's Apostle says: "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3, 15.

A. M. H. in *Lutheran Sentinel*.

### "COME UNTO ME"

When earthly troubles darkly loom  
My Savior's voice speaks through the gloom,  
"Come unto Me and rest."  
Though shadows oft the path bedim  
My every care I cast on Him;  
For this I know: whate'er betide,  
He is my faithful Friend and Guide.

Though wars may rage o'er land and sea  
I fear not, since He said to me,  
"Come unto Me and rest."  
What if the day be fraught with care,  
How can I grieve, complain, despair —  
With Jesus ever at my side,  
My faithful Friend and living Guide?

Oh, troubled soul, take heart today!  
Do you not hear the Savior say,  
"Come unto Me and rest?"  
Here in this war-torn world of woe  
If you would peace and comfort know,  
Your griefs and fears to Him confide;  
Your ever faithful Friend and Guide.

And when that blessed day shall come  
When our dear Savior calls us home,  
We'll go to Him and rest.  
How glorious will be our reward:  
To be forever with the Lord;  
In heavenly peace there to abide  
With Him, beloved Friend and Guide.  
Emily Swanson.

### EDITORIALS

(Continued from page 51)

This may sound correct at first sight. But now listen to the following statement:

**"Of course, Communists do not consider religion to be a private matter in so far as it concerns members of our revolutionary party. We stand without any reservation for education that will root out beliefs in the supernatural, that will remove the religious prejudices which stand in the way of organizing masses for socialism."**

As far as members of the churches joining their party Browder has this to say,

**"We subject their beliefs to careful and systematic criticism and we expect that they will not be able to withstand this educational process. It is our experience that their work in the movement will bring them to**

**see the correctness of our point of view on this question." (Page 192.) "We communists do not distinguish between good and bad religions, because we think they are all bad for the masses." (Page 194.)**

In the November and December issues of the *Reader's Digest* there appeared a condensation from a recent book by William L. White, *Report On Russia*. Those who attempt to keep up on current history will do well to read these narratives.

In studying any movement be it political or religious it is necessary that we go back to its beginnings and study the philosophy behind it and the aims which give it impetus. That Communism is atheistic in its roots and that such atheism is covered up for expediency sake in attempts to enter a country where atheism is taboo will become clear to anyone who will take the time to read Browder's book and other books by Communists for their own party members. Those reading White's *Report On Russia* will not be easily intrigued by the "freedom" promised the world by Communism. Now read Psalm 14.

G. W. F. in  
*St. Jacobi Messenger*.

### ANNIVERSARIES GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Henry W. Stuhr

In a special service on Christmas the St. John's Church, Root Creek, Wisconsin, commemorated the golden wedding of Mr. and Mrs. Henry W. Stuhr. The pastor based his address on Psalm 128.

Mr. and Mrs. Stuhr were esteemed members of St. John's all the years of their wedded life and sincere advocates of Christian education. For this cause they also brought a thanksgiving offering of \$30.00: St. John's School \$10.00, Lutheran High School \$10.00, and Bethesda Home \$10.00.

May the Lord continue to bless them and grant them a peaceful eventide.

WM. C. MAHNKE.

\* \* \* \*

Mr. and Mrs. William Dally, Sr.

Mr. and Mrs. William Dally, Sr., members of St. Matthew's Congregation at Oconomowoc, Wisconsin, celebrated their golden wedding on April 14, 1945. The undersigned spoke on Psalm 103, verse 2. An appropriate offering was given for Missions.

N. E. PAUSTIAN.

**ORGAN DEDICATION**

On the Sunday Reminiscere the St. John's Congregation of T. Weston (Hatchville), Wisconsin, August Wm. Saremba, pastor, was privileged to dedicate a fine double manual Fuehr & Stemmer organ complete with all the modern equipments to the worship of God. Psalm 150 was the spirit of the dedication service.

A. W. S.

**ANNOUNCEMENT**

**NOTICE OF APPOINTMENT**

Owing to the resignation for reasons of health of Pastor Jos. Krubsack from the Mission Board of the North Wisconsin District, I have appointed Pastor Walter Pankow to serve in his place.

E. G. Behm, District President.

**ANNOUNCEMENT**

Commencement exercises at Northwestern College will be held on Friday morning, March 23, beginning at 10 o'clock.

E. E. Kowalke.

**CALENDAR OF CONFERENCES**

**CENTRAL CONFERENCE**

The Central Conference of the Nebraska District will meet at Immanuel Lutheran Church, Merna, Nebraska (Pastor N. Mielke), April 10 and 11, 1945. First session 9:30 A. M.

Communion Sermon: Pastor Ardin Laper, Pastor Allen Hoff, substitute.

Essays: Exegesis of Titus 1, Pastor N. Mielke; The Church of Christ Shall Deal Prudently, Pastor H. Schulz; Ninth and Tenth Commandments, Teacher F. W. Eggers; Thesis II of Walther's "Law and Gospel," Pastor L. A. Tessmer, discussion leader; Evangelical Approach to Adiphora, Pastor H. Spaude; Does Belief in the Sovereignty of God Lead to Fatalism?, Pastor L. Sabrowsky; Exegesis and Practical Application of Matthew 5, 23-24, Pastor W. W. Gieschen.

Kindly announce to Pastor N. Mielke, 522 N. 11th Avenue, Broken Bow, Nebraska.

R. F. Bittorf, Sec'y.

**PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

The Pastoral Conference of the Dakota-Montana District will be held at Northwestern Lutheran Academy at Mobridge, South Dakota. The sessions will begin on Monday, April 2, at 7 P. M. (C. W. T.) and will close on Wednesday, April 4, at noon. No meals will be served by the Academy. Bring your own bedding.

The following papers have been assigned: Sprengeler, Isagogical-Exegetical Treatment of Ezra; Lau, Isagogical-Exegetical Treatment of Nehemiah; Birner, Human Ills, When Are They a Cross, Chastisement, or Punishment?; TenBroek, Found, Sipper, Ehlert, The Central Thought for Each Sunday of the Church Year; Albrecht, The Niche of the Church, Its Appointments, and a Liturgical Discussion of the Sanctuary.

A. Sipper, preacher; W. Sprengeler, substitute.

K. G. Sievert, Sec'y.

**NORTH WISCONSIN DISTRICT**

October, November, December, 1944

**Fox River Calley Conference**

Reverend	Budgetary	Non-Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 2,160.54	\$ 120.00
Weyland, J. J., St. Paul, Angelica.....		
Hallemeier, D. E., Bethany, Appleton.....	227.67	
Ziesemer, R., Mt. Olive, Appleton.....	892.57	
Johnson, S., St. Matthew, Appleton.....	662.50	
Brandt, F. M., St. Paul, Appleton.....	3,277.00	
Masch, John, Immanuel, Black Creek.....	485.11	
Kuether, W. A., St. Peter, Carlton.....	115.00	
Werner, A., St. John, Center.....	507.96	
Kaspar, L., Immanuel, Clayton.....	146.70	
Reim, Norbert, St. Paul, Dale.....	1,128.90	115.25
Thierfelder, F., St. John, Dundas.....		
Henning, Carl, Trinity, Ellington.....	201.60	
Hinnenthal, E., Imanuel, Forestville.....	491.49	15.00
Hoepner, Walter, St. Peter, Freedom.....	453.65	

**GENERAL PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT**

The General Pastoral Conference of the Minnesota District meets at Caledonia, Minnesota, April 11 and 12. Sessions open at 10 A. M., Wednesday. Please register with Rev. Karl A. Gurgel, Caledonia, Minnesota.

Essays: Marriage and Divorce in the Light of 1 Cor. 7, R. Schierenbeck; Re-examination of Certain Passages Referring to Unionism and Church Fellowship, W. P. Scheitel; Exegetical Essay on Col. 3, E. Birkholz; Consideration and Discussion of the Doctrinal Affirmation, E. Gamm to lead the discussion. All pastors are requested to bring their copy of the Doctrinal Affirmation.

H. E. Lietzau, Sec'y.

**PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT**

The Pastoral Conference of the Pacific Northwest District will meet at Grace Lutheran Church, Portland, Oregon, April 10 to 12, noon to noon.

The following papers have been assigned: Prayer and Altar Fellowship Relative to the Present Union Movement, Wm. Lueckel; Exegesis of Col. 3, 22f, T. R. Adascheck; Exegesis of Amos 2, 6ff, E. Kirst; Associated Lutheran Welfare, F. Stern, A. Sydow, Wm. Lueckel, M. Witt; Homiletical Study of 1 Cor. 3, 1-11, G. Sydow; Essay, Gullixson; Book Review, E. Kirst.

Preacher: Leland Grams; substitute: E. Zimmermann.

T. R. Adascheck, Sec'y.

**NEBRASKA DISTRICT PASTORAL CONFERENCE**

The Nebraska District Pastoral Conference will meet, D. v., June 19 to 21, in Lincoln, Nebraska (Pastor L. Gruendemann). Details will be published later.

R. F. Bittorf, Sec'y.

**MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY**

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet at Trinity Church, Milwaukee, Wisconsin, Dr. Henry Grueber, pastor, on April 17 and 18, 1945. First session begins at 9 A. M. Tuesday, April 17.

Essays: The Office of a Bishop According to the First Part of the Table of Duties in our Catechism, Prof. C. A. Hardt; The Bloody Sacrifices of the Old and New Testament, Points of Agreement and Points of Disagreement, Prof. E. Reim; The Significance of the Lutheran Burial Service, Pastor G. Fischer. Alternate essay: The Message of Maggai to the Postwar Church, Dr. J. F. Boerger Sr.

A. Maaske, Sec'y.

**INSTALLATION**

Upon authorization of President Arthur P. Voss, Candidate Orville Schlenner was installed as instructor at our Lutheran High School, Milwaukee, by the undersigned, assisted by the Rev. Victor Brohm and the Rev. Paul Pieper.

**ACKNOWLEDGMENT AND THANKS**

The following additions to the Chapel Fund of Thiensville Seminary were received as Memorial Wreaths for Mrs. Otto C. Heidmann of Kiel, Wisconsin, who was called to her eternal rest February 16: from the family of the departed, \$60.00; Zion's Lutheran Ladies' Aid, \$10.00; Ladies' Choir, \$6.00; Bible Class, \$5.00; Mrs. Anna Kletzien and family, \$5.00; Paul Nolting, Carl Mischke, \$5.00; Mr. and Mrs. Gerald Flood, \$5.00; Finance Committee, Manitowoc County, \$5.00; Schleswig Town Officers, \$5.00; Walter, Norman, Laura Horneck,

Mrs. N. Schierstedt, \$5.00; Franklin Dobratz, Wm. Zell, Lloyd Hahnke, Elmer Mahnke, Karl Otto, Paul Hartwig, \$6.00; Seminary Student Body, \$5.00; Middler Class, \$7.50. Total: \$129.50.

Also for the Chapel Fund: \$25.00 from L. A. Society of First Lutheran Church, La. Crosse; Miss Auguste Starke, \$5.00; Rev. T. E. Kock, \$6.00.

For the Kitchen Fund, \$10.00 from Martin Luther Church, Oshkosh.

To all these donors our sincerest thanks.

E. Reim, Barsar.

\* \* \*

The following is a list of donations received by Northwestern Lutheran Academy during the present school year up to and including February 22, 1945. For all these gifts we are most heartily thankful.

In all we received in assorted canned vegetables 1,733 quarts, in potatoes, 74 sacks, and in beets, onions, pumpkins, pickles, squash, and cabbage all we were able to use. In other items we received the following: 1 quilt, 21 dish towels, 46 dozen eggs, 4 hens, several dressed chickens, 6 bake dishes, 2 large pyrex bake dishes, 1 glass juicer, 1 glass measuring cup, sundry soap, 3 gallons lard, 15 pounds sugar, 2 pounds butter, 16 pounds shortening, 1 hunk pork, 2 pillows, 1 spatula, and numerous pheasants.

The following donations in money were received: Pastors of the Western Conference, \$33.61; pastors of the Eastern Conference, \$16.10; Nels Roe, Miner, North Dakota, \$3.25; St. John's, Dempster, \$6.00; Mt. Calvary, Estelline, \$4.50; Zion's, Bruce, \$8.50; St. Paul's, Roscoe, \$6.00; Emil Mischke, Grover, \$15.00; Immanuel's, Ward, \$30.00; Immanuel's, Grover, \$10.00; Ladies' Aid, Roscoe, \$10.00; Rev. D. Kuehl, \$2.00; Ladies' Aid, First Lutheran Church, La Crosse, \$25.00; Ladies' Aid, Immanuel's Lutheran, Grover, \$10.00; Rev. Wm. Lange, \$1.00; in memory of Mrs. Fred Hartsel, Altamont, by Mr. and Mrs. Clarence Hartsel and family, \$2.00.

The donations in vegetables and sundries listed above were received by congregations served by the following pastors: M. Lemke, Watertown; W. T. Meier, Watertown; E. R. Becker, Raymond; W. Sprengeler, Grover; W. Ten Broek, Henry; A. Hellmann, Goodwin; Chas. Found, South Shore; W. Lange, Gary; H. Schnitker, Summit; W. Lindloff, Elkton; E. Bode, Estelline; W. Zickuhr, Willow Lake; B. Hahm, Aurora; R. E. Bretzmann, Hendricks; D. Kuehl, Clear Lake; E. Borgschatz, Tolstoy and Akaska; R. Reede, Bison; O. Lemke, Elgin; P. Albrecht, Bowdle; A. Sippert, Carrington; H. Mutterer, Flasher; R. Kettenacker, Tappen; H. Birner, Faulkton; G. Ehlert, Hazelton; W. Herrmann, Zealand; O. Heier, Jamestown; J. Wendland, Valley City; H. Russow, Faith; P. Kuehl, Reeder; R. Reim, Sturgis; E. Krueger, Mandan; C. Koepsell, Morrirstown; H. Lau, Roscoe; H. Sauer, Mound City; H. Bergholz, Terry; H. Rutz, Lemmon; M. Hanke, Isabel; J. Bade, Marmarth.

R. A. Fenske.

**CHANGE OF ADDRESS**

Rev. F. Koehler, P. em., 307 W. 5th Street, Blue Earth, Minnesota.

Rev. I. G. Frey, 2414 Avenue G, Council Bluffs, Iowa.

Rev. Irvin W. Weiss, 11756 S. Crawford Avenue, Worth, Illinois.

Teacher John B. Gehm, 3610 Rugby Drive, Toledo 9, Ohio.

**REQUEST**

A small congregation is in urgent need of an organ or a piano for school use. Kindly notify

Rev. P. A. Behm,  
121 North 66th Street,  
Milwaukee 13, Wisconsin.

Lederer, R., Erste Ev. Luth., Green Bay.....	593.80	
Voigt, A. W., St. Paul, Green Bay.....	603.48	
Croll, Melvin W., St. Paul, Greenleaf.....	171.57	
Kaspar, L., Immanuel, Greenville.....	377.92	
Weyland, V. J., Friedens, Hartland.....		
Wicke, Harold, Bethlehem, Hortonville.....	812.72	56.03
Senger, F. H., Zion, Jacksonport.....	70.85	
Croll, Melvin W., Bartholomew, Kasson.....	214.54	
Oehlert, Paul Th., Trinity, Kaukauna.....	750.02	
Zink, Waldemar F., Immanuel, Kewaunee.....	608.62	60.00
Krug, Clayton E., Mt. Calvary, Kimberly.....	152.06	
Boettcher, Imm. P., Immanuel, Maple Creek.....		
Knueppel, F. C., Salem, Nasewaunee.....	\$1.81	
Pankow, W. E., Immanuel, New London.....	517.86	
Baganz, Theo., St. Peter, Sawyer.....	485.10	
Henning, Carl J., St. Paul, Stephenville.....	65.58	10.00
Boettcher, Imm. P., Grace, Sugar Bush.....		3.00
Henning, Otto C., St. John, Valmy.....	157.93	
Reier, F. A., Immanuel, Waupaca.....	216.00	
Uetzmann, F. C., St. John, Wrightstown.....	213.82	
Conference Total .....	\$ 16,844.37	\$ 379.28

Lake Superior Conference

Table listing members of the Lake Superior Conference with columns for name, amount, and total. Includes names like Eggert, Paul C., Friedens, Abrams, and Fuhlbrigge, W. G.

Manitowoc Conference

Table listing members of the Manitowoc Conference with columns for name, amount, and total. Includes names like Siegler, Victor, Trinity, Brillion, and Braun, M. A.

Rhineland Conference

Table listing members of the Rhineland Conference with columns for name, amount, and total. Includes names like Gieschen, Walter, Friedens, Argonne, and Bergfeld, Fred.

Winnabago Conference

Table listing members of the Winnabago Conference with columns for name, amount, and total. Includes names like Engel, Armin L., St. John, Caledonia, and Stroschein, Walter.

Table listing members of the District Total with columns for name, amount, and total. Includes names like Kleinhans, Harold O., Martin Luther, Oshkosh, and Siegler, O.

Memorial Wreaths

Table listing Memorial Wreaths with columns for name, amount, and total. Includes names like In Memory of Reverend Paul Theo. Oehlert, Kaukauna, and Cpl. Kenneth Arps.

HERBERT VOECKS, District Treasurer.

MEMORIAL WREATHS

S/Sgt. Ferdinand Victor Karstens, Elkton, South Dakota

Spiritual Welfare Commission

Trinity Ladies' Aid, Elkton, South Dakota; Immanuel Ladies' Aid, Ward, South Dakota; Business Men, Ward, South Dakota; Mr. and Mrs. John Karstens; Mr. and Mrs. Arthur Bruening and Family; Mr. and Mrs. Alfred Karstens and Family; Mr. and Mrs. Emil Karstens and Family; Mr. and Mrs. Fred Bruening; Mr. and Mrs. Wm. Karstens and Family; Mr. and Mrs. Gerald Karstens; Mrs. Carrie Karstens; Mr. and Mrs. Albert Kramer and Family; Miss Meta Baumann; Mr. and Mrs. Frank Baumann; Mr. and Mrs. Emil Baumann; Mrs. Martha Hill; Mrs. Esther Brown; Mr. and Mrs. Arthur Ranheim and Family; Mr. and Mrs. Roy Kramer and Family; Mr. and Mrs. Wm. Klein and Family; Mr. and Mrs. John Winter; Miss Luella Winter; Mr. and Mrs. Bill Winter; Mr. and Mrs. John Stillwell; Mr. and Mrs. Arthur Brockberg; Mr. and Mrs. Alfred Balzer; Mr. and Mrs. Ray Holmes; Mr. and Mrs. Robert Balzer; Rev. and Mrs. Wm. Lindloff and Family; Miss Augusta Karstens; Mr. and Mrs. Ernest Karstens and Family — \$83.00.

Indigent Students

Mr. and Mrs. Gust Hahn, Mr. Julius Schwanz — \$2.00.

Indian Mission

Mr. and Mrs. Wm. Schoeneman, Mr. and Mrs. Chris Schoenemann, Mr. and Mrs. Albert Schoeneman, Miss Vernice Schoenemann — \$8.00.

\* \* \*

August Zander, Roscoe, South Dakota

Mrs. A. Wiendenmeyer and Mr. and Mrs. Ed Schumacker — \$3.50.

S. E. JOHNSON, District Treasurer.

Table with 3 columns: Name, Amount, Total. Includes Ph. and H. Koehler, St. Lucas (1,164.65), A. Lengling, Saron (19.50), Erhard C. Pankow, Garden Homes (452.70), Paul Pieper, St. Peter (512.59), Wm. F. Sauer, Grace (330.11), W. J. Schaefer, Atonement (396.00), Arthur Tacke, Zebaoth (315.53), Arthur P. Voss, St. James (391.00), Luther Voss, Ephrata (120.90), S. E. Westendorf, Bethel (218.99), John Brenner, St. John (507.09), E. Ph. Dornfeld, St. Marcus (620.24), G. A. Thiele, Parkside (154.78).

Southern Conference

Table with 3 columns: Name, Amount, Total. Includes A. C. Bartz, Immanuel, Waukegan (52.46), Carl H. Buenger, Friedens, Kenosha (375.00), Walter A. Diehl, First Lutheran, Elkhorn (579.91), E. W. Hillmer, St. Luke, Kenosha (235.92), Edwin Jaster, Epiphany, Racine (88.39), A. Koelpin, Trinity, Caledonia (127.18), A. Lorenz, St. John, Slades Corners (538.80), O. B. Nommensen, Zion, South Milwaukee (321.64), M. F. Plass, St. John, Oakwood (102.26), G. E. Schmeling, Immanuel, Paris (95.51), G. E. Schmeling, Trinity, Raymond (296.70), Eugene Hinderer, Zion, Bristol (275.00), W. K. Pifer, Bethany, Kenosha (76.71), J. Toepel, St. Matthew, Des Plaines (64.25), Theo. Volkert, First Lutheran, Racine (500.43), H. J. Wackerfuss, St. James, Evanston (73.16), Irwin W. Weiss, Palos Heights (18.38), Irwin W. Weiss, Atwood Heights (16.58), St. John, Burlington (268.08).

\$ 22,414.63 \$ 2,195.28

SOUTHEAST WISCONSIN DISTRICT

July, August, September, 1944

Arizona Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Includes Reverend O. Hohenstein, Grace, Glendale (\$ 38.62), Fredk. G. Knoll, Flowing Wells Mission (25.00), J. E. Schaefer, Trinity, Winslow (11.00), H. Arnold Sitz, Grace, Tucson (2.00), W. Zarling, St. Paul, Douglas (21.00).

Dodge-Washington Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Includes Geo. A. Barthels, St. Peter, Allenton (148.33), Geo. A. Barthels, Zion, Kohlsville (289.37), G. Bradtke, Kripplein Christi, Twp. Herman (188.00), Harvey Heckendorf, St. Paul, Twp. Lomira (201.77), Harvey Heckendorf, St. Petri, Twp. Theresa (58.91), H. J. Lemke, St. John, Lomira (163.67), Ad. von Rohr, Peace, Hartford (476.56), W. P. Sauer, St. John, West Bend (560.95), H. J. Schaar, St. Paul, Brownsville (104.36), Alfred C. Schewe, Emmanuel, Twp. Herman (206.01), Alfred C. Schewe, Zion, Twp. Theresa (166.35), W. Reinemann, Trinity, Huilsburg (17.00), M. F. Stern, St. Paul, Neosho (152.45), F. Zarling, St. Matthew, Iron Ridge (69.00).

Eastern Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Includes Paul W. Behm, Fairview, Milwaukee (105.00), Geo. W. Boldt, St. John, Lannon (66.98), Adolph C. Buenger, St. John, Good Hope Rd., Milwaukee (252.20), Frank G. Gundlach, Salem, West Granville (237.52), Lyle A. Hallauer, Homehurst, West Allis (22.15), Lyle A. Hallauer, St. Peter, West Allis (15.15), Ph. Henry Hartwig, Zion, Hartland (234.57), G. R. Hillmer, Bluemound, Wauwatosa (50.39), G. Hoenecke, St. Paul, Cudahy (316.37), Wm. P. Holzhausen, Trinity, West Mequon (84.50), W. R. Hoyer, Mt. Calvary, Westowne (28.14), Walther Keibel, Nain, West Allis (131.80), Arthur F. Krueger, Resurrection, Milwaukee (179.00), L. G. Lehmann, St. John, Mukwonago (63.95), J. Mahnke, Mt. Lebanon, Milwaukee (209.85), Wm. C. Mahnke, St. John, Root Creek (244.75), A. Nicolaus, Christ, Pewaukee (175.00), C. A. Otto, St. John, Wauwatosa (356.75), M. F. Rische, Davids Stern, Kirchhain (1,100.24), J. G. Ruege, Jordan, West Allis (415.29), G. Schaller, St. Paul, Twp. Franklin (97.95), A. Schuetze, Calvary, Thiensville (79.02), Arnold Schultz, Trinity, Milwaukee (176.40), Melvin C. Schwenzen, Good Shepherd, West Allis (102.87), H. W. Schwertfeger, Woodlawn, West Allis (78.10), Harry Shiley, Trinity, Waukesha (299.16), E. W. Tacke, St. Paul, Tess Corners (1,023.19), H. Wojahn, Grace, Waukesha (127.10).

Milwaukee Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Includes E. R. Blakewell, Divinity, Whitefish Bay (50.00), E. Blumenthal, Salem (232.31), Victor Brohm, Bethesda (409.89), R. O. Bueger, Gethsemane (580.08), Herman Cares, Christ (219.98), J. C. Dahlke, Jerusalem (389.80), J. de Galley, St. Paul (108.17), G. W. Fischer, St. Jacobi (588.99), Fred Graeber, Apostle (44.82), P. J. Burkholz, Siloah (552.93), Arthur F. Halboth, St. Matthew (319.54), R. W. Huth, Messiah (123.38), John G. Jeske, Divine Charity (206.26), L. F. Karrer, St. Andrew (133.84).

(All following amounts are included in above totals)

Memorial Wreaths

Table with 3 columns: In Memory of, Reverend, Amount. Includes Henry A. Gother (Arnold Schultz 24.50), Emil Hackbarth (Arnold Schultz 3.00), Mrs. Paul Hoegel (Arnold Schultz 2.00), Mrs. Wm. Leppel (Wm. F. Sauer 2.50), Fred Rodde (O. B. Nommensen 2.00), Mrs. R. Bartz (O. B. Nommensen 5.00), Mrs. F. Madow (G. Hoenecke 5.00), Rev. R. Jeske (P. J. Burkholz 10.00), Restle Memorial Wreath (E. Blakewell 5.00), Mrs. Regina Butt (Wm. C. Mahnke 2.00), Mrs. Albertina Olps (E. Ph. Dornfeld 5.00), Lt. Carl Bevsek (Walther Keibel 5.00), Mrs. Ed. Ahrendt (W. K. Pifer 5.00), Pvt. Ottomar W. Bruss (Ph. and H. Koehler 54.00), Charles Spieler (Ph. and H. Koehler 5.00), Mrs. Clara Rowald (Ph. and H. Koehler 10.00), Mrs. Adeline Hayward (Ph. and H. Koehler 2.00), Mrs. Paul Hoegel (Ph. and H. Koehler 2.00), Frank Ruesch (Paul Pieper 2.00), Mrs. Geo. Janke (Paul Pieper 4.00), Carl Differt (Paul Pieper 2.00), Mrs. Bertha Pierner (Paul Pieper 5.00), Mrs. B. Johnson (John G. Jeske 4.00), Mrs. Wm. Franzman (J. E. Schaefer 1.00), Mrs. Laura Toepel (Julius Toepel 30.00), Roy Tagtmeier (Julius Toepel 29.25), Mrs. Annie Jensen (Julius Toepel 5.00), Arden Hackbarth (Arthur P. Voss 1.00), Louis Porta (E. Arnold Sitz 2.00), Albert Treichel (P. J. Burkholz 3.00), Gustave Schulze (Arthur F. Halboth 12.60), Miss Anna Moldenhauer (Arthur F. Halboth 4.00), Mrs. Ottilie Schumacher (Arthur F. Halboth 7.00), Mrs. Martha Lambert (Paul Pieper 10.00), Mrs. Mathilda Seemiller (S. E. Westendorf 1.00), Lt. Glen O. Thompson (Walter A. Diehl 100.00), Alex P. Maercker (W. F. Sauer 4.00), Paul A. Horlames (W. P. Sauer 4.00), Rev. Henry Zapf (Arnold Schultz 50.00), Mrs. Wm. Nolte (Ph. and H. Koehler 3.00), Albert Lorenz (Geo. A. Barthels 2.00), S/Sgt. Carl H. Becherer (W. Reinemann 17.00).

Special Gifts

Table with 3 columns: Name, Amount, Total. Includes M. S. B. (\$ 10.00), Mr. and Mrs. Albert Klatt — Victor Brohm (50.00), Children and Grandchildren of Mr. and Mrs. Albert Klatt — Victor Brohm (50.00), Mr. and Mrs. Harris Pierner — Paul Pieper (25.00).

G. W. SAMPE, District Cashier.

SOUTHEAST WISCONSIN DISTRICT

October, November, December, 1944

Arizona Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Includes Reverend O. Hohenstein, Glendale (\$ 275.03), Arthur P. C. Kell, Whiteriver (63.43), Karl Molkentim, Casa Grande (25.00), Karl Molkentim, Chandler (8.30), Louis E. Pingel, Phoenix (224.58), Robert Wm. Schaller, Phoenix (729.50), W. Zarling, Douglas (42.00).

March 18, 1945

Dodge-Washington Conference

Table listing contributions from Dodge-Washington Conference members, including names like Brattke, Heckendorf, Lemke, Marti, etc., and amounts.

Eastern Conference

Table listing contributions from Eastern Conference members, including names like Behm, Boldt, Buenger, Ebert, etc., and amounts.

Milwaukee Conference

Table listing contributions from Milwaukee Conference members, including names like Blakewell, Blumenthal, Brenner, etc., and amounts.

Southern Conference

Table listing contributions from Southern Conference members, including names like Barthels, Bartz, Buenger, etc., and amounts.

Direct Contributions

Table listing direct contributions, including M. S. B., Pastors Wives Mission Circle, Secretary, and Louise Busack, with amounts.

Memorial Wreaths

(All following amounts are included in above totals)

Table listing Memorial Wreaths contributions, including names like Otto Ewerdt, Edwin Schellpfeffer, etc., and amounts.

G. W. SAMPE, District Cashier.

DAKOTA-MONTANA DISTRICT

July 1, 1944 to December 31, 1944

Eastern Conference

Table listing contributions from Eastern Conference districts, including names like Kuehl, Bretzmann, etc., and amounts.

Western Conference

Table listing contributions from Western Conference districts, including names like Borgschatz, Reede, etc., and amounts.

Albrecht, P., Bowdle.....	676.57	
Lemke, O., Burt.....	193.00	
Sippert, A., Carrington.....	48.17	
Mutterer, H., Carson.....	50.00	
Bergholz, H., Circle.....	501.57	
Reede, R., Date.....	89.80	
Russow, H., Dupree.....	38.10	
Lemke, O., Elgin.....	615.00	
Russow, H., Faith.....	63.71	20.00
Birner, H., Faulkton.....	135.40	
Mutterer, H., Flasher.....	79.05	
Sauer, H., Gale Twp.....	131.00	
Bast, K., Glenham.....	699.05	
Herrmann, W., Hague.....	407.46	
Ehlert, G., Hazelton.....	407.79	
Kuehl, P., Hettinger.....	76.85	
Birner, H., Ipswich.....	144.89	
Hanke, M., Isabel.....	202.22	
Heier, O., Jamestown.....	453.34	6.00
Lemke, O., Leith.....	143.00	
Rutz, H., Lemmon.....	547.17	
Krueger, E., Mandan.....	206.37	
Bade, J., Marmarth.....	40.00	
Koepsell, C., McIntosh.....	112.31	
Lemke, O., Miner.....	23.95	
Bast, K., Mobridge.....	480.88	
Koepsell, C., Morrystown.....	194.28	3.97
Sauer, H., Mound City.....	235.80	
Mutterer, H., Paradise.....	65.00	
Reim, R., Piedmont.....	49.37	
Vacant, Rapid City.....	75.00	
Kuehl, P., Reeder.....	218.32	18.00
Russow, H., Ridgeview.....	6.60	
Lau, H., Roscoe.....	1,079.50	15.50
Rutz, H., Shadehill.....	29.27	
Reim, R., Sturgis.....	18.70	
Kettenacker, R., Tappen.....	625.91	
Hanke, M., Timber Lake.....	48.50	
Bergholz, H., Terry.....	273.74	
Albrecht, P., Theodore.....	175.88	
Borgschatz, B., Tolstoy.....	162.97	
Sievert, K., Trail City.....	196.28	
Wendland, J., Valley City.....	95.06	
Koepsell, C., Wautaga.....	55.45	
Rutz, H., White Butte.....	127.85	
Heier, O., Windsor.....	72.00	
Herrmann, W., Zeeland.....	436.25	
Total.....	\$ 11,035.58	\$ 63.47

S. E. JOHNSON, District Treasurer.

**MICHIGAN DISTRICT**  
**October 1 to December 31, 1944**  
**Southwestern Conference**

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 211.30	
H. Haase, Benton Harbor.....	4,000.00	
R. Gensmer, Coloma.....	595.31	
E. Lochner, Dorr.....	117.62	98.16
C. Kionka, Dowagiac.....	250.00	
N. Engel, Eau Claire.....	205.54	
E. Lochner, Hopkins.....	154.95	297.01
A. Hoenecke, Muskegon Heights.....	97.89	
A. Fischer, Sodus.....	848.16	45.00
H. Zink, Stevensville.....	1,023.50	4.00
W. Westendorf, South Haven.....	555.52	
H. Hoenecke, Sturgis.....	361.60	3.00

**Southeastern Conference**

A. Baer, Adrian.....	1,344.45	
R. Schaller, Ann Arbor.....	93.47	
J. Martin, Belleville.....	230.15	
K. Vertz, Detroit.....	422.00	
E. Rupp, Detroit.....	246.33	
C. Frey, Detroit.....	216.00	
E. Frey, Detroit.....	256.97	
W. Valleskey, Detroit, including \$20.24 from Sunday School.....	351.09	
A. Bloom, Dexter.....	123.01	
R. Frey, Findlay, Ohio.....	63.75	25.40
A. Tlefel, Greenwood.....	129.59	
J. Gauss, Jenera, Ohio, including \$25.00 from Pvt. Paul Welhrauch, \$6.00 from Pvt. Paul Marquart, \$6.30 from Pvt. Paul Reddick, \$2.00 from U. S. N. Engr. Monroe Steiner, \$50.00 from S/Sgt. Norman Rausch, \$10.00 from T/5 Marvin Schaller, \$5.00 from Walter Nessler S. O. M. 3/C, \$15.00 from Pvt. Armin Von Stein, \$10.00 from Sgt. John Von Stein, \$5.00 from Pvt. Rupert Schaller and \$5.00 from Pvt. Richard Schaller.....	1,711.67	
K. Krauss, Lansing.....	3,072.25	
E. Hoffman, Lansing.....	220.81	
T. Sauer, Livonia, including \$10.12 from Sunday School.....	153.58	
S. Westendorf, Monroe, including \$20.00 from Zion Mixed Choir, \$26.00 from Zion School and Church Board, \$50.00 from Zion Sunday School, \$25.00 Missionary Society, \$103.00 from Zion Ladies' Aid Society and \$10.00 from Zion Lutheran Church, Toledo, Ohio.....	490.07	7.00
G. Ehnis, Monroe Twp.....	128.00	
A. Maas, Northfield.....	1,054.79	
E. Hoenecke, Plymouth.....	997.96	
C. Schmelzer, Riga.....	690.85	
H. Engel, Saline.....	1,872.97	

A. Wacker, Scio.....	100.00	
J. de Ruitter, Tecumseh.....	70.70	
G. Luetke, Toledo, including \$10.00 from S. 1/C Carl Poupard, \$12.00 from Dale and Robert Bricker, \$25.00 from Sgt. Collingwood, \$10.00 from Sgt. Phil Luetke, \$10.00 from Pfc. W. Eggert and \$5.00 from Cpl. M. Peth.....	1,647.00	
R. Timmel, Toledo.....	700.00	
F. Zimmermann, Toledo.....	187.77	
P. Heyn, Van Dyke.....	70.56	
H. Muehl, Waterloo.....	85.00	
G. Press, Wayne.....	686.93	

**Northern Conference**

M. Schroeder, Bay City.....	428.12	31.00
A. Westendorf, Bay City, Grueber-Beiser Wedding.....	9.42	5.00
E. Kasischke, Bay City.....	1,070.73	
J. Vogt, Bay City.....	30.86	
R. Hoenecke, Brady.....	892.25	
D. Metzger, Broomfield.....	39.10	
R. Hoenecke, Chesaning.....	59.55	
E. Leyrer, Clare.....	146.36	
M. Toepel, Elkton.....	111.25	
B. Westendorf, Flint.....	638.54	2.00
V. Winter, Flint, including \$18.00 from Sunday School.....	229.37	
A. Kehrberg, Frankenmuth.....	141.35	2.50
A. Schwerin, Freeland.....	262.80	
W. Kehrberg, Hale.....	177.17	4.00
E. Leyrer, Hamilton.....	27.75	
N. Luetke, Hemlock.....	323.30	
W. Steih, Kawkawlin.....	473.90	
E. E. Rupp, Manistee.....	14.90	
A. Voges, Mayville.....	38.50	
W. Voss, Owosso.....	408.90	28.25
A. Hueschen, Pigeon.....	428.61	
D. Metzger, Remus.....	67.90	
O. Eckert, Saginaw.....	1,749.10	38.00
O. Frey, Saginaw.....	609.19	
H. Eckert, Saginaw.....	312.69	
G. Schmelzer, Sebewaing.....	75.00	
E. E. Rupp, Sheridan.....	187.07	
A. Voges, Silverwood.....	40.50	
J. Zink, Sterling.....	144.50	
C. Leyrer, St. Louis.....	224.60	
G. Cares, Swan Creek.....	205.00	
J. Roekle, Tawas.....	678.22	45.00
A. Voges, Vassar.....	165.81	
R. Koch, Zilwaukee, including \$20.00 from Sunday School.....	220.11	10.00
Total.....	\$ 36,451.33	\$ 643.32

NOTE: Of the Non-Budgetary money there was \$187.65 for Church Extension, \$416.17 for Special Synod Building Fund and \$39.50 for Non-Synodical activities.

Special donation not included in above — Mr. and Mrs. Jesse Treiber, Unionville, Michigan, for Special Building Fund.....\$ 100.00

**Memorial Wreaths**

(Included in above monies)

In Memory of	Sent in by	Amount
Mrs. Christina Dirla.....	Bay City, Bethel.....	\$ 1.00
Mrs. Bertha L. Krause.....	Bay City, Bethel.....	5.00
Henry A. Stelaff.....	Bay City, Bethel.....	1.00
John Schaefer.....	Bay City, Bethel.....	9.00
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