

# The Northwestern Lutheran

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Jan 46  
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"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

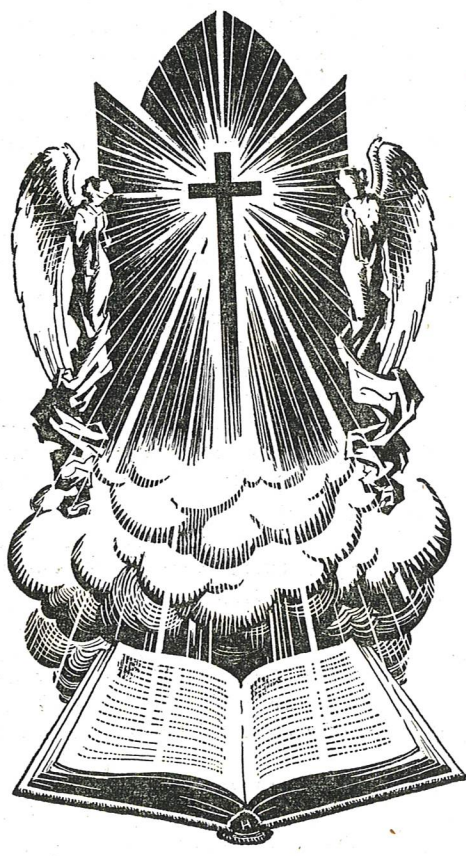
Volume 32

Milwaukee, Wisconsin, May 27, 1945

Number 11

## TRINITY

### The Nicene Creed



I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men and for our salvation came down from heaven And was incarnate by the Holy Ghost of the Virgin Mary And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall

come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead; And the life of the world to come. Amen.

## 2 PETER I, 3-II

BY the time this issue of the *Northwestern Lutheran* reaches its readers, the gardening season will be in full swing. Thinking in terms of gardening we shall be enabled to understand the message which the Lord directs to us in our text. Its guiding thoughts may be grouped together under the topic:

### THE GARDEN OF CHRISTIAN LIVING

#### The Soil In Which It Grows

We may give someone an excellent collection of seeds. But if they are planted in the desert, there will be no garden. Again, we may give someone a fertile piece of ground. But if he plants sterile seeds in it, there will be no garden.

As we are by nature, we possess neither the soil nor the seeds for a garden of Christian living. For we are like a desert, dead in trespasses and sins, able to produce only the cactus of sin. We lie in "the corruption that is in the world through lust." If that lust happens to be pride, men may produce what seem to be good works, but since the motive which prompts them to do such works is not love for Jesus, they are not fruit in the garden of Christian living. Before there can be such fruit, God must make us over.

He has done just that. We are made "partakers of the divine nature." He "hath given unto us all things that pertain unto life and godliness." How? By Him "are given unto us exceeding great and precious promises"; promises which tell of a Savior, of forgiveness through His blood, of our adoption as sons, of a heavenly inheritance awaiting us. These promises produce "the knowledge of Him that hath called us," that is, faith in Him. We know Jesus as our Savior, are sure of forgiveness through Him, sure that He has made us both children and heirs of God. This faith is His work, He has done it by His "divine power," His "glory and virtue." Yes, only when we have been born again through the power of God by faith in Jesus can we produce the garden of Christian living.

#### How It Is To Look

Given good seeds and good soil, one other factor is needed for a good garden beside God's rain and sunshine, and that is hard work. The ground must be prepared, the seeds sown, the soil cultivated, the weeds removed. So to produce the garden of Christian

living we must be "giving all diligence," using what God gave us when He made us Christians.

We need this call to give all diligence. For we see too much of a desire to "take it easy" among those who profess to be Christians. They may be active enough in making a living and pursuing pleasure, but show far too little interest or effort in matters of the soul.

What can we produce with proper diligence? "Virtue." That means being strong to do good. Too often we act as though we had no strength in that direction. We hear people complaining that they can't stop drinking, cursing, losing their temper, can't get anything out of the Bible. We can do all things through Christ which strengthen us. Faith has the power to produce strength for doing good. That's one of the plants in the garden of Christian living.

Another is "knowledge." Our energy for good must be directed. We can know what the Lord would have us do. To that end He has given us His Word to guide us. To that end He has promised to answer also the prayers in which we pray for guidance. Knowledge grows in the garden of Christian living.

And "temperance." Why do people get drunk, speak unkind words, lose their temper? They don't control themselves. There can be no Christian living unless we learn to control ourselves, to make ourselves do what we in love for our Lord want to do, not what our lusts desire. So there must be temperance, self-control, in the garden of Christian living.

And "patience." Lest any suppose that we have forgotten that sinful human nature remains even in Christians, let it be said that it does remain and will remain until we lay it off forever in death. So we shall slip, doing the evil which we do not want to do, neglecting to do the good which we want to do. But we do not grow discouraged. We keep on trying. That's patience, another fair fruit in the garden of Christian living.

Then there is "godliness." There can be no Christian living unless we live unto the Lord, doing what we do for His dear sake. Too often we look around instead of up. It is hard to forgive when we look only at him who sinned against us. If we, however, look to Him against whom we have sinned, and remember His forgiving grace, it becomes easy to forgive those

who sin against us. So it is with giving. If we look around and observe the poor givers, we lose our zeal. But if we look up to Him who is the bountiful Giver, His example encourages us likewise to be liberal.

"Brotherly kindness" grows in the garden of Christian living. As we love our Lord, so we shall love those who also love Him. And loving them we shall be willing to help them when we can, to work together with them in our common undertakings, to correct them when they err, to encourage them to do good, to comfort them in their sorrows.

"Charity." Love begins with the brethren, but it does not end there. Charity is love to all. As Jesus loved all and gave Himself for them, we for His sake shall likewise love all men.

Such are the plants which grow in the garden of Christian living.

#### Why It Must Grow

If someone supplied us with a garden plot and seeds, he would come in the summer and expect to find us having a flourishing garden. So God by working faith in us gave us all that we need for Christian living. Now He expects us to produce. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

In the early days of victory gardening there were some who rented good ground, bought seeds of quality, and started well. But they had no garden in the end. The weather became too warm for pleasant working, they thought of fishing and other sports, they forgot to look forward to the joy of the harvest, and quit and let the garden go to weeds.

Some start well in Christian living. But gradually their interests turn to what is nearest, eating, sleeping, playing. They take no time for the Lord, their soul. They become blind to the real purpose of their existence, they don't think of the end of time, they waste their life on the things of this earth, their faith dies. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

But oh, the garden of Christian living is too important to be thus neglected. How can I know that I'm a Christian? We see in the Bible how Christians are described. If we are

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# Editorials

**The Impact Of The War On Church Union** Perhaps the most popular at the present time of all the utterances which fell from the lips of Jesus is the prayer, "That they may all be one." It is generally believed that the churches can set themselves no higher goal than to effect a union of all churches regardless of doctrinal differences. There is no question that the war has added to the emphasis upon this.

Under the head: "Battlefield Religion — Is It Clearing Way for Church Unity?" and the subhead: "Vets Will Look for Equivalent of What They Found at Fronts" Richard Tompkins, Associated Press Newsfeature Writer, as reported in the *Denver Post* of May 6, wrote in part: "A new trend in religion is emerging amid the stresses of war-time: a trend toward church unity and eradication of sectarian lines. It is evident at home, even more so on the battlefields. Chaplains have found that, without sacrifice of principle, they can work with clergymen not only of other denominations but of other faiths. The effect of such unity of effort has not been lost upon the men."

He quotes from an article in *Christendom* by Rev. S. Arthur Devan, former director of the general commission on army and navy chaplains: "In strong contrast to the compartmental denominational life they were used to at home, religiously minded soldiers and sailors are finding their needs ministered to by chaplains of every faith. . . . The young men who now form the bulk of . . . the chaplaincy . . . will be coming to the front in church life fifteen or twenty years hence. They are growing very impatient of the denominational trammels in which they formerly lived and worked."

He also quotes the Rev. Daniel A. Poling, on a tour of battle fronts for the liberalistic Federal Council of Churches of Christ in America, as saying: "Ministers, priests and rabbis preach from the same altars. There is great unity of purpose. . . . I believe this unity can be continued without sacrificing a single worthy loyalty. But that's a job for the home church. It will be a tragedy for the churches if 11 or 12 million returning men fail to find the equivalent of what they found out here."

We believe that the trend is unmistakably in the direction set forth in the above quotations, both in its effect upon many of the chaplains and men. There is much promiscuous religion. Frequently we read reports expressing admiration for Protestant, Catholic and Jewish chaplains who upon occasion forget their own doctrines to minister in another faith. Wartime conditions do have that impact. It is difficult to hold to the old principles and convictions and practices. It is to be expected that that will also influence the preaching and practice of many chaplains in civilian life after the war. We recall that some of the chaplains of the most conservative wing of the Lutheran Church in the last war soon transferred their allegiance and membership to the most liberal wing. That may also be expected after this war. There is little question that as a result of the impact of war experiences upon both chaplains and men the pressure to liberalize doctrine and practice will be tremendously increased. The trend is unmistakable.

The time is perhaps not far distant when even political pressure will be brought to bear to outlaw all churches

which refuse to join in a union of all churches. But before submitting to such pressure we would have to take an eraser and erase many passages of God's Word, such as: "Teaching them to observe all things whatsoever I have commanded you. If ye continue in my word, then are ye my disciples indeed. Mark them which cause divisions and offences contrary to the doctrine which ye have learned and AVOID them."

The kind of union which blandly brushes aside the teachings of God's Word is not at all what Jesus had in mind when He said, "That they may all be one." That is evident already from the fact that He added: "As thou, Father, art in me, and I in thee, that they also may be one in us." He was not praying for mere outward union but inward unity. Can you imagine Jesus and the Father saying to one another: "There are many things on which we don't agree and never will agree but let us simply ignore them?" They are in full agreement on all points. We are to be one on the same basis, the basis of truth. It is not those who cling to God's truth that disturb the unity for which Jesus prayed but those who depart from it. Let us hold to that though we be called separatistic and narrow-minded in the process.

I. P. F.

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**Now, What Are We Getting?** Copying or taking an idea from Great Britain and attempting to make it work in the United States is the latest venture of the National Association of Evangelicals. This association was organized some few years ago in opposition to the Federal Council of Churches in the United States. The idea that this organization is fostering is called the Industrial Chaplaincy. The name explains its purpose and its sphere of action. England has had this for some time. Men who have had some theological training are sent into factories. These men get themselves a job in the factory and actually work in them as common laborers. They also live among the laborers as one of them, join the labor organizations and in every way adopt their mode of life. It is their purpose, however, to assume leadership in the community in which they live and direct the Christian development of the community. The National Association of Evangelicals are going to attempt the development of such a ministry in this country, presumably in the industrial areas of our larger cities. The Association has prepared a booklet in which it features letters from the presidents of various industrial companies who openly express themselves as favoring this Industrial Chaplaincy. An application blank is sent to anyone interested in entering upon this industrial chaplaincy. These men who serve in this capacity, it seems, are not ordained ministers. Just how these industrial ministers will serve in that office is not very clear. The *Christian Century* very pointedly adds: "If it is an attempt by employers to use the office of the ministry to keep workers docile . . . it will fail as it deserves to fail." We add to this: if the industrialist or the National Association of Evangelicals are ready to sacrifice the ministry on the altar of greed, that ministry is heaping shame on the fair name of the Church and Christ. It is not Christ's idea of the ministry — its purpose and work.

W. J. S.

## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

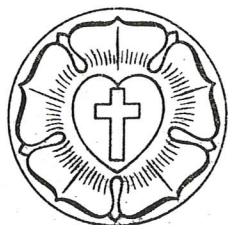
### ARTICLE XXVII

#### Of Monastic Vows

#### III

THE principal reason against the binding validity of monastic vows as they were being handled at the time of the Reformation, our fathers reserved for the last. It was bad enough that vows were often forced on monks and

nuns who were not yet of an age to weigh the implications thoroughly, while according to the very nature of a pledge it must be without coercion in matters which are possible of fulfilment: but the then current doctrine of these vows was destroying the very faith which the church is called to foster.



filment: but the then current doctrine of these vows was destroying the very faith which the church is called to foster.

#### III. Monastic Vows Promote A False Service to God

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked; as Christ says, Matt. 15, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

#### NOTES

The heart of the Gospel is this that we believe that sinners are received by God into grace on the basis of Christ's redemptive work. Christ did not win for us merely a beginning of grace, a small capital, so to speak, which the sinner invests and with which he operates to merit more grace, but Christ provided for us a perfect atonement, complete justification, the forgiveness of every sin. This justification is offered to us, not to supplement it with some merits of our own, but to believe, to take and enjoy.

Anything that violates this doctrine of the Gospel is not only void, but wicked. Christ calls it a vain worship which is based on commandments of men. And Paul directly says that any attempt to supplement the righteousness of Christ will lose it, will annul it, will entail a falling out of grace.

These words, harsh though they may sound, apply in full force to the monastic vows as customarily practiced. These cannot be traced to any commandment of God, but were introduced by men, well-meaning perhaps, yet mere men. The good intentions of the originators cannot give these vows any higher standing than plain commandments of men. Moreover, the fact that any merit of righteousness before God is ascribed to them brands them as instruments of blasphemy, dishonoring the blood-bought merits of Christ. They, indeed, "bind men to wickedness."

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how

many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

#### NOTES

Monks who feel a little ashamed of the confusion they have caused by their exaggerations concerning the meritorious nature of the monastic vows may now try to deny some of our charges. Yet it is easy to meet their denials, because it is well-known that they "invented still greater absurdities." For did they not claim that a monk might accumulate so great a surplus of merits that he could even "give others a share"?

From this additional proof of the charge, which leaves no room for doubt, our fathers lead over to the idea of Christian perfection, which is

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### THE NORTHWESTERN LUTHERAN

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

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All 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.

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.

## THE TRINITY IN THE OLD TESTAMENT

**A**LTHOUGH Paul very emphatically declares God to be one (Gal. 3, 20) and says, "We know that an idol is nothing in the world, and that there is none other God but one" (1 Cor. 8, 4), yet the same Paul recognizes three distinct Persons in the one and undivided Godhead. Witness the conclusion of his second epistle to the Corinthians: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Paul was so instructed by our Lord Himself who sent His apostles into all the world to teach all nations and to baptize them "in the name of the Father, and of the Son, and of the Holy Ghost."

Some people object that the doctrine of the Holy Trinity is, indeed, clearly contained in the New Testament, but that it was not revealed to the fathers of the Old Testament.

### The Faith of the Fathers

What does the New Testament tell us about the faith of the Old Testament fathers? Does it tell us that theirs was merely a rudimentary faith, one that was deficient in many respects? The Epistle to the Hebrews admits that God "provided some better things for us," things that the fathers had not received, namely, they had not witnessed the fulfillment of the promise (Heb. 11, 39, 40). But their faith was for that reason not inferior to ours, nor of a different kind. Rather, they were models of faith, and their example may well serve to stimulate our own faith. Read the wonderful eulogy on the faith of the fathers in Hebrews, chap. 11.

Jesus also says about many prophets and kings of the Old Testament that they "desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10, 24). Yet the very fact that they desired to see the fulfillment of the promises which they had received, the fulfillment of which the disciples were privileged to witness, goes to show that as far as the content was concerned there was no difference between the faith of the fathers and that of the apostles.

The example of Abraham is especially noteworthy. Him St. Paul calls "the father of all them that believe" (Rom. 4, 11, 16), "as it is written, I have made thee a father of many nations" (v. 17). Abraham not only believed, he not only had an exceptionally strong faith, but his faith is such that

even to this day we learn from him and our faith draws nourishment and encouragement from him.

Could this be the case if his faith had been defective with reference to the doctrine of the Holy Trinity?

### The Unity of God Emphasized in the Old Testament

In the beginning of the world Adam and his sons knew that there is but one God. For some time after the creation all people still served only one God. Then it happened, as Paul expresses it in Rom. 1, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . They changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (v. 21 and 23).

In idolatry the knowledge of the one God was thrown away.

When the Children of Israel moved into Canaan they were surrounded on all sides by idolatrous nations. The temptation was great for them that they also introduce polytheism into their religion. For that reason God impressed it upon them particularly that He is One.

Deut. 6, 4: "*Hear, O Israel, the Lord our God is one Lord.*"

This knowledge should not remain a beautiful theory with them, it should be a force which stirred their innermost heart.

*Lord* means the faithful Savior God, who not only provides for our bodies what we need for this life, but also prepares a salvation for lost and condemned sinners, and reunites them with their God in a true faith. If the knowledge of this one God who alone most faithfully provides all our temporal and spiritual needs fills our heart, then there must follow what Moses says in the next verses: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart."

More. If the knowledge of the one Savior God is such a wonderful treasure for our heart, guiding us, comforting us, sustaining us, will it not be our earnest desire to impart this blessing to those nearest and dearest to us, to our children? "And thou shalt diligently teach them unto thy children," Moses says in the next verse.

Still more. The great truth that the Lord God is our Lord will control our whole soul life, all our thinking, feeling, striving; it will govern our talk and our work. Not in the sense that we talk about nothing but God; yet, all our conversation, like all our daily work, will be carried on as in the presence of God. "And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts by thy house, and on thy gates" (v. 7-9).

### Indications of the Trinity

Since it was so important to stress the unity of God in the Old Testament the Trinity was stressed less, in proportion. Yet it was not unknown to the believers.

When John the Baptist told his hearers that the one coming after him would baptize them with the Holy Ghost; or when Jesus warned His enemies not to blaspheme against the Holy Ghost: no one asked, Who is this Holy Ghost? They knew about Him from their Old Testament.

There are many passages in the Old Testament where two of the three Persons of the Godhead are mentioned together, *e. g.*, the Father and the Son, or the Father and the Spirit, or the Son and the Spirit; also in a general way God, or the Lord, and the Spirit. We shall here limit ourselves to a few passages in the book of Isaiah where all three Persons occur.

In chap. 11 Isaiah is prophesying about the Branch out of the stem of Jesse. This is Jesus, the Son of God, David's son whom David himself called his Lord. Then he says about Him: "The Spirit of the Lord shall rest upon Him" (v. 2). Notice how he distinguishes three persons: the Spirit, the Lord (the Father), and Him (the Son).

In chap. 42, 1, the Father Himself is speaking about the chosen Savior whom He is sending, and says: "I (the Father) have put My Spirit upon Him (the Son)."

In Is. 48, 16, the Savior says: "And now the Lord God, and His Spirit hath sent Me."

Lastly we take the passage which Jesus Himself quoted in the synagog at Nazareth and said that it was ful-

filled in Him, Is. 61, 1: "The Spirit of the Lord is upon Me."

### The Triune God Our Savior

God did not reveal the doctrine of the Trinity to us as an interesting puzzle: How can One be Three, and Three be One? The passages from Isaiah, quoted above, clearly indicate how the Trinity, and every Person of the Trinity, is concerned about us and takes an active part in our salvation. Thus to strengthen our faith we conclude this brief sketch by quoting two passages in which the Persons are not mentioned by name, but are indicated by a threefold repetition.

Isaiah heard the seraphim sing: "*Holy, holy, holy* is the Lord of hosts; the whole earth is full of his glory" (chap. 6, 3).

When the priests of the Old Testament put the name of the Lord upon the children of Israel in blessing, they said: "*The Lord* bless thee and keep thee; *the Lord* make his face shine upon thee and be gracious unto thee; *the Lord* lift up his countenance upon thee and give thee peace" (Num. 6, 24-26).

J. P. M.

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simply the "righteousness of faith," and which must ever be kept before the eyes of the people; whereas the "wonderful angelic forms of worship" represented by the monastic vows and observances fall under the judgment of the Scriptures. Paul condemns them in Cor. 2, 18, where he warns Christians not to be beguiled by a "voluntary humility and worshipping of angels," as men were trying to do by their ordinances: "Touch not, taste not, handle not" (v. 21).

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in

vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

NOTES

The Christian perfection which consists in a complete forgiveness of our sins was mentioned before; here the perfection of sanctification is added, against which monastic vows militate in a twofold way.

First, by holding up a false ideal of a God-pleasing life the true commandments of God are obscured to such a degree that consciences are burdened by imaginary guilt, while in reality they were performing works commanded by God. Husbands and wives, *e. g.*, fulfilling their God-given duties in their family, are led to doubt because they are told that celibacy is what God really wants. In general, God placed every one into some "calling," and commands him to practice Christian sanctification, faith and love, by faithfully performing the works of this "calling." Monastic vows create confusion of consciences concerning such "callings."

Secondly, by prating about "evangelical counsels" they cause a double confusion, as is shown in connection with Jesus' teaching about not seeking (personal) revenge.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given, and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that monastic life is a state of perfection.

NOTES

Here examples are pointed out how men were misled concerning God-appointed callings regulated by God-given commandments, something about which the famous Chancellor of the University of Paris complained, John Gerson (1429).

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

NOTES

This concluding paragraph briefly sums up the arguments against the monastic vows.

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like that, then we are sure that we must be Christians. So Christians are described as people who produce a garden of Christian living. If we are doing that, we may be sure that we belong to the called, the elect. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Jesus tells us that in the judgment He will point to the good works done unto Him as proof of the fact that we did believe. Thus the more we in our garden of Christian living are active in producing the fruits of faith, the more evidence there will be in the end that there is in our hearts that faith which worketh by love. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

What is in the garden of your life, weeds or virtues? You know the answer. You know too what to do about it, either to repent or to continue as you are, striving ever to produce more abundant fruit. Let us be diligent in caring for the garden of Christian living.

IRWIN J. HABECK.

# Siftings

BY THE EDITOR

**Sunday Work And Sunday Pay.** "I was not able to come to church last Sunday because I was required for work in connection with the war," said a young man as he handed his minister a war saving certificate. "I have made it a rule," he continued, "when in obedience to the authorities I have to work on Sundays, I turn over my Sunday pay to the Lord. Please apply this money to whatever treasury is most in need of it." Many young people are forced to work on Sundays these times, but what better use could they make of their pay than this young man did?

— *Australian Lutheran.*

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**The Pot Is Now Calling The Kettle Black.** The followers of the late "Pastor" C. T. Russell, the father of Jehovah's Witnesses, have come to the parting of the way. One group wants to be known as Elijah Voice Society with headquarters in Seattle, Washington, and the other group is known as the Jehovah Witnesses. Once they were in one camp, now they are at enmity with one another. The Elijah Voice Society accuses the Jehovah Witnesses of having compromised with civil authorities and gradually under the leadership of J. F. Rutherford of being led farther and farther from the "truth." They give them this send-off: "All those who once fully saw the light, and who then through lack of faith or because of pride, ambition, or fear, let go of that truth, will surely demonstrate that they were unworthy of it, and thus hear the great master say: 'Depart from me, I do not recognize you.'" This is a case of the pot calling the kettle black. Both bodies deny every fundamental doctrine of the Bible. They deny the Trinity, the Divinity of Christ, the Atonement, the work of the Holy Spirit, and heaven and hell. If it were not for the power of the devil to blind men, both these bodies would want to disappear from the stage of history.

\* \* \* \*

**This Bears Repeating.** The following is lifted from the columns of the *Lutheran*. Saddest of stories regarding Lutheranism in Europe comes from the Baltic states occupied by Russia, particularly Estonia and Latvia. Apparently the Russians have decided to sustain the Orthodox Church but to eliminate the others. Forty-three

refugee pastors from these countries escaped in small boats to Sweden. They report that the Lutheran Church is being extinguished. Clergymen are being arrested. Bishop Kopp of Estonia is one of the refugees, who is now living at the home of Archbishop Eidem.

Finland is afraid this treatment will be repeated within its borders. Nothing is heard from Poland and Romania. In Hungary Lutheranism has great potential power. The president of the National Assembly is a Lutheran.

In France the Lutheran Church has suffered encroachment from the Reformed. Of six churches in Algiers, four have been secured by the Reformed. Similar efforts seem under way in Alsace. France is in a desperate situation. It is said that of 4,000,000 people in Paris, only 100,000 are Christians. The Lutherans in France number 300,000 of the 800,000 Protestants in that land, but seem tired and defeatists.

\* \* \* \*

**"We Are In For A Peace Of Expediency,"** declared Bernard Iddings Bell, Episcopal clergyman and author, in an address at Dartmouth College on April 15, "in which three great empires, having defeated three rival empires, seek by power to impose their will upon all the rest of the world and in doing so fully to maintain their own control of world economic advantage. . . . That may be the best peace we can get, since all the nations are pagan; but at least we ought to be honest enough to admit that such a peace is contrary to the will of God as revealed in Christ. It is the business of the churches to say that such a peace will not last and ought not to last. . . . Will the church say this, bravely and honestly? That is, one regrets to admit, exceedingly unlikely." The good Reverend forgets that the Church is not making this peace and therefore is not responsible for its terms. However much we may agree with him, we are sorry to say that he is barking up the wrong tree. The making of the peace is a matter of the state. The church, however, can make one mighty contribution, it can pray for those who are entrusted with this unenviable job, that God gives them wisdom and understanding so that His Church may continue to flourish and continue to bring in the harvest of our Lord.

**The Well Known** President of the Pacific School of Religion, Arthur McGiffert, who will soon become head of the Chicago Theological Seminary, took the ministers of the Protestant churches to task lately for permitting the funeral parlors to create "pagan settings based on the motif of nature worship." He praised the "Catholic Christians" who have declined to permit the secularization of death" by not allowing funerals to be held in such places. No doubt, President McGiffert has no knowledge of the Lutheran Church and its attitude toward this funeral display. At least he does not mention our church. He continues: "Protestant (not Lutheran) ministers have only begun to realize the weakening of the churches which has resulted from this exploitation of death by the funeral homes. No longer are the profound emotions associated with grief and bereavement connected with the Protestant churches, to be reinforcement of the church and the individuals concerned." We can feel with the writer but we have little sympathy for him. If those church bodies (the Protestant) would not exploit the bereaved and would refuse to officiate at the burial of any and every funeral things might change all by themselves. As long, however, as funeral directors are able to secure speakers (ministers) at their convenience and at a price, they will conduct the funeral in their own way.

## 2 TIMOTHY 1:12

I know Whom I believe;  
Of this I am persuaded  
That He will keep that which  
I unto Him committed —  
Unto that day when I  
Will see Him face to face  
In mansions up above  
Where He prepares my place.

I know Whom I believe,  
He sealed my soul's salvation,  
When on the cross He died  
To save me from damnation.  
He is my Substitute,  
Who came to take my place:  
'Tis He whom I believe,  
Who saved me by His grace.

O, Thou, Whom I believe,  
O, keep my faith unshaken  
Unto that day, when Thou  
Wilt me in heaven awaken.  
Then faith will change to sight,  
And then we will conceive  
The love of Christ, our Lord,  
In Whom we now believe.

— ADELINE WEINHOLZ.

## A FURLOUGH IN NIGERIA

This report on our Mission Field in Nigeria was sent to us by an American soldier (of the Wisconsin Synod), S/Sgt. Harvey H. Callies, who is stationed with the United States Army on the West coast of Africa. — The Missionary Board.

The length of the report prevents the *Northwestern Lutheran* from printing it in its entirety. — *Ed.*

AT the present time there are only three white workers in the Obot Idim field — two men and one woman. Rev. Schweppe's home and office is located at Obot Idim and at present he is here alone, since his family is not able to join him, due to wartime travel restrictions. Rev. Rusch and Mrs. Rusch have their home and office at Nung Udoe, which is five miles south of Obot Idim, and on the same road.



S/Sgt. Harvey H. Callies,  
Member of Bethel Church, Milwaukee

The mission field is roughly divided into two sections with Rev. Schweppe taking the northern half and Rev. Rusch in charge of the southern half. Mrs. Rusch is temporarily the director of the Girls' Boarding School, although her main work is among the native women, since she is also a registered nurse. The general area of the field assumes sort of a rectangular shape extending north and south about 125 miles, and east and west about 75 miles, with the missionaries located in about the center. In the northern part of this rectangle is a group of about

twelve congregations under the guidance of Rev. Jonathan Ekong, who came to the United States from his home here to attend school and study the Word of God, and to invite the Lutheran Church to come and work among his people. Altogether, these few white persons must supervise more than sixty congregations, each with its own lower elementary school, and also several higher elementary schools. The higher schools include two boys' and one girls' boarding school. All that adds up to more than 10,000 souls and over 3,500 communicant members in the Lutheran Church in Nigeria.

The particular section of Nigeria where our mission was first begun is known as Ibesikpo and the people inhabiting it bear the name Ibibios. The main social unit seems to be the village, but the word village does not mean here what it does in America. Here it means simply the whole area in which a certain group is living, for these people do not have the habit of living cramped up in a small area. Each village has its chief and headmen, who are usually the older men. This council usually meets about once a week to decide all problems of the village, both public and private. Each family is allotted a certain parcel of farm land by the council. It is then the husband's duty to clear the land and make it ready for planting and the woman's duty to plant and care for the fields.

The design of a church here is basically, although crudely, the same as our churches in the United States, but construction is quite different.

First, a network of bamboo poles and sticks is erected. Then mud is applied to the inside and outside of this framework to make the walls. The bamboo roof is supported by rough timbers and is supported also by tying the sticks together which make the frame for holding the palm leaf matting. Inside is a mud floor pounded so hard that it almost seems to be like concrete. The furnishings are very simple, consisting usually of a very plain altar and roughly made seats. In some cases the seats consist only of logs which have been flattened on two sides. The seating capacity of a church is anywhere between 150 and 700, depending, of course, on the size of the congregation. Those of the village council who become members of the church also form a part of the church council and they have seats of

honor in the front of the church at all services and meetings. Since these men are the leaders, or elders, in their congregation, they are required to attend a special weekly headmen's class which is conducted by one of the missionaries at some central place, usually at the central school.

(Continued in next issue)

## THE LUTHERAN CHURCH AND MASONS

There is a widespread notion that the Lutheran Church excludes Masons from its membership. The Lutheran Church as a whole has no such regulations, for the reason, that it is made up of a number of general bodies or synods which have no official connection with each other. Each synod or division of the Church has its own attitude and regulations regarding secret orders. Some exclude members of secret orders and some do not.

The United Lutheran Church in America, the oldest and largest Lutheran general body in this country, makes no discrimination against members of fraternal orders. The United Lutheran Church had its roots in the Colonial days of our country. General Peter Muhlenberg, son of Dr. Henry Muhlenberg, the Church's founder in America, was on Washington's staff in the Revolutionary War, and another son, Fred Muhlenberg, was the first Speaker of the first House of Representatives of the United States Congress. The United Lutheran Church in America is therefore native to America and in all its congregations preaches in the English language.

Holy Trinity Evangelical English Lutheran Church of Flint, 1611 Detroit Street, corner of Welch Boulevard, the Rev. L. F. Gunderman, pastor, is the only congregation of the United Lutheran Church in Flint and Genesee County. This congregation invites Masons and their families to worship with it and to join its membership. Junior Church and Sunday School is at 9:30 and the Chief Service is at 10:45 each Sunday morning.

REV. L. F. GUNDERMANN.

(EDITORIAL NOTE: The above notice is reprinted verbatim from the Flint-Genesee County (Mich.) *Masonic News*, of November, 1944. Pastor O. E. Sohn asks: "What stands in the way of unionism?" Answer: "This, that, and the other thing!")

— *Lutheran Witness*.



## NOW CONCERNING THE COLLECTION . . .

### A MILLION DOLLARS!

**WHAT'S** a Million Dollars? — Well, for one thing, it happens to be the goal for our present Building Fund Collection. This in itself is reason enough for taking a closer look at this good round sum. Is it much or little? Compared with the membership of our Synod, is it too great a burden, or is it a mere trifle? Or, does the truth perhaps lie between these two extremes?

How much is a Million? Our younger generation, in the vigorous though somewhat inelegant language of the day, would probably answer, "A Million Dollars? Brother, that ain't hay." Their more conservative elders would say that such sums do not grow on trees. This thought carries a warning which we will do well to heed. It would be folly if we should underestimate our task, even slightly. Our past record in these matters warrants no easy optimism. The eight years (1935-1943) we spent in retiring our \$640,000.00 Synodical Debt stands against us in the record to our lasting discredit.

Nevertheless, there are ways of scaling this large figure down to its proper relation to the membership of our Synod. By this we do not, however, mean the method of ordinary arithmetic. This oversimplifies the matter by reducing the entire problem to a

quota of \$6.00 per communicant member by a simple process of division. This method ignores the stubborn fact that our Christians differ widely, not only as to their financial resources, but also in the extent of their Christian knowledge and understanding, and as to the strength of their Old Adam. But if we take these lessons of experience to heart, and if we will take advantage of the peculiar nature of these times, we shall see that there are indeed means by which this goal can be achieved without imposing an undue burden upon any member. We offer three practical suggestions.

1. Let our first objective be that *every member make a personal contribution*. In these times there will be few if any who will not have something that they can give. Let us show our members that this undertaking is so important that no one can pass it by who has the welfare of our Savior's Kingdom at heart.

2. *Let all who can do so give more than the bare quota*. Many of us have larger incomes now than before the war. Many are earning substantial wages now who had no income before. Under these circumstances the *average member* can easily give a larger amount, perhaps a bond.

3. Let those whose means are greater than the average (we surely have such also) make *an offering which is in keeping with their means*. To do less than this would be neither fair to one's brethren nor honest before God.

If we will address ourselves to the task in hand in this spirit and in these ways, our Million Dollar goal will not only be something which lies well within the range of our abilities, but one where we can definitely "go over the top."

These general suggestions would not be complete without a reference to the Memorial Offerings which are already being reported by the Financial Secretary of our committee in these columns. What better tribute can there be to the memory of some departed member than one which will help to carry on far into the future the blessed work of our Lord in our midst? — On the other hand the occasion may be such as to suggest an offering of thanks for the safe keeping of some member of the family, or perhaps his safe return from dangerous service. Surely, in these days we have countless reasons for gratitude. Let our deeds reveal the fruits of our thanksgiving.

*The Building Fund Committee,*  
E. REIM, *Chairman.*

### "ALWAYS ASKING FOR MONEY"

"A nickel's worth of religion is likely to be all used up before it gets to the church door."

It gets under my skin — this silly insinuation of the hostile outsider that the church is always asking for money. It isn't true. And scratching a bit beneath the surface of things discloses that those who voice the charge commonly do so to divert attention from their own delinquency along the line of church support. When we surmise that this is the case and sense that accusations against the church are a smokescreen thrown up to hide the faultfinders' own niggardliness in giving we sometimes shame them to silence by telling them this story:

Henry Jones met Andy Smith beside the cracker barrel of the corner grocery store. Their conversation rambled to many topics of mutual interest with voices waxing louder as

they came to a weighing of the merits and demerits of their respective "better-halves." Both were in a critical mood and in tones of censure Andy said, "It gets me mighty disgusted at times: my wife Sarah is always asking me for money." Henry was interested but a little nonplussed, so he inquired, "Is that so? But what does she do with all the money?" "I don't know," replied Andy, "I haven't given her any yet."

It is almost invariably true that those who complain the loudest about the church's solicitations of money have given her so tragically little that it amounts to nothing. The scanty giver is always the censorious giver. True, he does give till it hurts, but — and don't forget this — he is very sensitive to pain and it takes little giving to make it hurt. His most sensitive nerve is the one that connects with his pocketbook. Make a touch there and he writhes with pain.

Now compare this man with the liberal giver. What a difference! A light of inner satisfaction illumines the benevolent man's face. He has learned the joy of sharing and meets each new appeal with a smile. Each time he gives it is easier to give again and after a while giving becomes one of the happiest privileges of his life.

As I think in these channels I turn to a tract that was written by Henry Seymour Brown. He states forceful truths in an interesting way. Introducing Mr. Brown: "And there were many appeals for money. Every mail brought new ones. They got on my nerves. Almost all of them went into the waste basket. And there was the trouble. I answered most of them with nothing but a complaint of an expletive. What if I got into the game, and tried to answer with a really cheerful gift of service or money or both, and experienced the thrill that the cheerful giver knows?"

"So I tried it. And then, instead of turning down an appeal for money — just because it was a request for money — I gave it some real thought and then I gave it some real money — not much but some — and instead of irritation I felt a flow of gladness. I asked ten men for money for another good cause. To my surprise it was real fun. Nobody turned me down, and I made more friends and had more real fellowship than had been mine for many a day. As cheerfully as I gave my services, they seemed to give their money, and, better than all, their friendship. It dawned on me, that the Lord is not the only one who loves a cheerful giver, whether the gift is money or just calling on ten or twelve people and asking them to get into a good game by helping a good cause along. And then I felt awfully small for taking credit for a few hours of time or a few dollars given, because all the time I heard Joyce Kilmer before a wayside cross in France, saying,

"Lord, Thou hast given more for me  
Than all the hosts of land and sea,  
Then help me render back again  
The millionth of Thy gift. Amen."

— *Lutheran Standard.*

## HIGH SCHOOL ASSOCIATION MEETING

The Association of Lutheran Secondary Schools met at Luther Institute, Chicago, on March 9 and 10. Schools represented were the Lutheran High Schools at Milwaukee, Fort Wayne, Detroit, Racine, Wisconsin, Fond du Lac, Wisconsin, Chicago, Bethany Lutheran College of Mankato, Minnesota, Concordia Teachers College, River Forest, Illinois, and Concordia Teachers College, Seward, Nebraska. Visitors were present from Northwestern College, Watertown, Dr. Martin Luther College, New Ulm, Minnesota, and Valparaiso University.

The delegates visited classes at Luther Institute on Friday and heard papers and discussions on "The Lutheran High School Principal as Supervisor of Institution" by Dr. E. W. Anderson of Detroit, President E. H. Burger of Milwaukee, and Dean W. O. Kraeft of River Forest. Prof. Carl S. Meyer presented an overview of the forthcoming publication of the Lutheran Education Association on Lutheran high schools.

Saturday morning's session was taken up with a business meeting and a discussion of "A Course of Study in

Religion for a Lutheran High School." The discussion was led by President A. O. Fuerbringer of Seward, Prof. John Klotz of Mankato, and Prof. O. Naumann of New Ulm.

Plans were made for a workshop at Concordia Teachers College, River Forest, from June 25 to 29 to develop a course in Religion for Lutheran secondary schools.

The high school association of Los Angeles, California, joined the association, although its high school will not be opened until September, 1945.

Officers of the association are: Prof. Carl S. Meyer of Luther Institute, Chicago, President; Prof. P. J. Gieschen of the Racine High School, Wisconsin, Vice-President; Dean W. O. Kraeft of Concordia Teachers College, River Forest, Illinois, Secretary; and Prof. Louis A. Menking, Assistant Principal of Luther Institute, Chicago, Treasurer.

## THE BLIND SHALL SEE

One of the mission congregations of the Dakota-Montana District is located on the Minnesota-South Dakota state line at Gary, South Dakota. In this town there is also the South Dakota State School for the Blind. On Palm Sunday an unusual confirmation service took place in the First Ev. Lutheran Church of Gary, unusual in this respect, that, in addition to ten young people from the congregation, there were five totally blind young men also confirmed; one of these was also baptized in this service. These blind young men memorized the Enchiridion from Luther's Small Catechism which has been transcribed into Braille by the Missouri Synod. They attended the instruction periods in conjunction with the young people from the congregation, and among other things, memorized many of the proof texts which are not found in their Braille catechism by listening intently while the other members of the class recited them. Students from the Blind School regularly attended services. A well-attended weekly Bible Class is also conducted by the pastor at the State School. Your interest in mission work, dear reader, helps to fulfill the prophecy as found in Isaiah: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Is. 42, 16.

WM. LANGE.

## OBITUARY

### PASTOR GUSTAV J. SCHLEGEL

The humble, patient faith in his Redeemer Jesus Christ which was so characteristic of his years of ministry, and was in constant evidence during his months of illness, also marked the departure of Pastor G. J. Schlegel from this vale of tears on March 1, 1945. His family and former congregations, Zion of Mobridge and St. Jacobi of Glenham, South Dakota, were comforted in their grief by the Lord's promises to His believers in a special joint service at Mobridge conducted by Pastor Karl G. Bast and President W. T. Meier. The earthly remains were then taken to Benton Harbor, Michigan, and laid to rest in a fitting funeral service by Pastors H. C. Haase and A. Wacker.

The deceased was born on May 1, 1894, in Kiev, Russia, and was also baptized and confirmed there. In 1910, when his parents settled in Benton Harbor, Michigan, he began his preparation for the ministry at Michigan Lutheran Seminary at Saginaw. Having finished the prescribed courses at Northwestern College, Watertown, and the Seminary at Wauwatosa, he began his ministry among the Apache Indians in Arizona. Failing health, however, forced him to leave the field after six years of labor. On recovery he served the congregations at Hazelton, North Dakota, and Rauville Twp., South Dakota, and for the past six and a half years the congregations at Mobridge and Glenham, South Dakota. He also served the church at large as Chairman of the District Mission Board and also as Chairman of the Board of Northwestern Lutheran Academy in Mobridge. Again his health failed and forced him to resign from his ministry on October 29, 1944.

He leaves to mourn his departure: his wife, Olga, née Krahnner; three children: Dorothy (Mrs. I. Frey), Eleanor and Paul; his mother, one brother and one sister.

"I will both lay me down in peace, and sleep; for Thou Lord, only makest me to dwell in safety." Psalm 4, 8.

### COMMUNION SET WANTED

Any congregation having a set of communion vessels not now in use, and which it is willing to sell or donate to our mission church at Appleton, Wisconsin, kindly contact

Rev. Ernst Lehninger,  
102 S. Jefferson Street,  
Appleton, Wisconsin.

## CHURCH DEDICATION

### ST. MATTHEW'S CONGREGATION

Janesville, Wisconsin

On Sunday Laetare, March 11, St. Matthew's Congregation of Janesville, Wisconsin, was privileged to dedicate its house of worship to the glory and service of God.

The occasion was of special joy for the members of the congregation, because it was the first time they could worship in a church home of their own. Since the organization of the congregation in April, 1942, services had been

His Church," he showed from the text that through the Word and Sacraments the Lord is indeed present among His people and opens to them the gate of heaven, thus making the Christian's church truly the house of God.

The chapel was filled to capacity for both services. Among those present in the evening were members of St. John's Lutheran Choir of Jefferson, who sang two selections.

Since St. Matthew's Congregation is a mission of the Western Wisconsin District, it was through a loan from the Church Extension Fund that purchase of the present church-parsonage combination was made possible. The

## ANNIVERSARIES

### DIAMOND JUBILEE

St. John's Ev. Lutheran Church  
Woodland, Wisconsin

On May 6, 1945, St. John's Congregation gathered in its church building to celebrate the seventy-fifth anniversary of its organization. Three jubilee services were held in which the guest speakers were the Rev. Elmer Prenzlow, Cornell, Wisconsin; the Rev. John Pieper, Stillwater, Minnesota; the Rev. Kurt Lescow, Thiensville, Wisconsin. Each of these men had been confirmed in St. John's Congregation.

St. John's Congregation was organized by thirteen men in the spring of 1870. The first church building was dedicated on December 25, 1870. When this building was destroyed by fire, the present church building was erected, and dedicated on December 19, 1897. From the original thirteen families, the congregation has grown by God's grace to 100 families, 290 souls.

The following pastors have served the congregation: Ph. Koehler, Sr., 1870 to 1873; Heiss, Eisberner, Kussmann, 1873 to 1875; Wm. Schimpf, 1875 to 1880; Ph. Koehler, Sr., again, 1880 to 1883; Christ. Koehler, 1883 to 1885; O. Wuest, 1885 to 1887; Spahr, 1887; Carl Aeppler, 1887 to 1890; Nic. Gottmannshausen, 1890 to 1895; Carl Lescow, 1896 to 1936; Harry Schaar, 1936 to 1944; and the undersigned since April, 1944.

May God who poured out His grace so bountifully on this congregation during the past seventy-five years, continue to guide it on the paths of pure doctrine and sound Lutheran practice. All glory be to Him alone.

HANS A. SCHULTZ.

### GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Carl Baumann

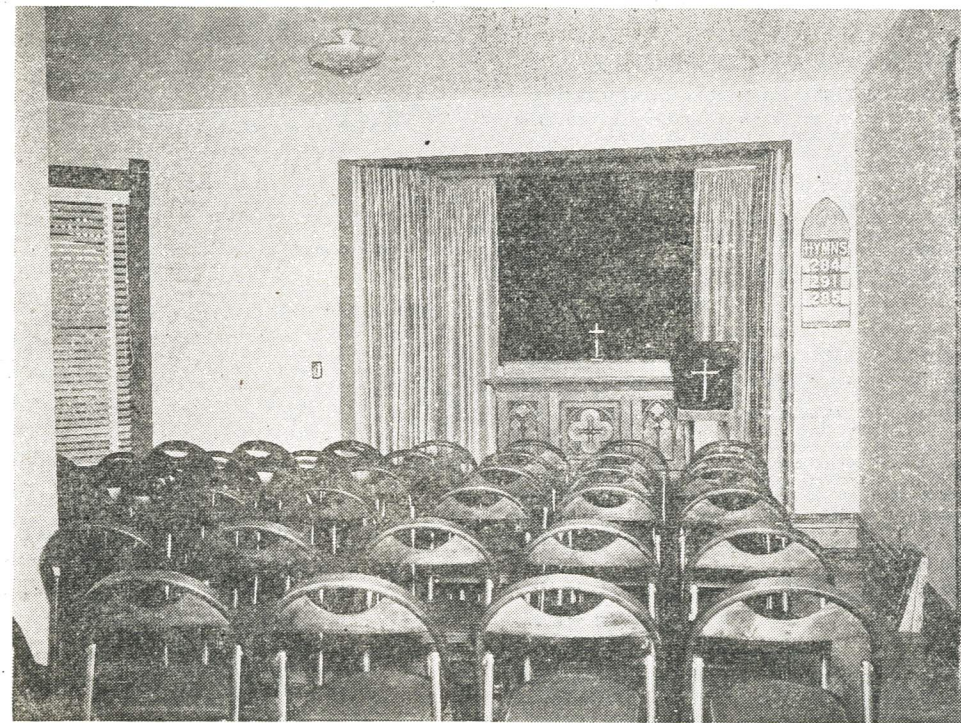
Mr. and Mrs. Carl Baumann of St. Paul's Lutheran Church of Marinette, Wisconsin, celebrated their golden wedding on Easter Sunday afternoon. A service was held at said church. The undersigned preached on the words of Psalm 71, 7. 9. Wm. WADZINSKI.

\* \* \* \*

Mr. and Mrs. Robert Noeldner

Mr. and Mrs. Robert Noeldner, members of St. John's Congregation at Mazepa Twp., Grant Co., South Dakota, celebrated their golden wedding on March 28, 1945. The undersigned held a short service.

H. C. SCHNITKER.



St. Matthew's Chapel — Partial View of Auditorium

held in a building rented from a church of another denomination. As one of the members said after the dedicatory service: "It's like coming home at last!"

In the morning service Prof. E. E. Kowalke preached the sermon, basing it on John 1, 14, and showing that the real purpose and strength and success of a Christian congregation can be achieved only when the Word increases mightily in its midst. Such a congregation can face the future, with all its difficulties, confidently, in the certain knowledge that the Word never fails.

The Rev. Theo. J. Mueller preached in the evening service, basing his sermon on Gen. 28, 16-17. Carrying out the theme: "Why A Christian Loves

property consists of three city lots, with a large two-family house on the corner. It is the lower flat which has been remodeled into a chapel, while the upstairs serves as living quarters for the pastor and his family.

Interior dimensions of the chapel are 42' x 16'. A ruling of the State Industrial Commission forbids the seating of more than 100 persons in a building of this type. But for several years at least the present chapel should prove adequate. And until the congregation's growth should make a larger place of worship necessary, the members of St. Matthew's Ev. Lutheran Church will gratefully use this church home which God in His grace and through the assistance of the Synod has afforded them. To Him alone be glory!  
R. JUNGKUNTZ.

## FIFTH ANNIVERSARY OF DEDICATION

St. John's Ev. Lutheran Congregation  
Buffalo, Minnesota

On Sunday evening, April 15, the members of St. John's Ev. Lutheran Congregation of Buffalo, Minnesota, assembled to observe the fifth anniversary of the dedication of the new church with a special thanksgiving service. Pastor M. J. Lenz of Alma City was the festival speaker. Basing his sermon on Rev. 7, 12, he exhorted the congregation to give all glory to God for His manifold blessings. The thank offering of \$686.20 will flow into the organ fund.

May God in His mercy continue to be with us and bless us in the future as He has so graciously done in the past.

E. R. BERWALD.

## ANNOUNCEMENTS

### CONVENTION OF THE JOINT SYNOD

The twenty-ninth biennial convention of the Joint Synod of Wisconsin and Other States will be held August 1 to 8, 1945, at Dr. Martin Luther College, New Ulm, Minnesota. A permit to hold this convention has been granted by the Office of Defense Transportation.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. The convention will adjourn Wednesday, August 8, at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 15.

Delegates will find lodging in the dormitories of the institution, and they are requested to bring along bedding, towels, etc. These articles may be sent by parcel post to the college before the convention. Lodging and meals will be provided only for the accredited delegates and such as are required to attend the convention in an official capacity.

Announcements are to be sent to Prof. C. Schewpe, 26 S. Franklin Street, New Ulm, Minnesota, not later than July 20.

Memorials must be in the hands of the General President, Pastor John Brenner, by July 15.

Karl F. Krauss, Sec'y.

\* \* \*

The Programs for the twenty-ninth biennial convention of the Joint Synod of Wisconsin and Other States will be sent out as soon as possible after June 15.

John Brenner, President.

### CALL FOR NOMINATIONS

As Prof. W. Schaller has accepted a call to Grace Lutheran Church in South St. Paul, Minnesota, the Board of Regents of Michigan Lutheran Seminary herewith request nomination of candidates for the professorship which will soon become vacant. All nominations are to be in the hands of the secretary by June 3, 1945. The nominee should be qualified to teach History and German. Nomination closes June 3.

D. Frey, Secretary,  
1441 Bliss Street,  
Saginaw, Michigan.

### CALL FOR CANDIDATES

Professor Bolle of Northwestern College, Watertown, Wisconsin, has been granted his request for retirement on September 1 of this year. The Board herewith asks for nominations to fill this vacancy. The man called will be required to teach the commercial branches, including typing and bookkeeping. Nominations close June 25. Please direct correspondence to

Pastor K. A. Timmel, Secretary,  
612 5th Street,  
Watertown, Wisconsin.

### DR. MARTIN LUTHER COLLEGE

Commencement exercises will be held Friday, June 8, at 10 A. M., in the college auditorium. The commencement concert will begin at 8:15 on the evening before.

Carl L. Schewpe.

### NORTHWESTERN LUTHERAN ACADEMY

Northwestern Lutheran Academy will hold its commencement exercises in Zion Lutheran Church, Moberly, South Dakota, on Friday, June 8, 10:30 A. M. Rev. Oscar Lemke of Elgin, North Dakota, will deliver the address.

A commencement concert will be given in the Academy assembly hall at 8:00 P. M., on Thursday, June 7.

All friends of the Academy and especially the parents of our students are heartily invited to attend both the concert and the closing exercises.

R. A. Fenske.

### WINNEBAGO LUTHERAN ACADEMY

The Winnebago Lutheran Academy will close its twentieth year with a service in St. Peter's Church, Fond du Lac, Wisconsin, on Sunday, June 10. The service will begin at three o'clock in the afternoon. The academic program will be held in the evening at eight o'clock.

G. E. Bergemann.

## CALENDAR OF CONFERENCES

### SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet at Bangor, Wisconsin, on May 29, 1945.

Communion Service at 9:30 A. M. (M. Glaeser, alt. H. Kirchner).

Exegesis of 2 Tim. 1, by G. Geiger, alt. Titus 1, by R. Hillemann.

Homiletical Treatise by L. Witte.

What Does Scripture Teach of the Anti-Christ, H. Schaller.

Attributes of the Bible, by A. Winter.

Mixed-Marriages, by L. Bleichwehl.

E. G. Toepel, Sec'y.

### RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet in the church of Pastor R. Horlamus at Hurley, Wisconsin, on Monday and Tuesday, June 11 and 12, 1945. The first session begins at 10 A. M. (because of the Mixed Conference the time of meeting has been changed to these dates).

Essays: Marriage and Divorce, J. Krubsack; A Brief Sketch of the Life of Moses, W. A. Gieschen; Exegesis of 1 Tim. 2, E. Scharf; Isagogical Survey of the Prophet Nahum, W. Fuhlbrigge; Comparative Study of the New Edition of the Catechism, R. Horlamus.

Sermon: W. Weissgerber (F. Raetz).

A timely announcement is requested.

W. A. Gieschen, Sec'y.

### EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet at St. Paul's Church (Rev. G. Hoenecke), Cudahy, Wisconsin, on June 11 and 12.

Communion service Monday, June 11. W. Hoyer, preacher; W. Keibel, substitute.

Program: Th. Monhardt, "Practical Catechetical Lesson"; G. Schaller, "Exegesis of Hebrews 8"; A. Nicolaus, "Exegesis of Revelation 20" (continuation); W. Holzhausen, "Can a Pastor of the Synodical Conference ever give the Lord's Supper to someone not a communicant member of the Synodical Conference?"; M. Rische, "Excommunication"; H. Schwertfeger, "When does a different practice become divisive of church fellowship?"; G. Hillmer, "Exegesis of Hebrews 7" (continuation).

George W. Boldt, Sec'y.

### FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at the Zion Ev. Lutheran Church, Jacksonport Twp., Door County, Wisconsin. The Rev. Frank Senger, pastor, Route 1, Box 157, Egg Harbor, Wisconsin. Session begins at 9 A. M.

Assignments: Practical Exegesis on Ezekiel 33, 8-9, in the light of the pastor's responsibility, C. J. Henning; Book Review of "The Lutheran Church Under American Influence" author: The Rev. Dr. Paul Spaude, H. Wicke; Catechesis on the last part of the Fifth Commandment, by D. Hallemyer; Psychology and its use in the pastor's work, by K. Toepel; Study of Church Symbols, N. Reim; Exegetical-Homiletical treatise of Ex. 3, 1-15, C. Krug; Isagogical treatise on Ezekiel, G. Franzmann; Addition to the New Agenda, M. Croll; Catechesis on the Sixth Commandment, O.

Henning; Tithing, A. Veigt; The Essentials of Prayer, R. Ziesemer.

Sermon: R. Ziesemer (W. Zink).

Kindly announce early to the host pastor.  
V. J. Weyland, Sec'y.

### NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet, D. v., June 19 to 21, in Lincoln, Nebraska, with Pastor L. C. Gruendemann. The first session will begin at 9:30 A. M.

Essays: A Study of the Liturgy in the Lutheran Hymnal, N. Mielke; Does Baptism Create or Require Faith?, I. G. Frey; Exegesis and Application of 1 Corinthians 11, 1-16, E. J. Hahn; Isaiah 65, 1-16, R. Stiemke; Romans 9, L. Tessmer; Hebrews 10, S. Kugler.

Sermon: E. Breiling; L. Groth, substitute.  
Please announce to Pastor L. C. Gruendemann as soon as possible.

R. F. Bittorf, Sec'y.

### ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet on Tuesday, June 12, at Pilgrim Lutheran Church, Minneapolis, Minnesota, R. J. Palmer, pastor, the forenoon session opening with Holy Communion at 9:30 A. M.

Preacher: R. J. Palmer (L. W. Meyer).  
Essay: "The Blessings and Privileges of Synod Membership," F. A. Werner.

P. R. Kurth, Sec'y.

### WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

#### Meets in Three Circuits

At Bowdle — June 12 at 9:00 C. W. T.  
At Tappen — June 12 at 9:00 M. W. T.  
At Morristown — June 13 at 9:00 M. W. T.  
Each circuit begins with a short communion service.

Work: Business of General Synod.

A. Sippert, Sec'y.

### RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet, D. v., on June 5 for a one-day session at Emmanuel Ev. Lutheran Church, West Florence, Pastor K. A. Nolting. Sessions begin at 9 A. M.

Essay: The Comfort of Holy Baptism to the Christian in his life, Pastor C. A. Hinz.  
Confessional speaker: Pastor E. G. Hertler (alternate: Hinz).

Kindly announce early to the local pastor.

H. F. Muenkel, Sec'y.

### CROW RIVER DELEGATE CONFERENCE

The Crow River Delegate Conference is to meet June 5 and 6 at Rockford, S. Baer, pastor.

Synodical matters will be taken up and discussed.

Conference preacher: H. Hempel (R. L. Wiechmann).

Please announce to host pastor and indicate whether lodging is desired or not.

E. Berwald, Sec'y.

### NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, June 20, at 9 A. M.

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

W. Frank, Sec'y.

### REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet, D. v., on June 4, 1945, at 9 A. M., in Tp. Sheridan, Pastor W. Scheitel, host pastor.

To give the pastors opportunity to partake of Holy Communion, long delayed because of the cancellation of the general pastoral conference, the conference will open with a communion service in which Pastor W. Schmidt or Pastor Im. Lenz will deliver the address.

Besides the election of officers and other local business, the work will have to do with the reports of the Boards and directors of our various Synod activities.

Each congregation should send at least two delegates.

G. F. Zimmermann, Sec'y.

### ORDINATIONS AND INSTALLATIONS

Upon authorization by President E. G. Behm of the North Wisconsin District the undersigned ordained and installed Candidate Franklin Dobratz of Trinity Evangelical Lutheran Church of Hermandville, Michigan, on Sunday, May 6. May the Lord bless both pastor and congregation.

Address: Rev. Franklin Dobratz, Powers, Michigan.

A. A. Schabow.

Upon authorization of the President of the North Wisconsin District, Rev. E. G. Behm, Candidate Franklin Dobratz was installed by the undersigned as pastor of the Grace Evangelical Lutheran Church, Powers, Michigan. May God bless both pastor and congregation.

Address: Rev. Franklin Dobratz, Powers, Michigan.

A. A. Schabow.

\* \* \* \*

President Karl F. Krauss delegated the undersigned to ordain Ed. Zell, Jr., and install him as missionary in the newly established Lola Park Ev. Lutheran Church in Detroit, 23, Michigan, on Sunday, May 6. Pastors R. Scheele, G. Press, C. Frey, J. Martin, A. Meyer, A. Sommer, Ken Vertz, T. Sauer, A. Baer, P. Heyn, assisted.

Address: Ed. Zell, Jr., c-o Rev. T. Sauer, 15160 Farmington Road, R. R. 5, Plymouth, Michigan.  
Ed. Zell.

\* \* \* \*

Authorized by President A. Ackermann and assisted by Pastor R. Schierenbeck, H. Geiger, Edw. Birkholtz, and H. Newmann the undersigned installed the Rev. W. A. Geiger as pastor of St. John's Lutheran Church at Milroy, Minnesota, on April 22, 1945.

Address: Rev. W. A. Geiger, Milroy, Minnesota.  
H. C. Sprenger.

Authorized by President W. T. Meier, the undersigned, on May 6, 1945, ordained and installed Candidate Alfred Walther as pastor of Trinity Lutheran Church, Terry, Montana, and also installed him as pastor of Salem Lutheran Church, Circle, Montana.

Address: Rev. Alfred Walther, Terry, Montana.  
Paul Kuehl.

\* \* \* \*

Authorized by President W. T. Meier the undersigned installed the Rev. Hoge Bergholz as pastor of St. Paul's Lutheran Church of Rapid City, South Dakota, May 6, 1945.

Address: Rev. H. Bergholz, 421 Racine St., Rapid City, South Dakota.  
R. Reim.

\* \* \* \*

Authorized by President W. T. Meier of the Dakota-Montana District, the undersigned installed the Rev. B. A. Borgschatz as pastor of St. John's Ev. Lutheran Church, Rauville Twp., Codington Co., South Dakota, on Sunday, April 15, 1945.

Address: Rev. B. A. Borgschatz, Route 1, Watertown, South Dakota.  
H. C. Schnitker.

\* \* \* \*

Authorized by President E. G. Behm, I installed the Rev. Walter J. Oehlhafen as pastor of St. Paul's Congregation of Town of Seneca, Green Lake Co., Wisconsin, on April 8.

Address: Rev. Walter J. Oehlhafen, R. R. 3, Berlin, Wisconsin.  
H. M. Warnke.

\* \* \* \*

Authorized by President E. G. Behm, and assisted by Pastors Reinhard E. Ziesemer and Traugott Redlin, I installed Candidate Richard Ziesemer as pastor of Zion Lutheran Church of Ripon, Wisconsin, on April 15.

H. M. Warnke.

\* \* \* \*

Authorized by President Herbert Kirchner of the Western Wisconsin District the undersigned installed Rev. Winfred Koelpin as pastor of Immanuel Lutheran Church, Mosinee, Wisconsin, on Sunday, May 6, 1945.

Address: Rev. Winfred Koelpin, Mosinee, Wisconsin.  
Arnold Koelpin.

**MEMORIAL WREATH**

**In Memory of S/Sgt. Elmer Boehnke**

Mr. and Mrs. John Boehnke.....	\$10.00
Mr. and Mrs. Arnold Boehnke.....	10.00
Miss Lucille Boehnke.....	10.00
S. E. Johnson, Dist. Treas. ^	

**DR. MARTIN LUTHER COLLEGE WANTS**

first class engineer and maintenance man who can qualify for a Minnesota first class license to operate 150 horse power stoker-fed boilers. For further detail write to

H. R. Klatt,  
Dr. Martin Luther College,  
New Ulm, Minnesota.

**MICHIGAN DISTRICT**

January 1 to March 31, 1945

**Southwestern Conference**

Reverend	Budgetary	Non-Budgetary
E. Lochner, Dorr.....		\$ 11.00
L. Meyer, Allegan.....	\$ 96.54	
C. Kionka, Dowagiac.....	283.59	
N. Engel, Eau Claire.....	96.10	
A. Hoenecke, Muskegon Heights.....	131.57	
H. Zink, Stevensville.....	597.14	5.00
W. Westendorf, South Haven.....	282.91	
H. Hoenecke, Sturgis.....	246.65	
E. Lochner, Hopkins.....		45.72

**Southeastern Conference**

R. Schaller, Ann Arbor.....	8.00	
J. Martin, Belleville.....	75.00	
E. Rupp, Detroit.....	398.06	
C. Frey, Detroit.....	177.75	
E. Frey, Detroit.....	193.34	
K. Vertz, Detroit.....	144.04	81.62
W. Valleskey, Detroit — Including \$34.59 from Sunday School.....	151.72	
R. Scheele, Dexter.....	13.04	
R. Frey, Findlay, Ohio — Including \$5.00 from Sunday School.....	88.18	
A. Tiefel, Greenwood.....	70.00	
J. Gauss, Jenera, Ohio — Including \$50.00 from Sunday School, \$30.00 from Lutheran Society, \$20.00 from Pvt. Ezra Heldman, \$10.00 from Pvt. John and Armin Von Stein and \$20.00 from S/Sgt. R. C. Wine-land.....	491.85	100.00
K. Krauss, Lansing.....	\$38.94	
E. Hoffman, Lansing.....	134.02	
T. Sauer, Livonia — Including \$13.76 from Sunday School.....	209.55	
S. Westendorf, Monroe.....	257.81	
G. Ehns, Monroe Twp.....	117.50	
A. Maas, Northfield.....	263.35	2.00
E. Hoenecke, Plymouth — Including \$8.00 from Ladies' Aid.....	303.56	12.00
C. Schmelzer, Riga.....	371.29	17.00
H. Engel, Saline.....	165.74	12.00
A. Wacker, Scio — Including \$36.75 from Mr. and Mrs. Julius Schaible Silver Anniversary Offering and Collection, \$5.00 from Herbert Diuble Baptism Collection, \$5.00 from Baptism Collection at Wayne Klager Home, \$5.00 from Communion Collection at A. Herter Home, \$10.00 from Aid Association Meeting Collection at Scio, \$25.00 from Mr. and Mrs. Norman Buss and \$50.00 from Mr. and Mrs. Joseph Burkhardt as a Golden Wedding Anniversary Gift.....	513.30	85.00
A. Maas, South Lyons.....	37.00	
J. de Ruitter, Tecumseh.....	98.50	
G. Luetke, Toledo.....	360.00	
R. Timmel, Toledo.....	200.00	
F. Zimmerman, Toledo.....	206.00	
P. Heyn, Van Dyke.....	151.60	
H. Muehl, Waterloo.....	77.80	
G. Press, Wayne.....	768.55	87.92

**Northern Conference**

M. Schroeder, Bay City.....	415.08	44.07
A. Westendorf, Bay City.....	2,000.00	8.00
E. Kasischke, Bay City.....	582.42	
J. Vogt, Bay City.....	77.39	
R. Hoenecke, Brady.....	184.64	
D. Metzger, Broomfield.....	24.00	6.70
R. Hoenecke, Chesaning.....	213.17	
E. Leyrer, Clare.....	100.00	
M. Toepel, Elkton.....	145.09	
B. Westendorf, Flint.....	333.56	
V. Winter, Flint.....	161.88	
A. Kehrberg, Frankenmuth — Including \$25.05 Collection at Frank-Relf Wedding.....	353.46	10.90
A. Schwerin, Freeland.....	164.70	
W. Kehrberg, Hale.....	32.50	
E. Leyrer, Hamilton.....	40.82	
W. Steih, Kawkawlin.....	154.55	
E. Rupp, Manistee.....	133.75	
A. Voges, Mayville.....	40.01	
W. Voss, Owosso.....	690.50	5.00
A. Hueschen, Pigeon.....	101.39	
D. Metzger, Remus.....	88.55	2.75
O. and O. J. Eckert, Saginaw.....	1,189.87	8.00
O. Frey, Saginaw.....	254.65	
H. Eckert, Saginaw.....	144.56	
G. Schmelzer, Sebewaing.....	192.10	
E. Rupp, Sheridan.....	25.25	
A. Voges, Silverwood.....	12.00	
J. Zink, Sterling.....	12.75	
C. Leyrer, St. Louis.....	113.80	
G. Cares, Swan Creek.....	115.00	
J. Roekle, Tawas City.....	289.88	5.00
A. Voges, Vassar.....	83.30	
R. Koch, Zilwaukee.....	304.38	
Total.....	\$ 17,154.39	\$ 544.78

NOTE: Of the Non-Budgetary money there was \$231.61 for Church Extension, \$57.72 for Special Synod Building Fund and \$255.45 for Non-Synodical activities.

**Memorial Wreaths**

(Included in Above Monies)

In Memory of	Sent in By	Amount
William C. Boelte.....	Bay City (Bethel)	\$ 28.07
Mrs. Marie Koehn.....	Bay City (Bethel)	15.50
Mrs. Edward Klopff.....	Bay City (Bethel)	2.00
Sgt. Harold Kipfmiller.....	Bay City (St. John)	8.00
Phillip Youngermann.....	Belleville	15.00
Pfc. Frederic Kort.....	Chesaning	50.00
Mrs. Melvena Board.....	Findlay, Ohio	15.00
Martin Eischer.....	Frankenmuth	5.00
Leonard Lemler.....	Frankenmuth	5.00
Mrs. Barbara Hildner.....	Frankenmuth	4.00
Mrs. Sophia Frank.....	Frankenmuth	8.00
Victor Campbell.....	Frankenmuth	3.00
Lt. Wilmar Weiss.....	Frankenmuth	5.00
John Franklin Schaller.....	Jenera, Ohio	21.00
Wm. Barth, Sr.....	Kawkawlin	19.00
Mrs. Hannah Christ.....	Livonia	10.00
Otto Rettke.....	Monroe	8.00
Herbert Leppel.....	Monroe	17.00
Mrs. Louise Sperr.....	Monroe	4.00
William Jennings.....	Monroe	3.00
Pfc. Robert Mukensturm.....	Northfield	100.00
Mrs. Ferd Maas.....	Northfield	2.00
Pfc. Frederick Korf.....	Owosso	5.00

Mrs. O. J. Schlaack	Owosso	6.00
Anthony Toth	Owosso	2.00
Mrs. Lawrence Betz	Riga	3.00
Henry Silverhorn	Riga	7.00
Albert Tobian	Riga	7.00
Mrs. Marie M. Geiger	Saginaw (St. Paul)	4.00
Pvt. Herbert Lutz	Saginaw (St. Paul)	5.00
Elda Hodges	Saginaw (St. Paul)	3.00
Lt. Albert E. Trommer	Saginaw (St. Paul)	19.00
F. O. George Garinger	Saginaw (St. John)	5.00
Margaret Rozelle	Saline	1.00
Mrs. Jacobina Burkhardt	Saline	11.00
William Loeppel	Scio	2.00
Pvt. Paul Diable	Scio	38.00
George Haab	Scio	51.00
Mrs. Ida Hack	Scio	4.00
Rev. J. Klingmann	Scio	10.00
Rev. J. Karrer	Scio	10.00
Sgt. Frank Ulrich	Stevensville	3.00
Pvt. Marvin Busse	Stevensville	2.00
Fred Barkholtz	Swan Creek	3.00
John Dietrich	Swan Creek	3.00
Richard Herman	Tawaco City	5.00
Mrs. William Oswald	Toledo (Arlington Ave.)	27.50

A. R. BURKHARDT, Treasurer.

**WESTERN WISCONSIN DISTRICT**  
October, November, December, 1944

Reverend	Budgetary
G. F. Albrecht, Ixonia	\$ 140.42
H. F. Backer, Chasburg	500.00
H. F. Backer, T. Hamburg	182.00
J. C. Bast, McMillan	276.00
J. C. Bast, March	138.00
Wm. Baumann, Neillsville	1,381.84
H. E. Bentrup, Wilson	217.37
H. E. Bentrup, Ridgeway	258.22
A. Berg, Sparta	202.05
Alvin Berg, Madison	29.82
C. E. Berg, Ridgeway	85.15
L. C. Bernthal, T. Trenton	283.57
R. C. Biesmann, Rib Falls	221.51
R. C. Biesmann, T. Rib Falls	206.19
I. P. Bradtke, Marshfield	120.36
A. H. Dobberstein, Tuckertown	102.00
A. H. Dobberstein, Lime Ridge	280.39
A. G. Dornfeld, Fox Lake	440.76
M. F. Drews, Oak Grove	512.18
W. A. Eggert, Watertown	611.23
F. F. Ehlert, Eitzen	63.00
A. J. Engel, Pardeeville	519.17
Otto Engel, Richwood	164.37
Otto Engel, Hubbleton	48.89
S. H. Fenske, Rice Lake	176.37
Gerh. Fischer, Mosquito Hill	64.00
Gerh. Fischer, Savanna	350.00
E. C. Fredrich, Helenville	225.60
T. Frey, Bruce	42.75
G. H. Geiger, Shennington	56.98
G. H. Geiger, T. Lincoln	215.64
G. H. Geiger, T. Knapp	71.61
Henry Geiger, Leeds	185.21
G. Gerth, T. Merrimac	8.00
G. Gerth, Caledonia	13.50
G. Gerth, Greenfield	16.00
Henry Gieschen, Fort Atkinson	2,075.05
M. Glaeser, Hillsboro	286.75
M. Glaeser, Wonevoo	1,396.81
W. E. Gutzke, La Crosse	200.00
A. Hanke, T. Norton	355.50
John Henning, Wausau	214.32
M. J. Hillemann, Marshall	131.89
R. C. Hillemann, Norwalk	167.97
R. C. Hillemann, Wilton	117.23
J. E. Hoffmann, Rib Lake	257.50
O. E. Hoffmann, T. Greenwood	62.00
R. C. Horlamus, Hurley	177.95
R. Jungkuntz, Fort Atkinson	77.53
H. Kesting, Pickwick	92.69
H. Kesting, Minnesota City	76.43
Wm. Keturakat, Sun Prairie	367.71
Wm. Keturakat, Cottage Grove	88.95
Herbert Kirchner, Baraboo	729.58
L. C. Kirst, Beaver Dam	2,382.52
L. J. Koenig, Wausau	252.61
L. J. Koenig, Mosinee	21.95
O. W. Koch, Lowell	2,114.69
R. J. Koch, Brush Prairie	103.95
R. J. Koch, Auburn	117.29
W. J. Koepsell, Goodrich	67.50
E. E. Kolander, Marathon	173.50
I. P. Korn, Lewiston	498.21
G. O. Krause, Little Black	25.00
W. R. Krueger, Friesland	188.92
H. Kuckhahn, St. Charles	288.26
O. P. Kuehl, Indian Creek	267.13
O. P. Kuehl, Hustler	186.07
O. Kuhlow, Jefferson	2,106.00
C. F. Kurzweg, Cream	483.46
C. F. Kurzweg, Cochrane	45.62
L. Lambert, Veeckind	123.34
Phil Lehmann, Ableman	548.54
M. F. Liesener, T. Maine	573.00
W. C. Limpert, Altura	38.50
F. W. Looper, Whitewater	458.47
A. W. Loock, North Freedom	357.91
A. W. Loock, Prairie du Sac	50.00
Theo. Mahnke, Madison	266.33

G. C. Marquardt, Ringle	147.55
G. C. Marquardt, Schofield	604.74
A. L. Mennicke, Winona	849.74
F. H. Miller, Platteville	56.58
F. H. Miller, Potosi Mission	4.00
J. Mittelstaedt, Menomonee	711.00
Paul Monhardt, South Ridge	150.59
R. W. Mueller, Medford	179.25
T. J. Mueller, La Crosse	529.67
F. A. Naumann, Nelson	141.43
F. A. Naumann, Alma	18.19
H. W. Neubauer, Whitehall	181.56
H. W. Neubauer, Arcadia	128.99
H. C. Nitz, Waterloo	1,479.74
H. Nommensen, Fountain City	60.05
M. J. Nommensen, Juneau	638.59
Wm. Nommensen, Columbus	505.25
W. O. Nommensen, Green Valley	60.95
W. O. Nommensen, Rozellville	181.22
A. W. Paap, Johnson Creek	739.59
O. A. Pagels, South La Crosse	68.86
O. A. Pagels, Viroqua	19.05
H. A. Pankow, Beyer Settlement	67.96
H. A. Pankow, Poplar Creek	47.54
H. A. Pankow, Iron Creek	69.68
J. H. Paustian, Barre Mills	1,029.96
N. E. Paustian, Oconomowoc	275.00
W. A. Paustian, West Salem	774.45
E. E. Prenzlou, Cornell, Keystone, Birch Creek	111.35
J. M. Raasch, Lake Mills	1,109.15
S. Rathke, Cameron	116.97
S. Rathke, Barron	138.50
Elmer Rimpler, Doylestown	35.67
Elmer Rimpler, Fountain Prairie	47.47
Elmer Rimpler, Fall River	216.13
E. W. Schroeder, Ixonia	469.10
A. W. Sauer, Winona	1,756.65
H. Schaller, Tomah	1,056.49
Richard Schoeneck, Plum City	188.41
Richard Schoeneck, Eau Galle	114.60
F. A. Schroeder, Stoddard	405.29
F. A. Schroeder, Bad Axe Valley	115.17
W. E. Schulz, T. Berlin	618.50
W. E. Schulz, Newwood	3.50
A. Schumann, Globe	178.06
W. A. Schumann, La Crosse	3,535.85
C. W. Siegler, Portland	48.30
C. W. Siegler, Bangor	261.44
E. Toepel, Cataract	40.73
E. Toepel, Prinzville	31.63
Eldor Toepel, T. Buckeye	131.49
E. A. Toepel, Monroe	6.45
E. A. Toepel, Brodhead	66.24
K. A. Timmel, Watertown	437.40
C. Toppe, Elmwood	105.88
C. Toppe, Ellsworth	31.98
I. G. Uetzmann, Watertown	311.81
F. C. Uetzmann, Ixonia	55.65
E. Walther, Wisconsin Rapids	486.30
W. E. Wagner, Moline	117.55
W. Weissgerber, Minocqua	44.15
W. Weissgerber, Woodruff	37.80
E. H. Wendland, Washington, Iowa	98.63
A. A. Winter, Mauston	212.72
A. A. Winter, New Lisbon	200.00
L. A. Winter, Prairie Farm	483.49
L. A. Winter, T. Dallas	102.29
L. A. Witte, Kendall	322.78
L. A. Witte, Dorset Ridge	70.33
W. E. Zank, Newville	67.45
W. E. Zank, T. Deerfield	43.88
Theo. Zarembo, Sprit	32.70
Theo. Zarembo, Prentice	28.75
H. R. Zimmermann, Randolph	271.09
G. W. Zunker, Elroy	46.13
Budgetary	\$ 50,632.11
Non-Budgetary	510.60
Total for October, November, December, 1944	\$ 51,142.71

**Memorial Wreaths**

In Memory of	Reverend	Amount
Roger Aldinger	H. E. Bentrup, Ridgeway	\$ 84.00
F. Sander	A. H. Dobberstein, Lime Ridge	6.00
Mrs. August Moldenhauer	W. A. Eggert, Watertown	2.00
Arthur Thoma	E. C. Fredrich, Helenville	8.00
Erwin Schroeder	G. H. Geiger, Shennington	5.00
Fred Ehlers	Henry Gieschen, Fort Atkinson	1.00
Barbara Umland	Henry Gieschen, Fort Atkinson	2.00
Mrs. Emille Grossman	M. J. Hillemann, Marshall	7.25
Pfc. Roger A. Guse	L. C. Kirst, Beaver Dam	131.00
William Anacher	G. Gerth, Caledonia	1.50
Mrs. Augusta Connaughty	H. Kuckhahn, St. Charles	3.00
Herman Gerstner	O. Kuhlow, Jefferson	1.00
Mrs. Anna Kiesling	O. Kuhlow, Jefferson	5.00
Mrs. Rosina Plank	C. F. Kurzweg, Cream	6.00
Mrs. Louise Henke	J. Mittelstaedt, Menomonee	11.00
Teacher A. F. Kleinhaus	M. J. Nommensen, Juneau	34.00
Albert Bischel	W. A. Paustian, West Salem	19.25
Mrs. Bertha Cassel	W. A. Paustian, West Salem	18.50
Miss Melinda Miller	W. A. Paustian, West Salem	18.40
S/Sgt. Robert Boese	E. E. Prenzlou, Cornell	33.95
Jul Rother	A. W. Sauer, Winona	2.00
Mrs. Ida H. Schnick	W. A. Schumann, La Crosse	16.00
ARM 3/C Carl J. Mash	K. A. Timmel, Watertown	5.00
Mrs. George Demos	E. Walther, Wisconsin Rapids	12.00
Sgt. Lorne Kahl	L. A. Winter, Dallas Twp.	1.50
Mrs. George Demos	L. A. Winter, Prairie Farm	105.00

Sgt. Lorne Kahl	L. A. Winter, Prairie Farm	52.80	L. J. Koenig, Mosinee	70.55
Raephael Nettesheim	Hy. Gieschen, Fort Atkinson	1.00	O. W. Koch, Lowell	1.00
Mrs. Aug. Krushat	O. E. Hoffmann, Rib Lake	7.50	R. J. Koch, Brush Prairie	53.06
Pfc. Sanford Struckmeyer	W. Keturakat, Cottage Grove	8.00	R. J. Koch, Auburn	117.50
Pfc. Martin E. Konkelfitz	E. E. Kolander, Marathon	1.00	E. E. Kolander, Marathon	161.10
Wm. Kaemmerer	G. O. Krause, Little Black	20.50	R. P. Korn, Lewiston	267.13
Wm. B. and Mrs. Thoma	A. Schumann, Globe	100.00	G. O. Krause, Little Black	14.55
Mrs. Bertha Schulz	K. A. Timmel, Watertown	4.00	G. O. Krause, Stetsonville	142.72
Pvt. Elton E. Bussewitz	I. G. Uetzmann, Watertown	6.00	W. R. Krueger, Friesland	225.15
Pfc. Kenneth A. Schultz	I. G. Uetzmann, Watertown	13.00	H. Kuckhahn, St. Charles	113.00
Victor F. Baldwin, S. 1/C	E. Walther, Wisconsin Rapids	34.00	O. P. Kuehl, Indian Creek	168.27
Carl Kroening, Jr.	E. Walther, Wisconsin Rapids	2.50	O. P. Kuehl, Hustler	37.95
Donald J. Wiederhoeft	E. Walther, Wisconsin Rapids	5.00	O. Kuhlow, Jefferson	1,050.00
M. Harold	A. A. Winter, Mauston	11.00	C. F. Kurzweg, Cream	97.72
Mrs. Ewald Reckner	J. C. Bast, McMillan	14.00	C. F. Kurzweg, Cochrane	193.63
Grandma Eilfmann	H. E. Bentrup, Wilson	11.50	L. Lambert, Veeffkind	51.53
Gottlieb Koss	A. Berg, Sparta	11.00	Phil Lehmann, Ableman	204.57
Mrs. Frank Weber	W. A. Eggert, Watertown	5.00	W. C. Limpert, Altura	103.25
Mrs. Wilhelmine Kube	W. A. Eggert, Watertown	2.00	F. W. Loeper, Whitewater	238.15
George H. Schmidt	Henry Gieschen, Fort Atkinson	2.00	F. W. Loeper, Richmond	100.00
Miss Elsie Heckler	Henry Gieschen, Fort Atkinson	2.00	A. W. Looek, Prairie du Sac	50.00
John Hausz	Henry Gieschen, Fort Atkinson	27.25	G. C. Marquardt, Ringle	68.89
Mrs. Marie Witte	Henry Gieschen, Fort Atkinson	2.00	G. C. Marquardt, Schofield	108.72
Mrs. Carl Lewke	Henry Gieschen, Fort Atkinson	6.00	A. L. Mennicke, Winona	467.18
Mrs. Tucker	M. Glaeser, Hillsboro	2.00	F. H. Miller, Platteville	102.59
Henry Roehling	M. Glaeser, Wonewoc	16.00	J. Mittelstaedt, Menomomie	175.00
Mrs. Glen Woods	M. Glaeser, Wonewoc	49.15	R. W. Mueller, Medford	225.86
Herman Gurgel, Jr.	M. Glaeser, Wonewoc	48.00	T. J. Mueller, La Crosse	293.03
August Krenz	J. Koch, Brush Prairie	8.00	F. A. Naumann, Nelson	46.84
Frederick Jacobi, Sr.	L. Lambert, Spencer	17.25	F. A. Naumann, Alma	11.26
Harold Schlottman	J. Mittelstaedt, Menomomie	10.00	H. W. Neubauer, Whitehall	25.35
Emil Kuesel	J. Mittelstaedt, Menomomie	28.00	H. W. Neubauer, Arcadia	68.24
Gottlieb Wyman	W. O. Nommensen, Green Valley	8.25	H. C. Nitz, Waterloo	558.23
Wm. Kehl	Wm. Nommensen, Columbus	31.00	H. Nommensen, Fountain City	108.39
Julius Pergande	Wm. Nommensen, Columbus	5.00	M. J. Nommensen, Juneau	760.70
Mrs. Malcolm Knoepke	H. A. Pankow, Poplar Creek	16.00	Wm. Nommensen, Columbus	1,916.69
W. Wehrenberg	J. H. Paustian, Barre Mills	6.00	W. O. Nommensen, Green Valley	28.51
William Broetzmann	N. Paustian, Oconomowoc	19.00	E. J. Otterstatter, Tomahawk	158.78
Pvt. Franklin Notbohm	N. Paustian, Oconomowoc	3.00	E. J. Otterstatter, Tripoli	13.75
Mrs. A. Buroff	N. Paustian, Oconomowoc	3.00	A. W. Paap, Johnson Creek	258.68
Mrs. Mathilda Koch	W. A. Paustian, West Salem	19.75	O. A. Pagels, Ixonia	199.72
Mrs. Sophia Schmidt	W. A. Paustian, West Salem	14.75	H. A. Pankow, Beyer Settlement	48.34
Frank Readee	W. A. Paustian, West Salem	1.00	H. A. Pankow, Poplar Creek	22.92
Mrs. John Pieper	S. Rathke, Cameron	14.00	H. A. Pankow, Iron Creek	29.11
Fred G. Burmeister	A. W. Sauer, Winona	2.00	J. H. Paustian, Barre Mills	380.59
Mrs. Anna Trester	A. W. Sauer, Winona	7.50	W. A. Paustian, West Salem	334.54
Mrs. Wm. Benz	A. W. Sauer, Winona	7.00	E. E. Prenzlow, Cornell, Keystone, Birch Creek	263.20
Robert Buchholz	H. Schaller, Tomah	51.49	J. M. Raasch, Lake Mills	9.00
Mrs. Christ Krueger	W. E. Schulz, T. Berlin	41.25	E. Rimpler, Doylestown	48.89
Mrs. Henry Hass	W. E. Schulz, T. Berlin	1.00	E. Rimpler, Fountain Prairie	47.89
Marjory Proksch	W. A. Schumann, La Crosse	10.00	E. Rimpler, Fall River	54.59
August Butschke	F. C. Uetzmann, Ixonia	15.00	A. W. Sauer and A. v. Rohr Sauer, Winona	527.31
Otto E. Richter	E. Walther, Wisconsin Rapids	15.75	H. Schaller, Tomah	378.33
Orville J. Kuehn	L. A. Winter, T. Dallas	46.00	R. Schoeneck, Plum City	174.72
Sgt. Lorne Kahl	L. A. Winter, T. Dallas	3.00	R. Schoeneck, Eau Galle	113.75
Mrs. Alvina Moehrke	W. E. Zank, Newville	12.00	F. A. Schroeder, Stoddard	273.95
			F. A. Schroeder, Bad Axe Valley	97.57
			H. C. Schumacher, Milton	520.11
			A. Schumann, Globe	10.41
			W. A. Schumann, La Crosse	1,028.25
			E. G. Toepel, Prinzville, Little Falls	15.48
			Emil Toepel, Cataract	49.74
			Eldor Toepel, T. Buckeye	37.86
			Eldor Toepel, Monroe	9.20
			Eldor Toepel, Brodhead	48.00
			K. A. Timmel, Watertown	440.40
			C. Toppe, Elmwood	75.83
			C. Toppe, Ellsworth	14.40
			I. G. Uetzmann, Watertown	164.46
			F. C. Uetzmann, Ixonia	40.25
			M. W. Wahl, Cambridge	196.26
			M. W. Wahl, Cold Spring	123.21
			E. Walther, Wisconsin Rapids	608.90
			W. E. Wagner, Moline	58.25
			W. Weissgerber, Minocqua	118.90
			W. Weissgerber, Woodruff	81.51
			E. H. Wendland, Washington	17.05
			A. A. Winter, Mauston	410.03
			A. A. Winter, New Lisbon	152.57
			L. A. Winter, Prairie Farm	229.79
			L. A. Winter, T. Dallas	20.46
			W. E. Zank, Newville	169.95
			W. E. Zank, T. Deerfield	159.43
			Theo. Zarembo, Spirit	35.60
			Theo. Zarembo, Prentice	32.60
			H. R. Zimmermann, Randolph	220.05
			G. W. Zunker, Elroy	41.65
			Budgetary	\$ 26,688.40
			Non-Budgetary	328.28
				\$ 27,016.68

H. J. KOCH, Treasurer.

WESTERN WISCONSIN DISTRICT

January, February, March, 1945

Reverend	Budgetary	Amount
G. F. Albrecht, Ixonia	\$ 203.48	
H. F. Backer, Cheseburg	200.00	
H. F. Backer, T. Hamburg	100.00	
Wm. Baumann, Neillsville	637.11	
Arthur Berg, Sparta	420.56	
Alvin Berg, Madison	46.67	
C. E. Berg, Ridgeville	97.88	
L. C. Bernthal, T. Trenton	145.21	
J. B. Bernthal, South Milwaukee	3.00	
L. M. Bleichwehl, Onalaska	458.05	
A. H. Dobberstein, Lime Ridge	28.50	
A. G. Dornfeld, Fox Lake	493.15	
W. A. Eggert, Watertown	1,549.32	
F. F. Ehlert, Bitzen	72.00	
A. J. Engel, Pardeeville	202.38	
Otto Engel, Richwood	55.56	
Otto Engel, Hubbleton	36.57	
S. H. Fenske, Rice Lake	15.75	
F. T. Fischer, Bloomer	208.84	
F. T. Fischer, Bagleton	465.62	
Gerhard Fischer, Mosquito Hill	22.00	
Gerhard Fischer, Savanna	200.00	
E. C. Fredrich, Helenville	304.00	
F. Frey, Bruce	121.36	
Henry Geiger, Leeds	165.08	
F. Gerth, T. Merrimac	24.00	
F. Gerth, Caledonia	10.00	
F. Gerth, Greenfield	27.00	
Henry Gieschen, Fort Atkinson	1,397.48	
M. Glaeser, Wonewoc	128.86	
W. E. Gutzke, La Crosse	218.00	
John Henning, Wausau	296.75	
M. J. Hillemann, Marshall	72.77	
R. C. Hillemann, Norwalk	61.65	
R. C. Hillemann, Wilton	40.15	
D. E. Hoffmann, Rib Lake	75.00	
D. E. Hoffmann, T. Greenwood	25.00	
R. C. Horlamus, Hurley	183.96	
R. C. Horlamus, Mercer	151.34	
R. Jungkuntz, Janesville	100.35	
R. Jungkuntz, Fort Atkinson	37.75	
H. Kesting, Minnesota City	26.71	
Wm. Keturakat, Sun Prairie	66.28	
H. C. Kirchner, Baraboo	653.54	
C. C. Kirst, Beaver Dam	168.60	
J. Koenig, Wausau	27.88	
Elizabeth Pfaff	Arthur Berg, Sparta	\$ 15.00
Thillie Burnett	Arthur Berg, Sparta	2.50
Mrs. Rieck	E. C. Fredrich, Helenville	1.00
Wm. Kluck	E. C. Fredrich, Helenville	3.00
Lt. Don Wiederhoeft	W. Gutzke, La Crosse	2.00
Geo. Butterfield	W. Gutzke, La Crosse	1.00
Herm. Rick	W. Gutzke, La Crosse	3.00
Pastor J. Karrer	John Henning, Wausau	13.00
Mrs. Hans Bandel	H. C. Kirchner, Baraboo	6.00
Mrs. Henry M. Schultz	H. C. Kirchner, Baraboo	3.00
Mrs. Bertha Stieve	H. C. Kirchner, Baraboo	3.00
Richard Nietz	H. C. Kirchner, Baraboo	3.00
Harold Kasdorf	H. C. Kirchner, Baraboo	38.75
Oliver Koberstein	H. C. Kirchner, Baraboo	5.75

James Bellows	H. C. Kirchner, Baraboo	4.25
Donald Simonds	H. C. Kirchner, Baraboo	33.75
August Krenz	R. J. Koch, Brush Prairie	1.00
Louis Pietz	R. J. Koch, Auburn	11.00
Ellen K. Fenster	P. Lehmann, Ableman	14.00
John Beth	P. Lehmann, Ableman	9.50
Mrs. Adolph Matzke	W. C. Limpert, Altura	10.50
Mrs. Herbert Kickbusch	A. L. Mennicke, Winona	12.50
Ernest Neeck	A. L. Mennicke, Winona	1.00
Mrs. Wm. Neubauer	J. Mittelstaedt, Menomonie	3.00
John Schultz	J. Mittelstaedt, Menomonie	5.00
Mrs. Emil Peter	J. Mittelstaedt, Menomonie	20.00
Herm. Schroeder	M. J. Nommensen, Juneau	2.00
Mrs. Frieda Gieschen	M. J. Nommensen, Juneau	1.00
Wm. C. Boelte	Wm. Nommensen, Columbus	34.50
Harry Wilson	Wm. Nommensen, Columbus	1.50
Mrs. Ed Hagen	H. A. Pankow, Beyer Settlement	10.00
Mrs. Adolph Schilling	J. H. Paustian, Barre Mills	8.00
Mrs. August Gehrking	W. A. Paustian, West Salem	10.50
William Kluck	E. M. Schroeder, Ixonia	6.00
Mrs. Reinhold Krueger	E. Walther, Wisconsin Rapids	43.00
Carl Volz	A. A. Winter, Mauston	1.00
Charles Rossov	A. A. Winter, Mauston	1.00
T/Sgt. Victor Koppang	A. A. Winter, Mauston	1.00
Harold Peterson	A. A. Winter, Mauston	1.00
Herman Wolfgram	A. A. Winter, Mauston	1.00
Mrs. Wilhelmina Kirchoff	A. A. Winter, Mauston	1.00
Mrs. Edith Rohde	A. A. Winter, Mauston	1.00
Mrs. Maria Skodak	A. A. Winter, Mauston	1.00
Peter Miller	L. A. Winter, Prairie Farm	10.00
Otto Buchholz	W. A. Eggert, Watertown	5.00
Wm. H. Kohls	W. A. Eggert, Watertown	8.00
Mrs. Emma Doepeke	W. A. Eggert, Watertown	1.00
Sgt. Lyle Altwies	E. C. Friedrich, Helenville	17.00
Christ Junge	Hy. Geiger, Leeds	7.00
Mrs. Violet Mayfield	Hy. Geiger, Leeds	10.00
Mrs. Augusta Lewis	Hy. Gieschen, Fort Atkinson	7.00
Mrs. Lena Brockmann	M. Glaeser, Wonewoc	9.50
Mrs. Marie Blumenthal	J. Henning, Wausau	1.00
Mrs. Caroline Rutzlow	M. J. Hillemann, Marshall	16.00
Harold R. Albrecht	O. P. Kuehl, Indian Creek	16.87
Mrs. Johanna Ibsch	Wm. Nommensen, Columbus	9.50
Mrs. Arthur Koehn	Wm. Nommensen, Columbus	5.00
Frank Hoh	Wm. Nommensen, Columbus	7.00
Henry Muscovitz	F. A. Schroeder, Bad Axe	14.00
Mrs. Marie Sauer	W. A. Schumann, La Crosse	1.00
Mrs. Ed. Burorf	I. G. Uetzmann, Watertown	9.00
Mrs. August Ristow	A. A. Winter, New Lisbon	5.00
Mrs. Edward Zibell	A. W. Sauer, Winona	25.00
Mrs. Ernestine Kewit	C. E. Berg, Ridgeville	7.15
Mrs. Wm. Platz	W. E. Eggert, Watertown	1.00
Mrs. Edward Dobberstein	W. E. Eggert, Watertown	50.00
Lt. Harold Burow	E. C. Friedrich, Helenville	20.50
Chas. Florin	Hy. Gieschen, Fort Atkinson	5.00
Mrs. Albertina Rohde	Hy. Gieschen, Fort Atkinson	10.50
Dan Streckland	Hy. Gieschen, Fort Atkinson	2.00
Geo. H. Schmidt	Hy. Gieschen, Fort Atkinson	8.00
Mrs. Regina Hellpap	M. Glaeser, Wonewoc	7.00
Chas. Sommercorn	O. W. Koch, Lowell	1.00
Mrs. Wilber Dietsche	R. J. Koch, Auburn	53.00
Hy. Stackreiter	R. P. Korn, Lewiston	24.00
Lt. Everell Knospe	C. F. Kurzweg, Cochrane	60.50
Walter Nelson	W. C. Limpert, Altura	28.00
F. Boetcher	Wm. Nommensen, Columbus	5.00
Mrs. Sophia Hannemann	Wm. Nommensen, Columbus	4.00
Mrs. Augusta Kind	Wm. Nommensen, Columbus	20.00
Elwina Fischer	Wm. Nommensen, Columbus	10.00
H. J. Baumgarten	Wm. Nommensen, Columbus	5.00
Carl Losching	W. A. Paustian, West Salem	52.25
Mrs. Aug. Stroede	J. M. Raasch, Lake Mills	4.00
Mrs. Fred Schroeder	J. M. Raasch, Lake Mills	4.00
Alb. Pranke	J. M. Raasch, Lake Mills	1.00
Harold Freemore	H. Schaller, Tomah	2.75
La Verne Schmeckel	H. Schaller, Tomah	5.00
Mrs. Bertha Loitz	W. A. Schumann, La Crosse	7.00
Mrs. Eric Frick	W. A. Schumann, La Crosse	5.00
Lt. Robert E. Kuenzi	K. A. Timmel, Watertown	12.00
Mrs. Albertina Reetz	L. A. Winter, Prairie Farm	68.50

H. J. KOCH, Treasurer.

TREASURER'S STATEMENT

July 1, 1944 to April 30, 1945

Receipts

Cash Balance July 1, 1944	\$ 49,161.55
Budgetary Collections:	
General Administration	\$185,892.02
Educational Institutions	67,137.77
Home for the Aged	4,571.35
Spiritual Welfare Commission	54,384.18
For Other Missions	274,852.06
Indigent Students	3,427.03
General Support	13,806.05
School Supervision	961.42
To Retire Debt	4,054.41
Revenues	88,585.71
Total Budgetary Collections and Revenues	\$697,472.00
Non-Budgetary Receipts:	
From Debt Retirement Committee	3,780.20
Total Receipts	\$701,252.20
	\$750,413.55

Disbursements

Budgetary Disbursements:

General Administration	\$ 25,204.65
Theological Seminary	26,198.12
Northwestern College	65,290.90
Dr. Martin Luther College	59,001.55
Michigan Lutheran Seminary	25,576.31
Northwestern Lutheran Academy	14,363.83
Home for the Aged	8,509.24
Missions — General Administration	251.52
Indian Missions	32,750.73
Negro Missions	13,596.72
Home Missions	181,831.30
Poland Missions	6,071.50
Madison Student Mission	1,086.49
Spiritual Welfare Commission	56,098.01
Winnebago Lutheran Academy	1,500.00
General Support	25,635.00
Indigent Students	1,140.00
School Supervision	3,151.73
Total Budgetary Disbursements	\$547,257.58

Non-Budgetary Disbursements:

Institutional Missions — Parsonages	\$ 1,117.56
U. S. Government Bonds Purchased	149,952.50
Total Disbursements	\$698,527.64
Cash Balance April 30, 1945	\$ 52,088.89
Budgetary Reserve Fund	\$350,000.00

P. S. Collections from the Minnesota District for April was not received in time for this report.

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For April, 1945

For Spiritual Welfare Commission

Memorial Wreath in memory of Cpl. LaVerne Schmeckel by Mr. and Mrs. Myron Meltesen and family, Mr. and Mrs. Loren Pierce and family, Mr. and Mrs. Emil Schroeder and Theodore	\$ 2.00
Memorial Wreath in memory of Sgt. Malcolm by Mr. and Mrs. Chas. Mahnke, Erna Wendt, Mrs. Adelbert Tassler, Mrs. Martin Rottmiller, Mrs. Edwin TeRonde, Mrs. A. Wendt, and N. N. Watertown, South Dakota	12.00
Carl J. Greif, Mesa, Arizona	1.00
Memorial Wreath in memory of Ralph Kaiser, a Marine, by Mr. and Mrs. H. Battermann, Mr. and Mrs. A. Grunze	4.00
Mr. and Mrs. Walter Lutze, Manitowoc, Wisconsin	1.00
Pfc. Reinhardt Friske, San Francisco, California	25.00
Viola Dahlke, Neenah, Wisconsin	5.00
Memorial Wreath in memory of Mrs. Otto Hein given by the Choir of Bethany, Manitowoc, Wisconsin	3.00
Memorial Wreath in memory of Mrs. Otto Hein given by Mrs. Henry Brandt and Mrs. Henry Kops, Manitowoc, Wisconsin	2.50
Cpl. Richard O. Hirschert, New York, New York	5.00
(A. Friend) Ernest Kneusel, Spring Valley, Wisconsin	25.00
Men's Club, St. Paul's Church, Rev. G. Schaller's Congregation, Milwaukee, Wisconsin	10.00
S/Sgt. Arthur W. Rosenau, San Francisco, California	10.00
Memorial Wreath in memory of Arthur Nordby given by the 12th Grade, Dr. Martin Luther College, New Ulm, Minnesota	10.00
E. J. Reichert, Ph. M. 2/C, San Francisco, California	10.00
Aid Association for Lutherans, Branch 2441, Pine Island, Minnesota	5.00
Lt. Josefa F. Dymacek, New York, New York	10.00
Pvt. Beatrice Neubaur, Ft. Oglethorpe, Georgia	1.00
Ruby E. Holler, A. R. C., San Francisco, California	1.00
Cpl. Richard Bartsch, Camp Roberts, California	6.00
Sgt. Norman A. Hertzfeld, New York, N. Y.	25.00
Robert T. Noble, Aer. M. 2/C, Atlantic City, New Jersey	2.00
Memorial Wreath in memory of Marcel R. Hendrickson given by Mildred H. Winkel, Milwaukee, Wisconsin	10.00
Harold E. Schuppenhauer, San Francisco, California	10.00
Sgt. Carlton O. Zibell, New York, New York	5.00
Memorial Wreath in memory of Hedwig Beth given by Carl Sulk, Marinette, Wisconsin	1.00
	\$ 201.50

For Church Extension Fund

Memorial Wreath in memory of Mrs. Otto Hein by Ladies' Aid of Bethany Ev. Lutheran Church, Manitowoc, Wisconsin	\$ 5.00
Memorial Wreath in memory of Rev. Gustav J. Schlegel by the Pastors of the Dakota-Montana District	39.00
Memorial Wreath in memory of Clara Haines from the St. Matthew's Lutheran School of Benton Harbor, Michigan	5.25
Memorial Wreath in memory of Mr. Emil Mittelstadt, Sr., by Mr. and Mrs. Breur, Mr. and Mrs. Adam August, Mr. and Mrs. V. Prange, Mt. Olive Lutheran Church Ladies' Aid, Detroit, Michigan	12.00
Memorial Wreath in memory of August E. Graebner by Mr. and Mrs. A. Ballien, Mr. and Mrs. W. Ballien, Mr. and Mrs. Arthur Ballien, Mr. and Mrs. Elmer Wegner, Mr. and Mrs. Norman Ballien	15.00
Memorial Wreath in memory of Mrs. Wm. C. Meseberg by Mrs. Erna Christensen, Mr. and Mrs. Rudolph Zielsky, Mr. and Mrs. Otto Noeldner, Mr. and Mrs. Harry Schmeling, Mr. and Mrs. Harry Miller, Mr. and Mrs. Ruben Zielsky, Mr. and Mrs. Sydney Smith	7.00
Memorial Wreath in memory of Pfc. Frederick J. Klartke by Jehovah-Zion Lutheran Men's Club, Detroit, Michigan	10.00
	\$ 95.25

C. J. NIEDFELDT, Treasurer.