

The Northwestern LUTHERAN

Rev C. Buenger, Jan 42
5026 19th Ave

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

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SHADOWS



SHADOWS—

Duskily winging across our fair land,
Dimming the flag which our forefathers raised.
Veiling what Pioneers died to defend,
Liberty sighs, and her sons are amazed.

SHADOWS—

Famine and death stare from neighboring shores,
Wisdom is failing and valor is pale.
Valiant hearts tremble and minds lose their course,
Wrath tips its chalice and sorrows prevail.

SHADOWS—

Civilization decays 'neath its gloss,
Achievements go crumbling and earth senses doom!
Yet, changeless, is Christ and His love, sanguine Cross,
The only bright vista that pierces this gloom.

PAUL H. KATUS

"AFTER THE CUSTOM OF THE FEAST"

"Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast." — Luke 2: 41, 42.

Good Customs Should Be Observed and Not Discarded

THE complaint is a just one — although it is not too frequently made in our day and less frequently heeded — that sound Lutheran and evangelical practice and the wholesome customs of yesterday are fast disappearing from our churches and homes. Much of that which was customary and good usage among us not too many years ago is being regarded with indifference and as something old fashioned by our generation.

It is true that the times do change and not everything that was customary in years past fits or belongs in our own day and age. Yet it cannot be denied that much of that which is called progress among us is in reality regression. The barriers which existed between the church and the world are being broken down, good and profitable customs are carelessly brushed aside, good order and discipline in the church and the home are being disrupted. All of this is happening under the guise of progress, broad-mindedness.

Discipleship — What Is It?

We are not only discarding the good customs of yesterday but many a plain and direct word and admonition of the Bible has been disregarded. Our Lord has said, "If ye continue in My Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32. The Lord declares that adhering to His Word, continuing in His Word, is true discipleship. But we have become accustomed to the spirit which undermines the authority of the Word, questions its applicability to our modern life, with the result that plain injunctions and precepts of the Word are no longer heeded.

We Are Too Restless —

Ours is the day of unusual progress in the world around us. New and startling developments have been made in every field. As a result of this we too are becoming restless in the church, and like the Athenians of old we are constantly bent upon hearing or seeing something new in the church. The innovations in many of our churches are an evidence of this restlessness. The freedom of men is stressed in our day — children are taught and trained in unrestrained self-expression — with the result that every law has become an unbearable yoke under which we chafe. Discipline is fast disappearing among us in the church and in the home. Freedom has been misused and resulted in dissoluteness.

It is well that we pause to consider the blessings of continuing in the Word and adhering to good and wholesome customs.

Law and Custom

The familiar gospel lesson of the boy Jesus in the temple will serve to guide us in this consideration. "Now His parents went up to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast." In this record we have both the reference to a plain command of the Lord and a good habit. It was the law of the Lord that every man in Israel and every boy who had reached the age of twelve years appear in Jerusalem each year at the feast of the Passover. This was "A feast of convocation" for the men in Israel. While the women and little children were not bound by this law it was a good and wholesome custom for the God-fearing women to accompany their husbands. — How old this law and the custom was! How old the story of Israel's deliverance out of bondage in Egypt was, the message that was proclaimed at the feast of the Passover! The men might indeed consider the law a dead letter, and the women might insist upon their freedom and forget the journey to Jerusalem. In the days in which Jesus lived on earth Israel was again living in bondage. The people had become servants of the Romans. Why then journey to Jerusalem and celebrate that old-fashioned deliverance out of the hands of the Egyptians? The old law was nothing more than artificial respiration. Better stay at home, save the cost of the journey, and hang the harps on the weeping willows and say, "Ichabod, where is the glory?" But in this holy family there is no disobedience toward the law, there is the early training in obedience to it, and the customary practice of a good and wholesome habit. To Joseph and Jesus it was a delight to do the will of the Lord. To Mary the custom of accompanying Joseph to the feast was a law. Consider the blessings of adhering to the law and the good custom. The feast of the Passover was above all a type and figure of the deliverance of God's people out of the hands of its most deadly enemies through the Messiah. It is true many in Israel would make of the feast a mere national and external festival. But the true significance of the Passover forbade this and the God-pleasing observance of the feast nourished the faith and hope of the true Israelite. He would chant the psalms of the feasts, "I shall not die but live and declare the works of the Lord. Open to me the gates of righteousness; I will go into them, and I will praise the Lord. I will praise thee for thou hast heard me, and art become my salvation." Psalm 118: 17, 19, 21.

What blessings are ours today if we abide in the Word and continue in the edifying customs of the church and the Christian home? In answer to John's inquiry, "Art Thou He that should come, or do we look for another?" Jesus answered and described the times of the New Testa-

ment with these words, "The poor have the gospel preached to them." Is it a burden to heed the invitation of the Savior? "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Indeed, we are richly blessed if we continue in the Word of the Lord. And thank God, that if we begin to grow weary of that blessed gospel, if we lose our taste for it, the Law of God revealed on Sinai will be preached to us and become our schoolmaster unto Christ. Thank God that the warnings and threats of His holy Law still drive us into the hell of contrition so that we may find peace and rest at the heavenly feast of the gospel of Jesus Christ. — "Blessed are they that hear the Word of God and keep it."

What Customs Shall Be Retained?

But may we place the customs which have prevailed in our church and in our homes on a level with the Word of God? We must indeed distinguish between that which is plainly commanded or forbidden by the Word of God and the customs, rights, and ceremonies which have not the command of God. We must ever bear in mind the fifteenth article of the Augsburg Confession which bears the heading "Of Ecclesiastical Usages," "Of usages in the church they teach that those ought to be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like. Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation. They are admonished also that human traditions to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the gospel and the doctrine of faith." No custom among us may become binding to men's conscience. Yet those customs ought to be observed which are profitable unto tranquillity and good order, which are profitable to the edification of the congregation and the individual Christians. We have observed customs among us which are profitable and edifying. The observance of the Lord's Day, the order of services in our Lutheran churches, the announcement for Lord's Supper customary among us, the special prayers and supplications in our services, the attendance of congregational meetings, are but a few of such good and edifying customs. The regular family devotions in our homes, the prayers before and after meat are indeed good and edifying. We distinguish between wholesome and edifying customs and mere external rites and ceremonies which have no appeal save to the senses and emotions of men.

Unity

We read of the parents of Jesus when they returned from Jerusalem, "They supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they

found Him not, they turned back again to Jerusalem, seeking Him." On finding the boy Jesus in the temple, Mary expressed her concern and disappointment, "Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing." It is true Mary and Joseph forgot for the moment that their son was the Son of God, that Jesus must first obey His heavenly Father and be about His Father's business. Yet the expectation of the parents to find their Son in the company of their kinsfolks and acquaintances was legitimate and suggests the thought that as we journey through life with our Christian brethren we may expect of them to join with us in observing the good and wholesome customs of the church and Christian home. It offends us to find our Christian brethren forsaking the assembling of ourselves together. — It offends us to find our brethren casting aside the edifying customs which have prevailed among us. — It offends us to find our brethren disappointing us when we expected them to stand by us in defending the truth and working in harmony and unity with us. Good customs should be observed by all of us and not discarded. The boy Jesus in the temple did not insist upon His freedom but rather called attention to the fact that He must obey His heavenly Father. And then Jesus went down with them, and came to Nazareth and was subject unto them. Christ learned obedience — and we shall follow His example.

A. P. V.

PAUL, AN APOSTLE OF JESUS CHRIST

Key-Notes and Leading Thoughts of Paul's Epistles

1 Thessalonians — Hope. Consolation for the near expectation of Christ's appearing.

2 Thessalonians — Steadfast Quietness in Duty.

1 Corinthians — The Epistle of Christian Discipline. Life in the world, not of it.

2 Corinthians — Tribulation and Consolation. "Boasting" not in merits, but in infirmities.

Galatians — Christian Liberty.

Romans — The Sum of St. Paul's theology: Justification by Faith.

Philippians — Joy in Sorrow. "I Rejoice, Rejoice Ye."

Colossians — Christ is All in all. Walk in Him.

Ephesians — Christ in His Church. "The exceeding Riches of His Grace."

1 Timothy and Titus — Manuals for the Christian Pastor.

Philemon — Not so much a Slave as a Brother.

2 Timothy — Last Words. "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

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EDITORIALS

"Predestination by the State" (Excerpts from Address of Welcome by Governor Blaine Before the Mother's Club, Madison, Wis., January 30, 1924).

The tendency of the times, whether we like to believe it or not, is gradually taking away from motherhood and parentage and the school the responsibility that once rested upon them with regard to the child. The trend of affairs today is to substitute for the mother and the parent, in the regulation of children, the spy, the inspector, and the policeman. If this tendency continues to its ultimate end, we shall have the nationalizing of the child, intellectual tests, and predestination by the State.

If this tendency continues, our democracy will fall on evil days. Education should be for the welfare, first, of the individual and then for the welfare of our social organization. A democracy, in fulfilling its true mission, must never drift away from its original moorings to which it was once tied — the individual.

But in our mechanical process of developing citizens, the initiative and individual responsibility is becoming completely submerged.

The theory is gaining headway that the child is a ward of the State, and that the child must be subjected to a standard imposed by a benevolent bureaucracy.

I believe in the old philosophy, that the *school* is public — not the child. I believe that the child belongs to the parent and not to the State.

The State should not impose a heavy hand upon local initiative. State responsibility for children should not be substituted for parental responsibility.

We cannot afford to have the question of birth predetermined by any quackery of an alleged science, nor must the child be predestined by an arbitrary yardstick in the name of either science or psychology.

The question presents itself to every mother and to every parent, present or prospective: Are you going to surrender your motherhood, your parentage, to any benevolent bureaucracy? Are you going to permit the State to dislodge you from the place you should hold for your children?

If there is a further surrender of the obligations and responsibility of motherhood, parentage, and of the school — and there should be added, the Church — to the

State, then the State will be responsible for everything and must do everything. The State has its functions, but the State must not be substituted for the mother, the parent, or the Church.

I bring to you the warning that benevolent bureaucracy is knocking at your door to determine even as to the birth of your child, the intelligence quotient of your son and daughter, and to substitute the State in all things affecting motherhood and parentage.

I am opposed to the tendency because I hate it. I hate the tendency because it is undemocratic. It is irreligious. It is mechanical and soulless.

* * * *

Sermon Titles One essential part of a good sermon is the title or theme as it is generally known among us. The theme of the sermon is to sum up in one short lucid sentence the contents of the text or the one main thought of the text on which the minister wishes to dwell. This theme is important for the minister as well as for the congregation. It keeps the minister from roaming far afield and makes it easier for the people to follow the thought of the text and to remember the sermon.

The Watchman Examiner (Baptist weekly) makes some interesting observations in regard to sermon titles or themes, especially "catchy" themes. It has become the custom in some churches and of some ministers to advertise their church services in the Saturday issue of the daily newspaper. Many of the pastors also announce their sermon theme in connection with their weekly announcement. Here is where the competition of "snappy" and "catchy" themes begin. Now the aforementioned weekly has something very pertinent to say about truth in advertising these themes of the sermons. The writer in the *Watchman Examiner* classifies the sermon themes as: (1) Those that tell the truth straight out; (2) Those that look interesting, but leave you guessing whether the contents will be sweet, sour, or bitter; (3) Those that are downright phony, ambiguous, catchy, misleading.

The writer observes that "the obligation to tell the truth in the topic is quite as strong as the obligation to tell the truth in the sermon itself" and, he continues, "Be the very best preacher it is possible for you to be and we

doubt whether it will be necessary for you to rely on catchy themes to get a hearing." That, it seems to us, is some very sound and solid advice for any preacher to mull over. If any minister formulates his themes for the avowed purpose of arousing the curiosity of the people and not with the honest intention of presenting under that head or title an important truth of the Bible it is, indeed, reprehensible. We feel safe to say that no Lutheran minister will become guilty of such sacrilege. He knows too well the testimony of Paul 1 Corinthians 4:1, "Let a man so account of us, as of the ministers of Christ and stewards of the *mysteries of God*." Conscious of this great trust he will fear to manhandle the Word and use it as a basis for wierd topics which may attract the curious. His sermon themes will be made for the purpose of expressing the main thoughts of the text for the edification of God's people and for instruction in righteousness.

W. J. S.

* * * *

A Sick Church? The relentless conflict going on in the world today, especially in the old world again turns the eyes of many people toward the churches — Christian churches, if you please. Men who in times past have spent little thought on and much less effort for the welfare of the churches are first to cast disparaging glances and remarks at the churches. In their opinion the churches have failed, failed miserably and disgustingly. A cynic recently asked, "What have the churches done to stop this gigantic struggle, yea, I ask, what could the churches do to stop it?" It is very evident that this man's acquaintance with the churches was from a distance and from a very far distance only. He does not know what the business of the Church is and of the churches, nor does he know the power and the weapons of the Church. He is one of those who at a distance and without much knowledge believes that the Church's purpose is the same as that of many human organizations — to promote good feeling and fellowship among men for the convenience of the life that now is. And because the churches failed in this — and they did — all churches are a failure in his opinion.

Now, we are not going to blame this man for what he said, but we are going to blame him for what he does not know. He could know, if he would, that Christ came not to give peace on earth, but division. Luke 12:51. Christ came to cut asunder even the most intimate family ties, to "divide father against son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law." This does not sound very promising for an earthly peace — peace between man and man. The only peace that Christ ever promised is a peace of heart and conscience

— an inner peace — that results from the knowledge that through the merits and blood of Christ all my sins are forgiven and peace is established again between the sinner and God. This is the peace — and this alone — of which Christ assures all who will come to Him; this is the testimony of the whole Scriptures from cover to cover. Whoever seeks more than this will have to be dismally disappointed. Now, if all men were concerned about this peace and sought this peace and accepted the terms on which this peace may be had — we would have peace also on earth — between man and man and wars would be a thing of the past. However, here is the rub: men, in their wanton godlessness and wickedness will not have this peace which Christ has earned for them by His bloody sacrifice on the cross; they resent the implication and they resent the offer of it. They will be their own savior or die in their sins. This man who asked, "what have the churches done to stop this gigantic struggle," and thereby meant to discredit the church, could know all this for God is willing that he should know. But he has stopped up both eyes and ears and the heart as well against this truth.

Now he who, by despising the goodness of God to lead him to repentance, is as guilty as any man could be of the present order of hatred among men — he asks, "what could the churches have done?" We accept the implication and say, nothing, absolutely nothing. If Christ Himself failed because of the wickedness of men, the Church must fail also since the Church is but a witness for Christ. It is her business to proclaim "the peace of God which passeth all understanding," that and that alone. If that is failure let men make the most of it. Let the churches continue to preach *this peace* — and though men call that a sign of a "sick church" let them know that Christ gives them a clean bill of health. W. J. S.

* * * *

The Cure Discouragements that come on all of us, at times, who labor in the church are the result of a lack of faith on our part. In moments of weakness we often feel as though the failure or success of the work in the church is entirely dependant upon our human efforts and skill. We forget that the Church is God's building which He has erected by His Spirit to His own glory and that He has His watchful eye upon her. He will preserve her and keep her under all conditions. If we could but keep this ever uppermost in our minds — much inner moaning and groaning would be spared us and more prayers for ourselves and the Church would ascend to the throne of grace reminding God of His oft repeated promise: "I will build my Church and the Gates of hell shall not prevail against it." This faith should give us the necessary heart and willingness and faithfulness.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE II. OF ORIGINAL SIN

Part One

Also they teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, within the fear of God, without trust in God, and with concupiscence; and that this DISEASE, or VICE OF ORIGIN, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

V

ORIGINAL sin is not committed like other sins, as murder, theft, fornication, blasphemy, idolatry, and the like; original sin, rather, is the driving power within us which actuates us and induces us to commit sins.

People frequently make this an excuse for their sinning. When a man loses his temper and in his rage uses insulting language or bodily assaults his fellow man, he will say that he could not help it because he is built that way.

Original sin does not excuse us.

Original sin is itself "truly sin."

We here assemble a number of passages from our other Confessions in which this truth is presented from various angles.

In the Apology St. Augustine is quoted as refuting "the opinion of those who thought that concupiscence in man is not a fault, but an *adiaphoron*" (An *adiaphoron* is an indifferent, neutral act, which is neither good nor bad in itself.) "as color of the body or ill health is said to be an *adiaphoron*" (II, 41).

In another paragraph the Apology rejects the idea that original sin is merely "a burden or imposed penalty." — Now it is true, as every Christian realizes from his daily struggles, that the inborn depravity is indeed a heavy burden. And it is equally true that we are burdened in this way as a judgment of God for the sin of Adam, which sin God imputes to all of Adam's descendants; just as, on the other hand, he imputes to all men the merits of Christ. But to consider original sin as being no more than a burden and a penalty, is not doing justice to God's Word. Original sin is itself truly sin.

Others minimize the sinful character of original sin by comparing it to a physical defect. "Nor indeed is concupiscence only a corruption of the qualities of the body, but also, in the higher powers, a vicious turning to carnal things" (II, 25).

"Therefore we reject and condemn the teaching that original sin is only a *reatus* or debt on account of what has been committed by another without any corruption of our nature" (F. C. Epit. I, 11). The opinion here rejected

is called a Pelagian error in the Thorough Declaration of the Formula of Concord. Of this more in a future installment.

The Formula of Concord rejects "Also, that original sin is only a slight, insignificant spot on the outside, dashed upon the nature, or a blemish that has been blown upon it, beneath which the nature has retained its good powers even in spiritual things" (Epit. I, 14). Or, adds the thorough Declaration, "a corruption only in some accidental things."

Nor is it sufficient to consider original sin as "only an external impediment to the good spiritual powers, and not a despoliation or want of the same" (F. C., Epit. I, 15).

Original sin is truly sin. Although it is not committed like the actual sins it yet is the fountainhead of all sins, rendering a man absolutely incapable in spiritual things to begin, to work, or to help working for anything good.

That original sin is truly sin is established in our Second Article of the Augsburg Confession, now under consideration, by pointing to the sad fact that it renders us guilty before God, "even now condemning and bringing eternal death upon those not born again."

In Eph. 2:3, St. Paul emphatically declares that we "were *by nature* the children of wrath." That is, we stood condemned before we had been able to commit a single sin in thought, word, or deed. Our very *nature* was such that it condemned us. Our nature, not the substance of which we are made but the sinful corruption of this substance, is an offense to God. We simply are not what according to God's holy will we should be, since we are unable to produce a true fear of God and true faith in Him.

For that reason nothing that we may do, or try to do, can win for us the favor of God. All our efforts, even our very best efforts, forever remain flesh, being born of flesh. We cannot by our own achievements enter the kingdom of God. A radical change is required, a total new birth "through Baptism and the Holy Ghost."

And even in us Christians, in whom the domination of original sin has been broken by a new birth, this sin continues to exist and to trouble us as long as we live on this side of the grave. There is that daily struggle about which St. Paul complains so bitterly in Rom. 7, that he finally exclaims: O wretched man that I am! Who shall deliver me from the body of this death?

This original sin — we cannot repeat it too often — also in us Christians is truly sin, by its very presence meriting condemnation, and necessitating daily repentance. In addition, if we do not resist it properly, if we weaken and yield, we are ourselves responsible for it, we are guilty before God.

Let us not make light of our original sin. It is a very serious matter. It is truly condemning sin, for which our Savior died on the cross.

MISSION CONGREGATION BECOMES SELF-SUPPORTING

THE 8th of December was a day of great rejoicing for the members of the English Ev. Luth. Church of the Epiphany in Racine, Wis. Founded in the month of January, 1927, as a small mission on the southwest side of the city, the congregation grew so that by the grace of God, thirteen years later, it could assume all the obligations of a self-supporting congregation.



Epiphany Lutheran Church
Racine, Wisconsin

Having enjoyed the blessings of mission support from the sister congregations of the Synod, this congregation rejoiced that now it could assume its share in the work of Synod and no longer receive, but give funds to the work of the church at large. So great was the rejoicing



Epiphany Lutheran Parsonage
Racine, Wisconsin

among the members that they made plans for several months to commemorate the event. A committee of 35 men visited every member in the congregation, bringing them reports of the progress of the celebration and it was a necessary foresight to install loud speakers in the base-

ment for the overflow crowd. The local pastor delivered the festival sermon and the choir beautified the service with their songs. In the afternoon the Rev. Philip Koehler of Milwaukee addressed the voting members on the work of synod, and encouraged the congregation to continue to build for the future. Mr. Gilbert Umbs, secretary of the Mission Board, was present and spoke of the work which the board is doing in other fields. Their words of encouragement were welcomed by the members and regular monthly payments on the church extension loan were authorized dating back to July 1, 1940. Previous to this time semiannual payments had been made to reduce the debt.

Viewing the past history of Epiphany it is noteworthy that the congregation enjoyed a sure and steady growth, maintaining a parochial school throughout the entire period. Three pastors have served the congregation; the Rev. F. Stertz, the Rev. E. R. Blakewell, and the undersigned. Miss Hildegard Schuetze, now Mrs. Arthur Kell, was the first teacher, followed by Miss Ruth Uhlig, Erwin Schewe, and the present teacher Roland Hoefler.

In the fall of 1927 the church and parsonage were dedicated and have served the congregation well up to the present time. It is our prayer to the Lord of the Church that He will bless these buildings many years in the future.

To the congregations of the Synod, Epiphany extends its sincere thanks for all the assistance rendered.

Edwin Jaster.

The Word of God, An Oasis of Mercy

In a land made tired and weary
By our many sins and woes,
There's an oasis of mercy
From which living water flows:

Living promises of Jesus,
Comforts sweet from God, the Lord,
Counsels, warnings and fulfillments
God has given in His Word.

When the soul is tired and languid,
In God's Word its rest is found;
And when fear and woe o'ertake it,
Promises of God abound.

If a soul has blindly wandered
From the fold the Shepherd loves,
Through His Word He gently calls it,
And to true repentance moves.

Father, while in mortal weakness
In this desert land we live,
From the Oasis of Mercy
Unto us cool waters give.

Adeline Weinholz.

DEDICATION OF THE NEW TRINITY LUTHERAN SCHOOL NICOLLET, MINNESOTA

WITH joyful hearts the members and friends of Trinity Ev. Luth. Congregation, Nicollet, Minn., were permitted by the grace of God to dedicate a new school building on the second Sunday in Advent, December 8, 1940. A special service was held in the English language in the forenoon with the Rev. H. J. Boettcher of Minneapolis, Minn., Director of Christian Education in the Minnesota District of the honorable Synod of Missouri, as guest speaker. At the close of this service the officiating pastors together with the members of the Church Council, the School Board and the Building Committee, followed by the teacher, H. Luehring, the school children, the choirs, and the congregation, formed a procession from the church to the new school building, where the dedicatory act was performed by the local pastor.

A service in the German language was held in the afternoon with the Rev. Im. Albrecht, Fairfax, Minn., delivering the sermon, Prof. C. Schweppe, President of Dr. Martin Luther College, New Ulm, Minn., serving as liturgist. In this service the Rev. A. Ackermann, President of the Minnesota District of the Joint Synod of Wisconsin, extended the congratulations of the District. A congratulatory letter from Mr. F. W. Meyer, Executive Secretary of the Synod's School Board, was read in the forenoon service. Both services were enhanced by selec-

tions rendered by the children's chorus, the mixed choir, and the male octet.

The exterior of the new school building, 50x46, is of Mason City tile block construction in light tan color with dark brown trimming. The building contains two spacious class rooms with additional cloakrooms and two library rooms. The equipment of the classrooms is modern and complete. The Venetian blinds are a donation of the

Ladies' Guild. The light fixtures throughout the entire building and the blackboards in one classroom were donated by the local Walther League Society. The main entrance, 9x18, contains the stairways and the drinking fountains. In the basement are located two lavatories, a playroom, the confirmation classroom and the furnace room. The building is heated by forced warm air

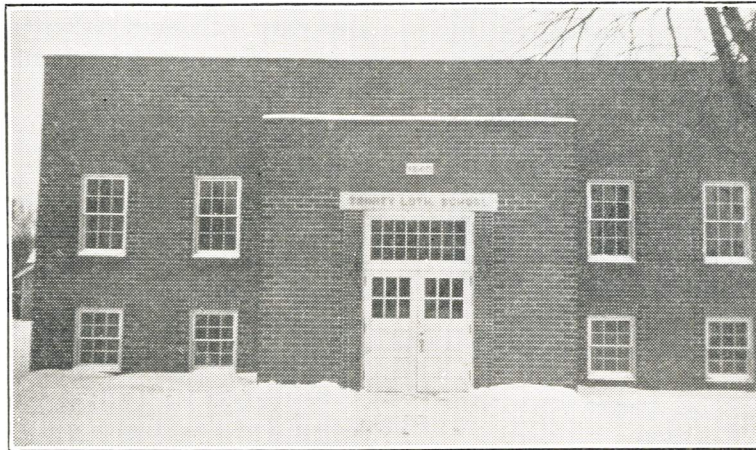
from a stoker-fed heating plant. The cost of the building and its equipment is approximately \$9,600.00.

The present school building which is located in the village between the church and parsonage is the third one since the organization of the congregation in 1869. The first school, a log house, and the second one which served the congregation for a period of 57 years, were located two miles south of the village.

The present enrollment is 54 pupils.

May the Lord continue to bless the important work of Christian education in Trinity Congregation!

F. Koehler, Pastor.



Trinity Lutheran School
Nicollet, Minnesota

INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

By Pastor Gervasius Fischer

VI. CEREMONIES IN THE PUBLIC DIVINE SERVICE

IN the foregoing chapters of these studies the biblical basis of the public divine service was briefly discussed. No command for the public divine service as we have it today was found in the Bible. Yet these services are necessitated by the Christian's constant need of edification through the Means of Grace which our Lord has entrusted to His Church on earth. Then, too, such services are necessary because the Christian Church is to confess the

name of Christ before the world. It is to show forth God's glory by preaching the Gospel and administering the Sacraments.

That all divine services of a congregation require a certain manner according to which they are conducted is self-evident. *This manner in which services are conducted, be they simple or elaborate, is called a ceremony.* Ceremonies though not described by God's Word become necessary when two or more worship together. Without them a public divine service cannot be conducted orderly.

Since the ceremonies are not prescribed by God they are brought about by common agreement.

In the three previous chapters it was shown that the ceremonies of the public divine service should fulfill the threefold purpose of *edification, confession, and worship*. Nothing should be done in the divine service which will hinder the edification of the congregation; in no way dare essential truths of the Word of God be hidden or erased by unclear language or misleading actions; everything that is said and done should be an aid to the congregation in worshipping the "Father in Spirit and in Truth."

Christian Liberty to be Maintained

Each congregation has a right to arrange its own ceremonies for its divine services. This principle of Christian liberty in indifferent matters the Lutheran Church has always upheld. The Augsburg Confession emphasizes the principle clearly in Article VII: "To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites and ceremonies, instituted by men, should be everywhere alike."

The *Formula of Concord* in the article on "*Church Rites*" grants the individual congregation certain privileges in arranging its own ceremonies: "We believe, teach, and confess that the congregation of God every place and every time has, according to its own circumstances, the good right, power, and authority in matters truly adiaphora (matters indifferent) to change, diminish, and to increase them (ceremonies), without thoughtlessness and offense, in an orderly and becoming way, as at any time it may be regarded most profitable, most beneficial, and best for preserving good order, maintaining Christian discipline, and for a profession worthy of the Gospel, and for the edification of the Church."

In his foreword to the "*German Mass and Order of Divine Service*" Luther is very emphatic in requesting that this principle of Christian liberty be observed: "First of all do I sincerely request that all those who see this order or intend to follow it, that they do not make a necessary law of it, and thereby ensnare or entrap anyone's conscience, but to use it according to their Christian liberty, and good pleasure, how, where, when, and as long as the occasion may offer or require it."

This same principle of Christian liberty must be applied to the proposed orders of services offered our congregation in the new *Lutheran Hymnal*. No Lutheran Church body has a right to dictate to its congregations the ceremonies to be used in their services. Although it will be hoped that all congregations will find the orders with the ceremonies adaptable to their needs, we must take great care not to make a "necessary law out of it, and thereby ensnare anyone's conscience." It may well happen that by continued research and study of our liturgical needs individual congregations or larger groups may find later that certain additions or changes would be especially helpful to the Church. — There is always a danger that

we think that those ceremonies in use are the best and only correct forms. Such an attitude discourages study and hinders progress.

Uniformity in Ceremonies is Desirable

Yet, from the above facts the Lutheran Church has not argued that the existing liturgies of the Church are to be discarded and each minister with his congregation prepare their own orders. Against such attempts Luther wrote in his "*Of the Order of Divine Service in the Congregation*": "The divine service as it is now in common use, is of good Christian origin, just as the ministry. But just as the ministry is being degraded by spiritual tyrants, so also is the divine service being degraded by hypocrites. As we do not abolish the ministry but strive to restore to it its proper standing, so it is not our intention to abolish the divine service, but to restore it to its proper function." The very fact that the Lutheran Church has always printed liturgies and agendas shows that it considers uniformity desirable and helpful in maintaining unity in the Church. Why it sought to preserve Christian tradition in the Christian liturgy will be discussed in a subsequent chapter.

Principles of Christian Liberty Abused by Fanatics

We cannot overemphasize the principle of Christian liberty in matters of ceremony. Already in the early days of the Reformation there was a great conflict in matters of the church ceremonies among the Protestants. While Luther was being held at Wartburg, Carlstadt, a follower of Luther, took possession of church affairs in Wittenberg. Carlstadt conceived the idea that all existing liturgies should be abolished; that pictures and statues in churches were idolatry; that the organ belonged in palaces; that altars must be discarded; that the Gregorian chant used in the Liturgy is evil; that confession of sins had to be done away with; that no priest could serve a parish unless he were married; that every communicant would have to take the host and the cup in his own hand, for the Lord had said: Take, eat.

His fiery fanaticism led to speedy results among the restless people of his day. Wild riots broke out by December, 1521. A mob attacked the parish church of St. Mary, and stoned the priest. In the Augustinian church the altar was destroyed by a mob led by Zwilling. Religious pictures were torn in shreds, color decorations were scraped from the walls, sculptured images were broken, and wood carvings were burned. Similar riots were enacted around Wittenberg and later in many parts of Germany, and were even repeated a few years later in England and Scotland.

At the end of December, 1521, Carlstadt offended all common Christian usage of that day by appearing in common street clothes at the altar of the mutilated church of St. Mary to celebrate his own "evangelical communion." Disrespect was shown to all things hitherto held sacred. In his sermon Carlstadt praised the violent measures of the mobs. In the hastily drawn up "Statutes of the City

of Wittenberg" this so-called evangelical communion was enforced upon all.

Principles of Liberty Reemphasized by Luther

Word of these disorders reached Luther at the Wartburg late in 1521. On March 6 Luther returned to his home city and filled with holy anger preached eight sermons in the parish church denouncing the mob violence and legalistic measures of the fanatics. He states clearly his position to the Mass (communion service) then in use. The ceremonies in common use were only to their former state and *gradually* purged them of all objectionable features.

Carlstadt sought other fields of labor and finally openly fell on evil ways. He rejected Baptism as a sacrament and even the Real Presence in the Lord's Supper. Yet wherever he went he sowed seeds of doctrinal and liturgical corruption and his influence was great in Switzerland, the cradle of the Reformed and Calvinistic Church. He also influenced the Church in England, Scotland, and America and the Lutheran Church in southern Europe.

Against all such legalistic measures Luther took the correct stand that only such things can be made a matter of conscience which are clearly commanded or forbidden in the Bible. The pope insisted on certain ceremonies, while Carlstadt forbade them and made the omission of these a divine obligation. Luther will have *Christian liberty* unless there is a clear Word of God for them or against them. This Christian liberty is ours to hold and to guard with regard to ceremonies in our churches. Only in the light of this principle can we properly evaluate the historic background of our liturgy.

Three Score Years Of His Grace

St. Peter's Church, McMillan, Wisconsin



On December 15, 1940, sixty years had elapsed since the founding of St. Peter's Congregation at McMillan near Marshfield, Wisconsin. On the above mentioned date two special services were held to commemorate this event. Pastor Walter Gutzke of La Crosse, Wisconsin, was the guest speaker.

On December 15, 1880, a number of German Lutheran families joined in organizing a congregation. Pastor John Schuette, a traveling missionary of the Missouri Synod, was their spiritual leader. He served them with the Word and Sacrament in their humble homes. A year after the organization took place it was decided to build a church. The first church was built of logs and dedicated to the service of God in 1882. This building served the congregation for twelve years as a meeting place and parochial school. In 1894 a new church of more modern style was built. The log building, however,

continued to serve as a school until it was torn down in 1903 to make room for a new school building. For nineteen years the congregation was served by pastors who resided elsewhere. After Missionary Schuette came Pastors Heinke and Reichmann. Then Pastor Louis Thom served the congregation from Marshfield for thirteen years. During this time the congregation had a resident teacher. When both Pastor Thom and Teacher Mees resigned in 1899, the congregation called Candidate of Theology Theodore Engel who became the first resident pastor. The following year the parsonage was built. In 1902 Pastor Engel was succeeded by Martin Bunge who served until 1907. For the next twenty years Pastor August Paetz labored in this congregation. During his pastorate the church was enlarged, electric lights installed, a pipe organ bought, and an addition to the parsonage built. His successor was Pastor Walter Gutzke who served from 1927 until the fall of 1935. In 1928 the congregation joined the Wisconsin Synod. On December 1, 1935, the present pastor was installed. The congregation at the present time numbers 270 souls, 200 communicant members, 85 voters.

May the Lord continue to bless our congregation in the future as He has in the past.

J. Carl Bast, pastor.

OBITUARIES

† PASTOR GUSTAV E. SCHMIDT †



It hath pleased Almighty God to take unto Himself in heaven the soul of his servant, Pastor Gustav E. Schmidt. Pastor Schmidt departed this life on October 31, 1940, at the age of 71 years, 10 months, and 1 day. He was born December 30, 1868, in West Bloomfield, Waushara County, Wisconsin. Here he was also baptized, instructed and confirmed. At the age of thirteen he entered Concordia College, Milwaukee, to prepare for the holy ministry. After his graduation he entered our Theological Seminary, which at that time was situated on 13th and Vine Streets in Milwaukee. In 1891 he finished his training there and became a candidate for the office of the ministry.

After his ordination he served for a year and eleven months as missionary in northern Wisconsin and the Upper Peninsula of Michigan. Making his home in Marinette, Wisconsin, he served many congregations throughout that territory. Ill health forced him to cease working for a while but after about six months he began to preach again, assisting the pastors of the mission congregations at Mukwonago and East Troy. On August

28, 1894, he was installed as pastor of these two congregations, having been called to serve them. Living at East Troy he served the Mukwonago congregation for twelve years and St. Paul's Congregation at East Troy till his death.

On September 26, 1895, Pastor Schmidt was united in holy matrimony with Maria Boerensen. Their marriage was blessed with two children, a son Walter and a daughter Esther.

Left to mourn his death are his widow, his son and daughter, his son-in-law and daughter-in-law, four grandchildren and two sisters.

His mortal remains were laid to rest in Oak Knoll cemetery, East Troy, after a service at the church. Pastor E. Tacke conducted the service and the undersigned delivered the sermon on the text Heb. 13:17.

"Blessed are the dead that die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labor, and their works do follow them."

A. H. Maaske.

† THEODORE H. BUUCK †

The treasurer of the Evangelical Lutheran Joint Synod of Wisconsin and other States passed away on Tuesday, January 7. The Lord called him to his eternal home after a very brief illness. On Saturday morning, January 4, he suffered a cerebral hemorrhage and did not regain consciousness before his death.



Mr. Buuck was born in Freistadt, Wis., on February 22, 1869, as the oldest son of teacher Frederick Buuck and his wife Maria. In and near Milwaukee he spent the days of his childhood and youth. Here he also received his education. He entered holy matrimony with Elisa Strehlow. God blessed this union with two children.

As a certified public accountant he held positions in Wisconsin and other states. In 1903 Mr. Buuck moved to Wauwatosa and resided there until his death. From

1913-1921 he was chief accountant at the State Prison in Waupun. Since 1921 he served our synod as general treasurer. In his sphere of activity he was a very capable and faithful servant of the Lord. He reorganized the whole bookkeeping system of synod, and thus modernized it. Men who worked with him throughout the years learned to appreciate his intelligence and integrity as treasurer.

For more than 31 years he was a faithful member of St. John's Ev. Luth. Church in Wauwatosa. Regularly he occupied his pew in the services. He served his congregation as president and elder for many years. In February, 1931, his wife Elisa was called to her eternal rest.

We want to remember him as a humble, believing, confident Christian, bearing whatever cross God laid upon him without murmuring, deriving hope and consolation from the Word of God and the Holy Sacrament, implicitly trusting that his Savior had done all things well and would deliver him from every evil work and preserve him unto his heavenly Kingdom.

His sudden departure is keenly felt by those near and dear to him. They are: Of his household, his daughter-in-law, Mrs. Lucile Buuck and her children. His son Helmuth and his family, and many other relatives. He was buried in Graceland Cemetery following a service in St. John's Church in Wauwatosa.

He reached the age of 71 years, 10 months, and 16 days.
C. A. O.

MISSION FESTIVAL

Second Sunday in Advent

Parkside Lutheran Church, Milwaukee, Wis.
Offering: \$33.86, G. Theile, pastor.

CALENDAR OF CONFERENCES

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference will meet February 18 and 19 at Mt. Olive Lutheran Church, 4425 Radnor Ave, Detroit, Mich., K. Vertz, pastor. The conference will convene at 10 A. M.

Papers: G. Luetke: Exegesis 1 Cor. 7; K. Vertz: Justification.

Sermon: J. Nicolai (R. Gensmer).

Confessional address: H. Muehl (A. Baer).

Please announce to Pastor Vertz on time.

R. A. Gensmer, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Lake Mills (Pastor M. Raasch), February 4, 1941, for a one-day conference.

Order of business: Tuesday, 9 A. M. (not 10 A. M.). Opening and Roll Call, 9:20 A. M., L. Bernthal: Exegesis of Psalm 46. 10:45, M. Raasch: On Finances. 11:00, Service

and Celebration of the Lord's Supper. 1:30, Opening. 1:45, Election of officers. 2:00, R. C. Hillman: Repentance as preached by John the Baptist. 2:30, Prof. A. Sitz: Exegesis of Philippians. 4:00, Miscellaneous and Casual questions.

Confessional: F. Loeper, Wm. Nommensen (German).
Please announce; not later than the previous Friday.
G. Geiger, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Winter Conference will meet, D. v., February 18, 1941, in West Allis at Jordan Congregation with Pastor J. Ruege. Communion service at 10:00 A. M.

Preacher: H. Schwertfeger (L. Voss) English.
Essay: Genesis 4, E. Tacke.
Th. Monhardt, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet February 18 and 19 at 9:00 A. M. in Manitowoc, Pastor L. H. Koeninger.

Papers: Conference: Gal. 2, 14ff and Isa. 40, 9ff.; E. Froelich: 1 Tim. 1; E. Zell: Argumentation of Book of Job; E. Kionka: Continuation of Paper; A. Voigt: 1 Cor. 11, 23ff. (Unworthy Drinking and Eating); G. Struck: Historical Treatise of Sponsorship and Vow; W. Schink: Are Open Questions Divisive of Church Fellowship; M. Sauer: Melancthon's Part in the Reformation; H. Kuether: The Patriotism of Jeremiah.

Sermon: N. Schlavensky, H. Kuether.
Confessional: M. Brauer, E. Zell.
Don't forget, but remember to announce.
H. H. Eckert, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 17 and 18, 1941, at Neenah, Wis. (Pastor G. Schaefer). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen; Mose, der Knecht Gottes, J. Schultz; Titus 2, E. Pankow; A Biography of the Apostle Peter, W. W. Gieschen; Practical Hints for Sick Calls, G. Pieper; Sermon Study for Pentecost; T. Redlin.

Sermon: (English) M. Toepel; A. E. Schneider.
Please do not fail to make an early announcement with the local pastor.
Carl Lawrenz, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., January 21 at Winona, Minnesota, Pastor A. W. Sauer.

Opening service with Holy Communion at 9 A. M.
Preacher: W. Schumann — F. Senger.
A timely registration is kindly requested by the local pastor.
Please note change of date!
Theo. J. Mueller, Sec'y.

ANNOUNCEMENTS

SPECIAL MEETING OF BOARD OF TRUSTEES

The Board of Trustees of our Synod will meet for two days beginning on February 12, at 10:00 A. M., at St. John's School, Milwaukee. Chief business: Arrangements for filling the vacancy caused by the death of our Synodical treasurer, Mr. Theo. H. Buuck. Paul Pieper, Chairman.

INSTALLATION

Authorized by President H. Kirchner the undersigned installed the Rev. Orvin Sommer as pastor of St. Paul's Church, Cataract, Wis., and Frieden's Church, Town of Little Falls, Wis., on Sunday, November 24. Pastors Arthur Berg and A. Looch assisted. L. M. Bleichwehl.

CORRECTION

Among my recent receipts among the Memorial Wreaths it read: "For Mrs. Ida Ley from Pastor Wm. F. Pankow \$2.00" this should read — For Mrs. Ida Ley from Mr. and Mrs. Broecker and Mrs. Frieda Hart by Pastor Wm. F. Pankow \$2.00.

Chas. E. Werner, Cashier,
Southeast Wisconsin District.

ACKNOWLEDGMENT AND THANKS

During the fall months of this year we received the following donations from congregations in our district. In the name of the institution I wish to herewith extend our thanks to all that so freely donated and to all who were helpful in gathering the provisions and delivering them to our Seminary kitchen. We received donations from:

St. John's Congregation, Sterling, Michigan, delivered to us by Rev. J. Zink: 8 bags of potatoes, 2 bags of cabbage, 1 bag carrots, 1 bag potatoes and carrots.

New Salem's Congregation, Sebawaing, Michigan (Rev. G. Schmelzer) brought to the Seminary by Mr. and Mrs. Strieter and Mrs. Baur: 12 bags potatoes, 5 bags apples, 5 bags pears, 2 bags beans, 3 bags cabbage, 6 bags carrots and beets, 1 bag quince, 62 quarts canned goods, 1 dozen dish towels, 1½ gallons honey, 1 gallon lard and \$2.00.

St. Bartholemew's Congregation, Kawkawlin, Michigan, brought to Saginaw by Mr. Ott and Rev. C. Frey: 11 bags potatoes, 4 bags carrots, 1 bag beets, 5 bags cabbage, 1 bag pumpkins, 4 bags beans, 1 bag onions, and some squash.

Emanuel Congregation, Tawas City, Michigan (Rev. J. Roekle) and St. Paul's, Hale, Michigan (Rev. A. Schwerin): 99 quarts canned goods, 3 bottles catsup, 4 squash, 4 bushels apples, 3 bags cabbage, 4 bags potatoes, 1 bag rutabagas and \$5.00 (Harvest Festival).

St. Luke's, Vassar, Michigan, and St. Paul's, Mayville, Michigan, brought to the Seminary by Mr. A. Rick and Rev. A. Voges: From Mayville: 5 bags potatoes, 1 bag beans, 1 bag carrots and cabbage. Vassar: 2½ bags potatoes, 6 bags vegetables, 1 bag pears, 1½ bags carrots, 2 bags beans, 8 quarts canned goods, 1 bag groceries, 1½ bag beets, 1 bushel cabbage and some pumpkins.

Trinity Congregation, Saline, Michigan, brought to us by Rev. Engel and Mrs. Ruben Marion, transportation furnished by Marion Bros.: 18 bags potatoes, 3 bags pears, 4 bag car-

rots, 79½ quarts canned goods, 15 pounds sugar, 2 bags beets, 3 bags onions, 6 bags apples, 6 bottles catsup, 2 pounds coffee, 425 pounds flour, 5 glasses jelly, 1 bushels walnuts, 1 bag squash, 1 gallon honey, 1 gallon apple butter and \$31.00.

St. John's Congregation, Clare, Michigan, delivered to the Seminary by Rev. E. Leyrer and Mr. J. Morotzke: 36 quarts canned goods, 7½ sacks potatoes, 4 sacks cabbage, 2 sacks of carrots, 1 sack of beets, 3 sacks carrots, beets, and cabbage (mixed), 1 sack each of pears, squash and apples, 12 quarts of apple-sauce.

St. Paul's Congregation, Remus, Michigan, and Zion Congregation, Broomfield, Michigan (Rev. D. Metzger); brought to the Seminary by Mr. Diehm and Mr. T. Latham: 20 bags of potatoes, 2 bags of pears, 1 bag each of cabbage, carrots, beets, and apples.

Trinity Congregation, Elkton, Michigan, brought to us by Rev. C. C. Henning and Mr. J. Deering: 75 pounds flour, 25 pounds sugar, 1 gallon lard, 4 bags potatoes, 2 bags each of beans, carrots, and cabbage, 1 bag each of apples, beets, and rutabagas.

St. John's Congregation, Bay City, Michigan (Rev. A. Westendorf), brought to us by Mr. H. Kipfmiller and Mr. M. Pretzer: A large truck load of all kinds of provisions, groceries, and canned goods.

Zion Congregation, Silverwood, Michigan (Rev. A. Voges): 4 bags potatoes, one each of beans and carrots.

Salem Congregation, Owosso, Michigan, brought to us by Rev. W. Voss: 11 quarts canned goods, 6 jars jelly, etc., 24 cans peas, groceries, 1 bag carrots, pumpkins, and \$1.00.

Zion Congregation, St. Louis, Michigan (Rev. C. Leyrer), brought to Saginaw by Mr. A. Schnepf: 5½ quarts canned fruit, 2 bags of potatoes, 1 bag each of pears and carrots, and \$2.00.

Emanuel Congregation, Town Greenwood, Michigan, brought to us by Rev. R. Kaschinske and Mr. Paul Lentner: 6 bags of flour, 4 bags of potatoes, 2 bags each of carrots, pears and rutabagas, 5 bags of cabbage, and pumpkins.

St. John's Congregation, Zilwaukee, Michigan, brought to the Seminary by Rev. R. Koch: 22 quarts canned goods, 10 pounds sugar.

Hope Congregation, Detroit, Michigan (Rev. S. Piers) \$9.79.

Zion Congregation, Chesaning, Michigan, delivered by Rev. R. Hoenecke: 6 bags potatoes, 3 bags carrots, 1 bushel tomatoes, ½ bushel cabbage, 2 boxes grapes, 1 bag beets, ½ bushel pears, 100 pounds flour, 12 pounds cereal, 22½ quarts jelly, 75 quarts canned goods, \$6.00.

Christ Congregation, Brady, Michigan (Rev. R. Hoenecke): 5 bags potatoes, 2 each of pears and apples, one each of cabbage, carrots, and beets, 175 pounds flour, \$10.00.

St. John's Congregation, Pigeon, Michigan (Rev. A. Hueschen), brought to us by Mr. Hilman Elbing and Adolf Einhardt): 4 bags potatoes, 5 of cabbage, 2 og beans, 1 each of pumpkins, carrots, and 45 quarts canned goods.

St. Peter's Congregation, Plymouth, Michigan, delivered by Rev. E. Hoenecke: 53 quarts canned goods and \$5.00.

Trinity Congregation, Bay City, Michigan, brought to us by Rev. E. Kasischke: 60 pounds sugar, 55 pounds flour, 40 quarts canned goods, 3 pounds rice, 2 pounds coffee, 2 bushels potatoes, 6 jars pam, 1 pail honey, 1 box of various provisions.

Bethel Congregation, Bay City, Michigan, brought to the Seminary by Rev. M. Schroeder: box of prunes, a quantity of canned goods, coffee and other groceries, and \$8.30.

Otto J. R. Hoenecke, Dir.

WEST WISCONSIN DISTRICT

October, November, December, 1940

Reverend

H. F. Backer, Chaseburg.....	\$ 622.48
H. F. Backer, T. Hamburg.....	55.71
J. C. Bast, McMillan.....	210.00
J. C. Bast, March.....	70.50
Wm. Baumann, Neillsville.....	200.00
Wm. Baumann, Hay Creek.....	14.90
H. E. Bentrup, Ridgeway.....	49.20
H. E. Bentrup, Bad Axe Valley.....	50.00
Arthur Berg, Sparta.....	323.60
Alvin F. Berg, Wilton.....	43.89
C. E. Berg, Ridgeville.....	25.00
R. C. Biesmann, Rib Falls.....	64.14
R. C. Biesmann, Town Rib Falls.....	44.10
R. C. Biesman, Town Stettin.....	70.46
L. M. Bleichwehl, Cataract.....	39.59
E. Blumenthal, Wausau.....	45.77
A. H. Dobberstein, Tuckertown.....	30.75
A. H. Dobberstein, Lime Ridge.....	12.75
A. G. Dornfeldt, Fox Lake.....	136.78
A. C. Dornfeldt, Marshfield.....	87.66
M. F. Drews, Oak Grove.....	185.48
F. F. Ehlert, Eitzen.....	196.00
A. J. Engel, Pardeeville.....	248.17
Otto Engel, Richwood.....	124.06
Otto Engel, Hubbleton.....	82.56
S. Fenske, Bruce.....	35.88
G. T. Fischer, Bloomer.....	112.55
Gerhard Fischer, Savanna.....	160.00
E. C. Fredrich, Helenville.....	58.92
Henry Geiger, Leeds.....	40.89
G. Gerth, Town Merrimac.....	18.00
G. Gerth, Caledonia.....	10.50
G. Gerth, Greenfield.....	31.00
Henry Gieschen, Fort Atkinson.....	933.91
F. Gilbert, Indian Creek.....	60.00
M. Glaeser, Wonewoc.....	529.22
W. E. Gutzke, La Crosse.....	441.12
A. Hanke, T. Morton.....	204.80
John Henning, Jr., Prairie Farm.....	22.00
M. J. Hillemann, Marshal.....	63.22
R. C. Hillemann, Ixonia.....	142.17
O. E. Hoffmann, Rib Lake.....	181.50
O. E. Hoffmann, Town Greenwood.....	59.50
R. C. Horlamus, Hurley.....	63.71
R. C. Horlamus, Mercer.....	27.60
Herbert Kesting, Pickwick.....	40.25
Herbert Kesting, Minnesota City.....	30.00
Wm. Keturakat, Sun Prairie.....	246.94
Herbert Kirchner, Baraboo.....	440.00
L. C. Kirst, Beaver Dam.....	904.07
J. Klingmann and Wm Eggert, Watertown.....	1,673.72
E. E. Kolander, Marathon.....	70.00
R. P. Korn, Lewiston.....	260.15
G. O. Krause, Little Black.....	10.00
W. R. Krueger, Friesland.....	115.56
W. R. Krueger, Dalton.....	46.36
H. Kuckhahn, St. Charles.....	91.00
O. P. Kuehl, Cambria.....	67.55
O. Kuhlow, Jefferson.....	1,180.25
C. F. Kurzweg, Cream.....	217.36
C. F. Kurzweg, Cochrane.....	60.59
Phil. Lehmann, Ableman.....	134.21
M. F. Liesener, Town Maine.....	195.95
F. W. Loeper, Whitewater.....	372.33
Theo. Mahnke, Madison.....	110.40
G. C. Marquardt, Ringle.....	70.01
G. C. Marquardt, Schofield.....	207.76
G. C. Marquardt, Mosinee.....	11.50

A. L. Mennicke, Winona.....	722.35
F. H. Miller, Platteville.....	48.70
J. Mittelstaedt, Menomonie.....	75.00
R. W. Mueller, Wilson.....	255.12
R. W. Mueller, Medford.....	201.59
Theo. J. Mueller, La Crosse.....	267.03
H. C. Nitz, Waterloo.....	772.84
H. Nommensen, Spirit.....	12.15
H. Nommensen, Prentice.....	12.95
M. J. Nommensen, Juneau.....	320.00
Wm. Nommensen, Columbus.....	214.95
W. O. Nommensen, Green Valley.....	27.05
W. O. Nommensen, Rozellville.....	65.52
E. J. Otterstatter, Tomahawk.....	19.68
A. W. Paap, Johnson Creek.....	122.21
H. A. Pankow, Beyer Settlement.....	56.17
H. A. Pankow, Poplar Creek.....	34.53
H. A. Pankow, Iron Creek.....	39.78
J. H. Paustian, Barre Mills.....	9.00
N. E. Paustian, Oconomowoc.....	175.00
W. A. Paustian, West Salem.....	229.76
E. E. Prenzlou, Cornell, Keystone, Birch Creek.....	39.75
J. M. Raasch, Lake Mills.....	536.20
S. Rathke, Cameron.....	75.00
S. Rathke, Barron.....	72.87
A. W. Sauer, Winona.....	607.21
H. Schaller, Tomah.....	671.88
E. C. Schewe, Brodhead.....	38.12
R. Schoeneck, Rice Lake.....	91.00
W. E. Schulz, T. Berlin.....	183.25
H. C. Schumacher, Milton.....	144.48
A. Schumann, Globe.....	40.51
W. A. Schumann, La Crosse.....	1,428.94
F. H. Senger, Arcadia.....	21.65
C. W. Siegler, Portland.....	35.53
C. W. Siegler, Bangor.....	614.46
R. A. Siegler, Whitehall.....	123.95
M. Taras, Lebanon.....	51.72
K. A. Timmel, Watertown.....	448.00
Carl Toppe, Auburn.....	92.62
Carl Toppe, Brush Prairie.....	89.24
L. C. Vater, Goodrich.....	4.00
G. Vater, North Freedom.....	35.50
Aug. Vollbrecht, Fountain City.....	181.25
M. W. Wohl, Cambridge and Cold Spring.....	87.71
E. Walther, Wisconsin Rapids.....	277.88
H. M. Warnke, Doylestown.....	162.00
H. M. Warnke, Fountain Prairie.....	23.33
H. M. Warnke, Fall River.....	115.69
W. Weissgerber, Minocqua.....	22.60
W. Weissgerber, Woodruff.....	18.50
W. Weissgerber, Winchester.....	9.77
A. A. Winter, Mauston.....	110.00
A. A. Winter, New Lisbon.....	87.00
L. A. Winter, Eau Galle.....	45.25
L. A. Winter, Plum City.....	33.58
L. A. Witte, Kendall.....	215.18
L. A. Witte, Dorset Ridge.....	43.50
W. E. Zank, Neville.....	104.55
W. E. Zank, T. Deerfield.....	291.51
H. R. Zimmermann, Randolph.....	148.99
Budgetary.....	\$23,366.65
Non-Budgetary.....	524.96
Total for October, November, December, 1940.....	\$23,891.61

Memorial Wreaths

In Memory of

Mrs. Selma Bielefeldt (Rev. H. Gieschen, Ft. Atkinson).....	\$ 2.00
Mrs. Sophia Behrndt (Rev. W. Gutzke, La Crosse).....	2.00
Mrs. Wilhelmina Will (Rev. W. Gutzke, La Crosse).....	4.00
Mrs. Laura Schnick (Rev. W. Gutzke, La Crosse).....	6.00
Carl Klawitter (Rev. T. J. Mueller, La Crosse).....	3.00
Mrs. Otto Whitefoot (Rev. Wm. Nommensen, Columbus).....	4.50
Mrs. Emilie Mittelstaedt (Rev. Wm. Nommensen, Columbus).....	2.00
Mrs. A. W. Paap (Rev. A. W. Paap, Johnson Creek).....	2.50
Mrs. Fred Gohr (Rev. R. Schoeneck, Rice Lake).....	5.00

Miss Mary Young (Rev. C. W. Siegler, Bangor).....	5.00
Mrs. Emilie Mittelstaedt (Rev. E. Walther, Wisconsin Rapids).....	16.25
Mrs. Pauline Korth (Rev. W. E. Zank, T. Deerfield).....	8.00
A. C. Wernick (Rev. Henry Geiger, Leeds).....	16.00
Rev. Erdmann Pankow (Rev. Henry Geiger, Leeds).....	2.00
Mrs. Kate Matick (Rev. W. E. Gutzke, La Crosse).....	1.00
Mrs. M. Wittenberg (Rev. W. E. Gutzke, La Crosse).....	5.00
Mrs. Rev. Reginald Siegler (Rev. R. P. Korn, Lewiston).....	13.00
Emil H. Post (Rev. G. C. Marquardt, Schofield).....	5.00
Mrs. Herman Opitz (Rev. G. O. Krause, Medford).....	13.75
Mrs. Carl Stebs, Sr. (Rev. H. Nommensen, Prentice).....	1.50
Mrs. Reginald Siegler (Rev. J. H. Paustian, La Crosse).....	6.00
C. B. Drowatzky (Rev. H. Schaller, Tomah).....	77.00
August Langrehr (Rev. C. W. Siegler, Bangor).....	4.50
Mrs. Reginald Siegler (Rev. C. W. Siegler, Bangor).....	21.85
Rev. E. A. Pankow (Rev. R. H. Siegler, La Crosse).....	3.00
Mrs. Reginald Siegler (Rev. C. Toppe, Bloomer).....	2.00
August Kroll (Rev. E. Walther, Wisconsin Rapids).....	6.00
Mrs. Nora Soyk (Rev. W. Weissgerber, Woodruff).....	5.00
Mrs. Bertha Bahr (Rev. H. R. Zimmermann, Randolph).....	2.00
Mrs. Roy Lambricht (Rev. E. C. Fredrich, Helenville).....	2.00
Mrs. Wm. Will, Sr. (Rev. W. E. Gutzke, La Crosse).....	4.50
Theophil Henning (Rev. John Henning, Jr., Pairie Farm).....	22.00
Werner Radtke (Rev. O. E. Hoffmann, Rib Lake).....	2.00
Mrs. Adolph Uhlig (Rev. R. P. Korn, Lewiston).....	2.00
Mrs. Emma Gropp (Rev. O. Kuhlow, Jefferson).....	3.00
Mrs. Ed. J. Biefang (Rev. O. Kuhlow, Jefferson).....	2.25
Miss Olga Kilian (Rev. M. F. Liesener, Wausau).....	7.00
John H. Jasmer (Rev. A. L. Mennicke, Winona).....	14.00
Fred Schoenoff (Rev. J. Mittelstaedt, Menomonie).....	10.00
Anton Pautsch (Rev. M. J. Nommensen, Juneau).....	6.00
Ed. F. Bote (Rev. Wm. Nommensen, Columbus).....	2.00
Mrs. D. C. Miller (Rev. W. A. Paustian, West Salem).....	3.00
Theophil Henning (Rev. E. E. Prenzlou, Cornell).....	1.00
Mrs. Emma Uhlig (Rev. H. Schaller, Tomah).....	2.00
Mrs. Anna McMullen (Rev. H. Schaller, Tomah).....	10.00
Otto Falk (Rev. W. A. Schumann, La Crosse).....	13.50
Mrs. John W. Horstman (Rev. C. W. Siegler, Bangor).....	13.25
Mrs. Albert Jandt (Rev. C. W. Siegler, Bangor).....	5.00
Henry Horstmann (Rev. C. W. Siegler, Bangor).....	12.25

H. J. Koch, Treasurer.

MINNESOTA DISTRICT

September, October, November, 1940

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 46.00	\$
Jul. F. Lenz, Bremen.....	123.45	
R. Jeske, Caledonia.....	390.10	1.00
R. F. Schroeder, Dexter.....	146.47	
Karl A. Nolting, Frontenac.....	109.75	10.00
T. E. Kock, Goodhue.....	84.00	
F. W. Weindorf, Goodhue, Grace.....	66.54	
F. W. Weindorf, Goodhue, St. John's.....	128.19	
Jul. F. Lenz, Hammond.....	2.65	
T. H. Albrecht, Lake City.....	493.02	3.75
C. A. Hinz, Mason City.....	155.00	
Theo. Haar, Mazeppa.....	50.00	
T. E. Kock, Minneola.....	24.55	
A. Eickmann, Nodine.....	176.00	20.68
M. C. Kunde, Oronoco.....	20.90	
Jul. F. Lenz, Oronoco, St. Paul's.....	34.16	
Geo. W. Scheitel, Potsdam.....	160.00	
J. R. Baumann, Red Wing.....	90.67	
R. Jeske, Union.....	67.75	
H. F. Muenkel, Wabasha.....	16.33	
Karl A. Nolting, West Florence.....	12.60	10.00
Paul E. Horn, Zumbrota.....	352.58	

Mankato Conference

E. Schaller, Alma City.....	60.65
W. Schuetze, Belle Plaine.....	381.15
L. F. Brandes, Jordan.....	292.00
O. K. Netzke, Madison Lake.....	25.00

A. Ackermann, Mankato	598.81
R. A. Haase, North Mankato	150.00
A. H. Mackdanz, St. Clair	38.50
Ernst C. Birkholz, St. James	43.00
O. K. Netzke, Smith's Mill	25.00

St. Croix Valley Conference

O. P. Medenwald, Amery	145.66
Wm. Franzmann, Baytown	286.40
Aug. W. Sarembo, Cady	23.49
Otto E. Klett, Centuria	18.50
O. P. Medenwald, Clear Lake	29.01
E. H. Bruns, Delano	152.24
L. W. Meyer, E. Farmington	55.18
Wm. Franzmann, Grant	135.00
P. R. Kurth, Hastings	146.83
R. J. Palmer, Minneapolis	60.38
Paul C. Dovidat, Minneapolis	675.00
R. C. Ave Lallemand, North St. Paul	300.00
A. H. Leerssen, Nye	67.29
A. H. Leerssen, Osceola	68.61
E. W. Penk, Prescott	63.00
C. F. Bolle, St. Paul	191.86
G. A. Ernst, St. Paul	390.70
A. C. Haase, St. Paul	305.37
C. P. Kock, St. Paul	150.00
J. Plocher, St. Paul	632.69
A. W. Koehler, South St. Paul	166.49
J. W. F. Pieper, Stillwater	229.00
A. W. Sarembo, Weston	143.60
H. E. Lietzau, Woodbury	211.00
E. M. Schroeder, Woodville	37.00

Redwood Falls Conference

R. Heidmann, Arlington	349.00
A. C. Krueger, Cedar Mills	93.52
A. W. Blauert, Danube	402.53
Theodore Bauer, Echo	251.66
C. C. Kuske, Emmet	101.25
G. F. Zimmermann, Essig	25.79
Im. F. Albrecht, Fairfax	558.50
C. C. Kuske, Flora	100.53
G. F. Zimmermann, Ft. Ridgely	5.00
Hy. Boettcher, Gibbon	1,032.86
M. J. Wehausen, Morton	201.74
A. W. Blauert, Olivia	250.73
A. W. Fuerstenau, Omro	213.10
Edw. A. Birkholz, Redwood Falls	152.07
Aug. Sauer, Renville	151.50
G. R. Schuetze, Seaforth	14.78
G. R. Schuetze, Sheridan	98.47
E. G. Fritz, Wellington	241.50
Aug. Sauer, Winfield	210.00
C. W. A. Kuehner, Winthrop	34.60
F. E. Traub, Wood Lake	147.02

Crow River Valley Conference

W. G. Voigt, Acoma	707.85
E. R. Berwald, Buffalo	239.31
Alvin Leerssen, Crawfords Lake	216.45
M. Schuetze, Ellsworth	30.00
Im. F. Lenz, Graceville	86.30
H. C. Duehlmeier, Hancock	58.85
W. J. Schulze, Hutchinson	1,263.68
Arthur P. C. Kell, Hutchinson, Trinity	224.71
Chr. Albrecht, Johnson	97.80
Karl J. Plocher, Litchfield	294.82
W. P. Haar, Loretto	419.00
E. A. Binger, Lynn	201.36
Chr. Albrecht, Malta	95.51
M. J. Lenz, Monticello	72.76
Alvin Leerssen, Montrose	40.88
H. C. Duehlmeier, Morris	92.00
W. C. Nickels, Pelican Lake	439.49
S. Baer, Rockford	169.30

New Ulm Conference

H. C. Sprenger, Balaton	391.85
A. J. Maas, Brighton	167.41
A. J. Maas, Courtland	131.33
J. C. A. Gehm, Darfur	43.05
H. A. Scherf, Eden	163.50
A. Martens, Island Lake	94.20
Paul W. Spaude, Lake Benton	99.65
W. Frank, Morgan	223.92

115.60	G. Hinnenthal, New Ulm	1,130.65	11.60
	F. Koehler, Nicollet	198.90	
	R. Schierenbeck, Sanborn	387.10	6.00
	G. Theo. Albrecht, St. Peter	57.00	
	Wm. C. Albrecht, Sleepy Eye	980.56	
	A. Martens, Tyler	55.48	
	Paul W. Spaude, Verdi	80.52	
	Karl Brickmann, Vesta	99.75	
	Walther League, Minnesota District, Wal- ter F. Hinck, Treasurer	19.61	

\$22,759.82 \$ 540.63

Memorial Wreaths

	In Memory of	Through Reverend	Amount
20.00	Mrs. Alice Schliesing	A. C. Haase	9.50
	Grandma Weigel	A. W. Blauert, Danube	2.00
200.00	Mrs. Henry Groth	Theodore Bauer, Echo	16.50
	Mr. L. L. Palmer	I. F. Albrecht, Fairfax	15.50
	Rev. J. Baur	M. J. Wehausen, Morton	9.00
	Albert Zaske	Aug. Sauer, Renville	4.00
	Selwyn Luedtke	Aug. Sauer, Renville	13.00
	Ed. F. Risch	Karl J. Plocher, Litchfield	17.50
	George Hohenstein	W. P. Haar, Loretto	4.00
	Fred W. Giegert	W. P. Haar, Loretto	9.00
	P. J. Scherf	H. C. Sprenger, Balaton	17.50
	Gust Dennin	H. C. Sprenger, Balaton	9.50
	Henry J. Schliemann	A. J. Maas, Courtland	4.50
	Rev. J. P. Scherf	H. A. Scherf, Eden	28.50
	John Westman	T. H. Albrecht, Lake City	3.75
	Mrs. Fred Sovo	P. E. Horn, Zumbrota	5.00
	Mrs. Robert Nenow	A. Ackermann, Mankato	1.00
	Mrs. Fredericka Schilling	E. H. Bruns, Delano	6.50
	L. L. Palmer	R. J. Palmer, Minneapolis	10.00
	Mrs. Clara Kessel	I. F. Albrecht, Fairfax	4.00
	Albert Radiske	I. F. Albrecht, Fairfax	5.00
	Herman Abraham	Hy. Boettcher, Gibbon	2.85
	Otto Lehne	E. A. Birkholz, Redwood F.	1.50
	Hugo Kiecker	E. G. Fritz, Wellington	14.50
	W. F. Hahn	H. C. Duehlmeier, Hancock	19.30
15.00	Mrs. Herman F. Schmidt	W. J. Schulze, Hutchinson	20.75
	Herman Yerks	W. J. Schulze, Hutchinson	3.50
	Mrs. Henry D. Kuester	W. J. Schulze, Hutchinson	6.75
7.00	Mrs. Chr. Albrecht	Arth. P. C. Kell, Hutchinson	11.50
	C. Dornsbach	Karl J. Plocher, Litchfield	1.00
	Mrs. Albertina Staats	W. P. Haar, Loretto	21.25
	Marcia Lovelle Boettcher	H. C. Duehlmeier, Morris	2.00
	J. P. Scherf	H. C. Sprenger, Balaton	1.00
	Rev. E. A. Pankow	R. Jeske, Union	10.00
	Baby Schroeder	R. Jeske, Caledonia	1.00
	Katharina Hernlem	Karl A. Nolting, Frontenac	75.00
	Mrs. Rudolph Hennen	T. E. Kock, Goodhue	4.00
	Mrs. Albert Raatz	L. F. Brandes, Jordan	10.00
	Julius Boettcher	A. Ackermann, Mankato	4.00
43.00	Mrs. C. W. Stokes	A. Ackermann, Mankato	97.40
	Gerd Pope	Otto Klett, Centuria	18.50
	John Schoeck	Aug. Sauer, Renville	8.50
	Baby Diana Kiske	G. F. Zimmermann, Ridgely	5.00
	Mrs. Herman Hoff	W. G. Voigt, Acoma	9.25
	R. G. Albrecht	Arth. P. C. Kell, Hutchinson	13.00
	Fred Biegert	W. P. Haar, Loretto	1.00
	Mrs. Chas. Batzloff	R. Schierenbeck, Sanborn	13.10

H. R. Kurth, District Treasurer.

PACIFIC NORTHWEST DISTRICT

July 1 to December 31, 1940

	Reverend	Budgetary	Non-Budgetary
	Adascheck, Timothy, Grace Yakima	\$ 156.85	\$
	Amacher, Walter, Trinity, Omak	40.00	150.00
	Amacher, Walter, Pacific N. W. Conf.	16.00	
	Jaech, Reinhold, Faith, Tacoma	64.17	29.75
	Kirst, Ewald, St. John, Clarkston	49.90	
	Krug, Louis, St. Paul, White Bluffs	49.80	
	Lammert, W., from himself, Portland	10.00	
	Levenhagen, Arnold, Zion, Rainier	92.62	
	Lueckel, Wm., Grace, Portland	115.26	31.85
	Schoen, F. T., Redeemer, Gresham		9.20
	Sydow, Arthur, St. Paul, Tacoma (in- cluded in Non-Budgetary \$36.00		
	Golden Wedding Thankoffering of Mr. and Mrs. Herman Polzin)	198.25	39.00
10.00	Sydow, Gilbert, Lutheran, Withrow	53.06	12.90
	Tiefel, F. G., St. Paul, Leavenworth	27.20	

Wiechmann, H., Good Hope, Ellensburg ..	81.05	
Wiechmann, H., Good Faith, Roslyn	11.56	
Witt, M., St. Paul, Palouse	35.00	
Zimmermann, E., Lutheran, Snoqualmie ..	45.00	
	<u>\$1,045.72</u>	\$ 276.20

Memorial Wreaths

Adascheck, T., Grace, Yakima, for Rev. F. Soll	\$	3.00
Amacher, W., from Sixteen Pastors of Pacific Northwest Conference, for Rev. F. H. K. Soll, at his funeral, @ \$1.00		16.00
Lueckel, Wm., Grace, Portland, for Mrs. Kunstatoky		3.00
Lueckel, Wm., Grace, Portland, for John Christeman		3.00
Lueckel, Wm., Grace, Portland, for Marie Lindberg		3.00
Lueckel, Wm., Grace, Portland, for Carl and Johanna Marquardt		3.00
Schoen, F. T., Redeemer, Gresham, for K. W. Hafner		5.00
Sydow, Arthur, St. Paul, Tacoma, for Fred Martens		3.00
Sydow, Gilb., Lutheran, Withrow, for Rev. Hinderer		6.40
Sydow, Gilb., Lutheran, Withrow, for Mrs. Monk		6.50

These Memorials are included in above amounts.

JOHN C. JAECH, District Treasurer,
711 No. M., Tacoma, Wash.

NEBRASKA DISTRICT
October, November, December, 1940

Rosebud Conference

Reverend	Budgetary	Non-Budgetary
W. J. Oehlhafen, Winner, So. Dak.....	\$ 61.16	
F. C. Knueppel, Naper, Nebr.....	24.35	
E. A. Knief, Herrick, So. Dak.....	55.47	
L. F. Groth, Colome, So. Dak.....	42.63	
L. F. Groth, McNeely, So. Dak.....	10.33	
R. C. Stiemke, Mission, So. Dak.....	28.75	
R. C. Stiemke, White River, So. Dak.....	20.00	1.00
H. Fritze, Calvary, Valentine, Nebr.....	15.75	
H. Fritze, Zion, Valentine, Nebr.....	91.31	8.00
I. G. Frey, Platte, So. Dak.....	23.33	5.15
G. Geiger, Witten, So. Dak.....	37.40	
G. Geiger, Wood, So. Dak.....	1.85	

Central Conference

J. Witt, Norfolk, Nebr.....	339.89	
R. F. Bittorf, Hoskins, Nebr.....	204.68	8.00
L. Sabrowsky, Sioux City, Iowa.....	26.32	
N. M. Mielke, Broken Bow, Nebr.....	30.04	
N. M. Mielke, Merna, Nebr.....	9.85	
L. Tessmer, Hadar, Nebr.....	120.00	3.00

Southern Conference

E. F. Hy. Lehmann, Firth, Nebr.....	78.89	
E. C. Monhardt, Clatonia, Nebr.....	651.18	11.00
R. H. Roth, Grafton, Nebr.....	48.71	
J. Raabe, Shickley, Nebr.....	122.58	
R. H. Vollmers, Geneva, Nebr.....	53.52	
A. T. Degner, Plymouth, Nebr.....	125.00	9.00
H. H. Spaude, Rising City, Nebr.....	32.22	

Colorado Conference

W. A. Krenke, Mancos, Colo.....	21.25	5.00
V. Tiefel, Platteville, Colo.....	2.68	
W. H. Siffring, Deer Trail, Colo.....	11.84	
H. Witt, Lamar, Colo.....	29.80	
H. Schultz, Ft. Morgan, Colo.....	67.71	
A. C. Baumann, Ordway, Colo.....	100.91	
Im. P. Frey, Denver, Colo.....	11.26	
O. Kreie, Hillrose, Colo.....	9.00	
V. Schultz, Locust Grove and Franklin, Colo.....	13.50	
	<u>\$2,523.07</u>	\$ 50.15

Distribution — Budgetary

General Administration	\$	136.49
Supervision, Promotion and Publicity40
Finance		1.00
Educational Institutions General		224.15
Theological Seminary		11.40
Northwestern Lutheran Academy		38.47
Michigan Lutheran Seminary		21.25
Home for Aged		4.11
Missions General	1,110.86	
Indian Mission	170.69	

Negro Mission	141.73
Home Mission	469.29
Poland Mission	1.00
Student Support	100.00
General Support	92.23

\$2,523.07

Distribution — Non-Budgetary

Church Extension Fund for immediate use.....	\$	25.15
Missouri Synod Board of Support.....		8.00
Bethesda Lutheran Home, Watertown.....		13.00
The Lutheran Hour, St. Louis.....		4.00

\$ 50.15

CONDENSED TREASURER'S STATEMENT
FOR NOVEMBER 30, 1940

Cash on Hand July 1, 1940	\$	66.94
Receipts from Districts		141,849.02
Revenues		21,190.39
Extraordinary Receipts:		
Previously Reported	93.55	
Claribel Mathwick for Synod	60.00	
N. N. for Indian Mission	4.00	
Rev. E. F. A. Riess for Mission	3.00	
		<u>160.55</u>

\$163,266.90

Disbursements		167,093.09
Deficit	*	\$ 3,826.19

Budget Debt

Debt on June 30, 1940		\$184,535.18
Receipts from D. R. C.	2,200.00	
Collection for Debts	1,186.13	
		<u>\$3,386.13</u>
Notes Payable paid	13,200.00	
Accts. Payable paid	3,691.67	
		<u>16,891.67</u>

16,891.67

Available for Debts	none	
Inmates Deposits		\$167,643.51
New Loans made to pay July		297.00
		<u>18,000.00</u>
Total Budget Debt on Nov. 30, 1940 ..		\$185,940.51
Less cancellation of Minnesota Note		8,500.00
		<u>\$177,440.51</u>

Church Extension Debt

Debt on June 30, 1940		\$ 84,484.83
Cash Balance June 30, 1940	10.61	
Jubilee Collection	7,575.00	
Repayments	1,861.94	
Interest	209.30	
Collections	972.06	

Total	10,628.91	
C. E. Debt paid	10,400.00	10,400.00

Available for Debt	228.91	
Annuity from Mrs. Schifflegger		\$ 74,084.83

Church Extension Debt Nov. 30, 1940 ..		\$ 76,084.83
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Total Debt

Budget Debt		\$152,243.42
Church Extension Debt		76,084.83
Unpaid Loan from Bank		9,000.00
Inmates Deposits		16,197.09
Accts. Payable		none
Total Debt on November 30, 1940		<u>\$253,525.34</u>

Chapel Money

Balance October 31, 1940	\$	2,139.55
Receipts for November		160.11
Available for Chapels		<u>\$ 2,299.66</u>

THEO. H. BUUCK, Treasurer.