

# The Northwestern LUTHERAN

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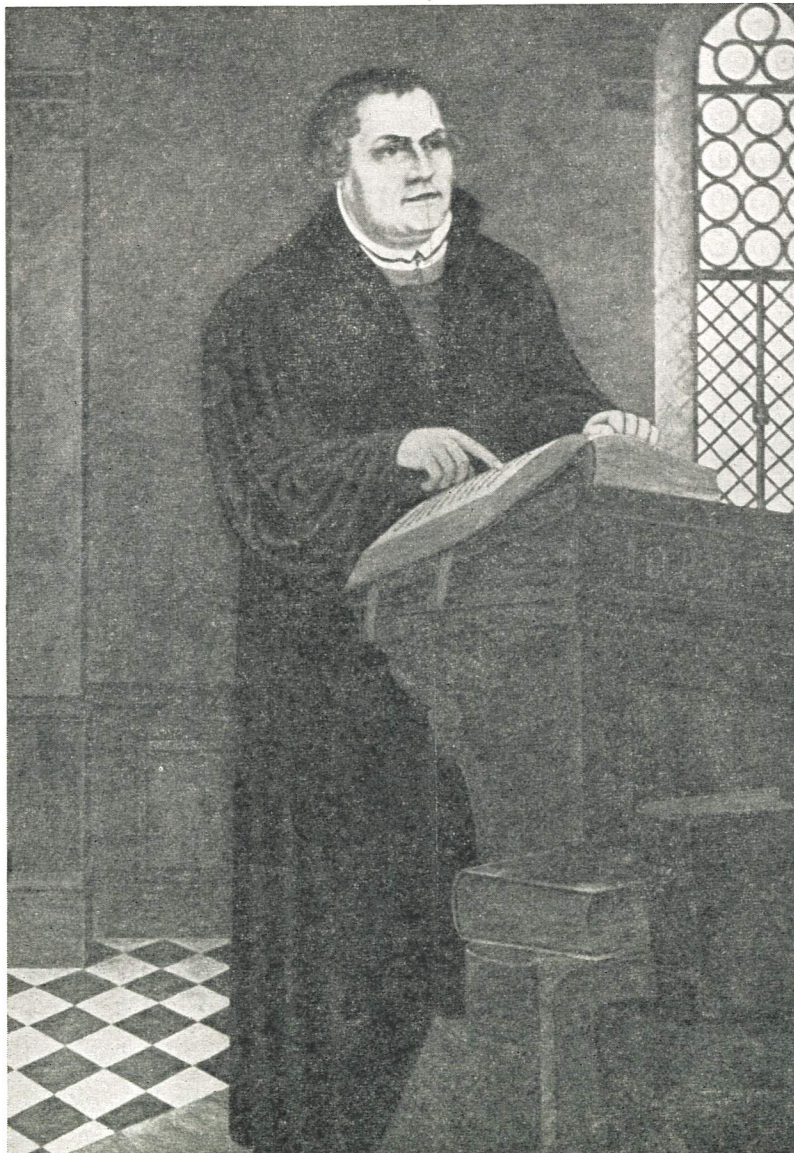
*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."* 1 KINGS 8:57

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## The Reformation





# LUTHERANISM

## In These Latter Days

**W**ARS and rumors of wars, nation rising against nation, and kingdom against kingdom, these are signs of that approaching day, the Day of Judgment. Christ has told us, "These are the beginnings of sorrows. But the end shall not yet be." Mk. 13. We must expect even greater disturbances and sorrows. The Savior said, "And ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall receive many. And because iniquity shall abound, the love of many shall wax cold. He that shall endure to the end, the same shall be saved. And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mt. 24, 9-14. The increasing lawlessness and wickedness on earth, perfidy and lovelessness even in the ranks of Christians, the growing number of false prophets, the backslidings and apostasy of many who once walked with Jesus, and a relentless hatred for Christ and His followers, these are, according to the Savior's words, the unmistakable signs of the approaching end. Are we not living in the latter days to which Jesus has pointed? In our own generation we have seen our world plunged into two world-wide wars. And what of the increasing delinquency of our youth, the breakdown of morals, the mushroom growth of sects and cults, the spiritual nightmare of many. Time was when single errors crept into the church, today the saving Gospel of Christ has been corrupted. Christ has said, "When the Son of man cometh, shall He find faith on the earth?" — Where will He find it today?

From a number of passages in the Epistle to the Hebrews it is evident that this letter was addressed to Christians who were in danger of growing indifferent, of losing their faith. This is apparent also from the admonitions contained in the passage before us, "Let us

hold fast to the profession of our faith without wavering. Not forsaking the assembling of ourselves together, *as the manner of some is.*" We need the admonition and encouragement of this Word of God today, "And so much the more, as ye see the day approaching."

### Luther and the Reformation

"Let us hold fast the profession of our faith without wavering." We are Lutherans. At this season of the year we remember with humble gratitude to Christ, the Head of the Church, the Reformation through Dr. Martin

Luther in the sixteenth century. It is a sacred memory, sanctioned and commanded by the Word of God, "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation." Heb. 13, 7. Luther and Lutheranism claim recognition in the light of that clear Word of God. Some, we know, are endeavoring to wipe out all denominational lines, and to brand Lutheranism as narrow sectarianism, as only another "ism." But we share Luther's conviction and make his words at the Diet of Worms our own, "Unless it can be proved by Holy Scriptures or by clear and

### TEXT

*Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

HEBREWS 10, 23-25



cogent reasons and arguments that I have erred, and unless I have been convinced by the passages quoted by me, so that my conscience is bound by God's Word, I cannot and will not recant, since it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise, God help me!"

### Fundamental Truths

Thus, with the help of God, let us hold fast to the profession of our Lutheran faith without wavering. It is the profession of faith set forth in the Scriptures, even as we have it in the text before us, "Having therefore, brethren, boldness to enter into the holiest by the blood of

Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." These words contain the fundamental truth of the Bible. By the blood of Jesus, by the death of the God-man Christ Jesus, we have been freed from the guilt and condemnation of sin, we have peace with God through our Lord Jesus Christ, and have access by faith in Christ to the grace of God wherein we stand.

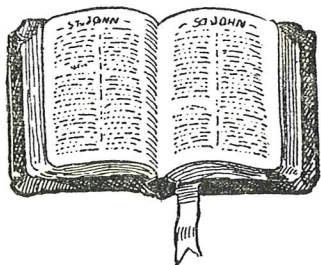


God has washed us through Holy Baptism and has made us members of His church of which Christ is the Head. This is our faith. It is the faith for which Luther contended. Luther taught justification by faith in Christ Jesus; he taught the eternal priesthood of Christ and the spiritual priesthood of all believers. This he taught in sharp contrast to the pernicious errors of Rome. Luther taught the saving power of the Sacraments, of Baptism and Holy Communion, and that in contrast to the other reformers of his day, Zwingli and Calvin.

Lutherans must hold fast to the profession of their faith in these latter days. Modernists, with little love and regard for any church, tell us that a new reformation is necessary and will be forthcoming, a reformation which will effect a union of all churches, and establish a church without a definite creed, built on the universal brotherhood of man. Is this the old evil Foe's last fraud and snare?

#### The Foundation of our Faith — THE WORD

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Let us remember the source, the fountain of the faith wherein we stand. It is the Word of God. That Word has proved its saving, life giving, comforting power in our hearts. That Word has withstood the assaults of all of its enemies down through the ages. That Word is the foundation upon which Christ built His Church, and the gates of hell shall not prevail against it. Holding fast the profession of our faith is tantamount to holding fast the Word of our God — and we cannot do otherwise.



Christ has told us, and our experience teaches, that

in these latter days "the love of many shall wax cold. Then shall many be offended, and shall betray one another." — Peter admonishes us, "Love the brotherhood." The text before us enjoins, "Let us consider one another to provoke unto love and to good works."

#### Love the Brotherhood

More consideration, more sympathy, more brotherly consideration for our brethren in the faith is necessary in these latter days. We shall single out our brethren — *especially* them who are of the household of faith" — and consider them. These are men who share our conviction, our faith, our hope; they are holding fast with us the profession of our faith. Ours is a common cause. This should prompt us to be more considerate of them, to be kindly affectioned one to another with brotherly love, and by mutual deeds of kindness to incite one another to good works. — How many opportunities we have, how many we have neglected, to exercise such brotherly consideration in our home congregation and in the Lutheran Church at large! How the bonds of brotherhood might be strengthened, our common cause defended and fostered, the mouth of our enemies stopped, if we heeded the words of our text more carefully. In these latter days our love must not wax cold. Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one to another." "A new commandment" — new to our generation of loveless men — "give I you," Christ hast said, "that ye love one another; as I have loved you, that ye also love one another." John 13, 34-35.

#### One Thing Needful

"And let us not forsake the assembling of ourselves together as the manner of some is." This means above all our assemblies for hearing the Word of God. A deep reverence for the Word of God is characteristic of Lutheranism. It manifests itself also in our divine services in which the preaching of the Word of God is preeminent. Mary, who sat at the feet of Jesus to hear His Word, rather than Martha, who was careful and troubled about many things, is the type of the faithful Lutheran. And Jesus has said, "One thing is needful, Mary hath chosen that good part."

In these latter days we have need of the Gospel of the love of God in Christ, we have need of sound doctrine, more than at any other time in the history of the Church. Therefore let us not forsake the assembling of ourselves together to hear the Word of Life, for,

God's Word is our great heritage  
 And shall be ours forever;  
 To spread its light from age to age  
 Shall be our chief endeavor.  
 Through life it guides our way,  
 In death it is our stay.  
 Lord, grant, while worlds endure,  
 We keep its teachings pure  
 Throughout all generations. Amen.

A. P. V.

# Editorials

## THE REFORMATION

### LUTHER'S PRICELESS GIFT TO THE AGES

**The Reformation** Luther has been accused by many and especially by the Church of Rome that he created a *new* church at the time of his reformation. We hear that same story today. The followers of Rome have not changed their contention and there are people enough who find no fault with this statement, we mean people not of the Roman persuasion. Either they are too ignorant or too disinterested in the facts of the case.

Luther did not create a *new* church or a *new* faith in the sense that the faith Luther brought to light in 1517 had never been taught before his time. The very Bible which Luther made intelligent to all people by his translation into the language of the people bears irrefutable testimony against all such accusations. Let him who is in doubt read and compare Scripture with Scripture and Luther's teaching and testimony with that Scripture. Whoever is willing to take the time to do this will convince himself that Luther stands squarely on the Bible in all that he says and teaches.

And yet in a sense the doctrines of Luther taken from the Word were new — new to that generation and unknown to many generations in the dark past. Under the influence of a succession of popes who cared more for their own glory than for the glory of God, the precious doctrines of the Bible had been hid and forgotten and instead they taught the "doctrine of men." When Luther, by the grace of God, found the Bible, found the long forgotten doctrines of the Bible through intense study of its pages, especially that central and fundamental doctrine of the Bible — "*the just shall live by faith*" — then, indeed, he began to preach something that was entirely new to that generation. Yes it was as old as eternity, taught by Christ and His apostles and their disciples and recorded in the Bible for our learning. There was nothing *new* in what Luther taught — new to the *Bible*. They were only new to the *people*. Luther merely brought forth and back from the Bible its long forgotten teachings. That is all; everything said to the contrary by the enemies of the Word of God not withstanding.

For this reason Luther's work is known as the REformation. That word does not mean a NEW-formation, but it means to form or bring a thing back to what it once was. And just that is what Luther did. He brought *back* the Word of God and its doctrines and taught them again in their truth and purity. He made nothing *new*;

he created no *new* religion. Who says otherwise is slandering — not Luther — but the very Word of God.  
W. J. S.

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**Luther's Priceless Gift to the Ages** If Dr. Martin Luther had done no more than translate the Bible into the vernacular of the people and to make it possible for every one who could read to search its pages for the Truth, that alone would have been a priceless gift to the world. Had he not exposed the sinful, shameful exploitations of Rome and its unscrupulous traffic in the souls of men; had Luther not dared to oppose the pope and challenge his right to impose his decrees upon the world; had he not fought the fraud of Rome tooth and nail; had he not withstood and denied Rome's right to control the spiritual destinies of men; had he not broken Rome's power and delivered the world from her bondage; had he done no more than to give the world the Bible in the language the people understand — his gift to the world would still be priceless. It is true that Luther translated the Bible into German only and yet his translation paved the way for every other translation. In fact the English Bible leans very heavily on Luther's German Bible. Without Luther and his great work there would have been no general distribution of the Bible, humanly speaking. Rome had no interest in putting the Bible into the hands of the people that all men might read, study and search its pages for the Truth of God. In fact Rome claimed that the Bible is a dangerous Book in the hands of the people and that only the priests are able to understand and interpret it.

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## THE NORTHWESTERN LUTHERAN

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His imprisonment at the Wartburg following the Diet at Worms was God's call to Luther to begin his immortal work of translating the Bible. This he did and in September of 1521 the New Testament was ready for the press and distribution among the people. The whole Bible was not published until 1534. Luther was not the first to have translated the Bible into the native tongue. Others, before him, had tried but their translations never became popular. The main difference between Luther's and all other translations was the fact that the others based their translation on the Latin Vulgate, while Luther based his on the original Greek and Hebrew texts.

But in this mainly Luther differed from all other translators, Luther knew the Bible through intense and daily study, he found the heart of the Bible from which and toward which everything tended — justification by faith alone. Add to this that Luther ever realized that he was treading on holy ground when he approached the Bible and that the Word of God — every word of it — completely mastered him and controlled him and you have the reason for the popularity of Luther's translation of the Bible.

We say, Luther's translation of the Bible is his priceless gift to the ages. For, truly Luther blazed the trail for all subsequent translations of God's Word in any language. It is he who taught the scholarly believers of other nations how the rich heritage in the Bible can be brought into every home so that the humblest and poorest may possess it and read for themselves the wonderful works of God.

W. J. S.

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**Our Frontispiece** This time we carry as a frontispiece a reproduction of a new Luther painting, which is hung in the tower room of our Seminary at Thiensville. The painting was done by Prof. H. A. Fleischer of Northwestern College. For about forty-five years a painting by the late Carl Reimann had held the place, but an unfortunate accident ruined the picture beyond repair. Now Professor Fleischer painted a new one to take its place.

It presents Luther at the age of about fifty, as he is lecturing to his students in the Wittenberg University. As we study his features we notice the absence of any indication of provocative defiance of challenge, which is painfully evident on many Luther portraits. In its stead we observe traces of a benign, even temper, the fruit of the peace found in the Gospel message of God's forgiving love toward sinners. The man looking at his students has tasted the bitterness of sin, but also the sweetness of the Gospel. He is happy, but far from light-hearted, or even frivolous. He is very serious, filled with a holy zeal. He is firm, though not daring. He is determined to hold his ground against all enemies, and confident of success. What is it that gives him this unyielding firmness coupled with serene happiness and loving kindness? It is indi-

cated in one Greek word written, as a motto, across the front of the lecturer's desk: *gegraptai*, IT IS WRITTEN.

"The Word they still shall let remain."

Then although

"With might of ours can naught be done,"  
yet while the Word remains

"The Kingdom ours remaineth."

If you look at our picture you will observe that it is not yet properly framed. We hope that we shall be able to take care of this matter in the not too distant future with the help of interested friends. — We take this opportunity to thank the artist for the message he is conveying to us through his inspiring portrait of Luther.

J. P. M.

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**The Communion of Saints** IV. — The Communion of Saints is a spiritual thing.

As such it is in no way to be linked to any purely human, external relations. It is neither strengthened nor weakened by human ties. While a believing wife religiously observes the marital ties which bind her to her unbelieving husband and according to the Sixth Commandment "loves, honors, and obeys" him faithfully with all her heart, at the same time she has no spiritual communion with him and actually "hates" him for Christ's sake.

The same applies to other human relations: between parents and children, between employers and employes, between business partners, between citizens of the same country, and the like. Paul stressed the fact that the Communion of Saints does not interfere with human relations, and in turn is not affected by them, when he admonished the Corinthians to sever their spiritual connections with the fornicator in their midst. He wrote to them "not to company with fornicators" (1 Cor. 5, 9). It seems that the Corinthians considered this demand as unreasonable, because they generalized it and failed to see that Paul had in mind their church fellowship only. Paul hurried to correct their misconception. He did not mean business associations or similar connections pertaining to the affairs of this life. "Yet not altogether with the fornicators of this world, or with the covetous, or the extortioners, or with idolaters; for then must ye needs go out of the world" (1 Cor. 5, 10). He added: "For what have I to do to judge them also that are without? Do not ye judge them that are within?" (v. 12). In other words, while the Corinthian Church excommunicated the fornicator and refused "to eat with" him (v. 11), or did not "receive him into their house" nor "bid him God speed" (2 John 10), they were duty-bound to continue to love him as their neighbor, to help and befriend him in every bodily need, also to help him to improve and protect his property and business.

One can often hear the opinion expressed that the Communion of Saints, in order to prosper, needs a favorable environment. What is meant by favorable environment? As a rule, it is taken in the external sense: people must be living in comfortable circumstances. Poor

housing, unsanitary conditions, lack of conveniences, poverty, lack of leisure — such things are considered as unfavorable to the Gospel, as hindering the Communion of Saints. They say, hungry people are not in a mood to listen to the Gospel. First we must feed them, clothe them, educate them, secure for them the four freedoms: then they will be more ready to accept the Gospel. History shows that the poor, the slaves, the underprivileged, the downtrodden ever were among the first to accept the faith. "Not many wise men after the flesh, not many mighty, not many nobles are called" (1 Cor. 1, 26). True, if professed Christians lead a life of selfishness and fail in their neighborly love toward the poor of this world, then their actions belie their words and they place a stumblingblock in the way of the Gospel. But ordinarily the riches of this life choke spiritual life much more easily than the burdens of life. The Communion of Saints soars high above the vicissitudes of this life, it is not affected by them.

It is important to bear this in mind in our day. Else

we might seek strength for the church in outward things: in finances, in numbers, in organization, and similar things. This would lead us not only to misjudge conditions grievously, to misread the signs of the times, to interpret them as indicating healthy and flourishing conditions while in reality they might be symptoms of weakness and decay (or vice versa): it would actually tend to undermine the true Communion of Saints.

In conclusion we briefly point to a comfort in the present world crisis we may draw from the spiritual nature of the Communion of Saints. Our sons are fighting against enemy armies within whose ranks certainly are found many devout children of God. In obedience to their respective government, which God demands of them, these soldier Christians are trying to maim and to kill men who are their brothers in Christ, kill men brutally with whom they are united in the most exalted Communion of Saints. We rejoice that even this bloody work of destruction cannot affect the spiritual solidarity of the Communion of the Saints.

J. P. M.

## REFORMATION---LUTHER'S, ZWINGLI'S

**B**ECAUSE Luther at Marburg refused the hand of brotherhood, offered to him by Zwingli, he is often charged with un-Christian stubbornness. Was he guilty? And is the Lutheran Church guilty, which upholds the separation to the present day? If we were, it would necessarily dampen our spirits, particularly on the yearly anni-



versary of the Reformation, and it would turn our celebration of the Reformation festival from a God-pleasing and God-blessed occasion into one increasing our sin, heaping greater guilt upon our consciences, and arousing the righteous wrath of God.

A brief study of the Reformation begun by Zwingli in Switzerland compared with the German Reformation of Luther may help to reassure our hearts.

No extensive research is necessary to understand the Lutheran Reformation. There is no need of digging down into obscure sources, inaccessible to the general public. Sufficient source material is in the hands of every Lutheran. The driving spirit of the Reformation found a clear and vivid expression in the hymns which it produced, which sang the Gospel into the hearts of the people at the time, and which are being sung by Lutherans everywhere to this day, above all in Luther's hymns. As the most expressive appears to the undersigned No. 387 of the new Hymnal: "Dear Christians, one and all rejoice."

The first stanza sounds the key-note of the Lutheran Reformation: it proclaims joy over the wonderful deed God has done.

Stanzas two and three echo the heartaches of pre-Reformation days. Remember how Luther in the monastery by excessive labors and watchings and fastings tried to make atonement for his sins, how the futility of all his efforts drove him to despair. He could not purchase the favor of his God. God ever remained a stern judge to him, and eternal damnation was inescapable. — This was not the morbid fancy of a diseased mind, it was the result of the doctrines preached by the Roman Church to trembling sinners. The Roman Church instructed people that they must work their own way out of the guilt of their sin into the righteousness that avails before God, a doctrine which because of the sinfulness of human nature can have no other effect than either to make men

indifferent to their sins, and frivolous, or to drive them to despair.

Luther found and brought to light again the sweet Gospel, the basic facts of which he sings in stanzas four, five, and six. — The seventh, eighth, and ninth stanzas then contain the invitation to accept the salvation of Christ in faith. They center in the middle line of stanza eight: "Be steadfast and believing" (*Das halt mit festem Glauben*).

The last stanza briefly voices the commission of our Lord to His Christians to proclaim this Gospel in unadulterated purity — something which Luther cheerfully and faithfully did, and thereby brought about the Reformation.

The Lutheran Reformation consists in this that a sin-troubled heart, tormented by the wrath of God and the horrors of its impending doom, found consolation and peace in the Gospel of Christ's redemptive work, accepted it in faith, and proclaimed it in strict adherence to the inspired word of the Gospel.

Two principles stand out in bold relief: free justification for every sinner by God's grace on the basis of Christ's work of salvation to be received in faith; and secondly, all of this alone through the God-given Word of the Gospel, which must be accepted without addition or subtraction, and kept inviolate, else the message of justification would be distorted. The peace of a sinner's heart and mind depends on these principles. Altering either one or the other in the least must endanger our eternal salvation.

The Swiss Reformation, headed by Ulrich Zwingli, had an altogether different beginning.

Zwingli, born on January 1, 1484, spent a happy youth in the home of his well-situated parents, and in various schools and universities. Then he became pastor in Glarus, and devoted his spare time to the study of Greek.

From his studies he gained the conviction that the Roman Church was in error in many respects. Unlike Luther, his sins did not trouble him much. He was not oppressed by the question of finding favor with an offended God. He never tasted the agony of a terror-stricken conscience, nor the ecstasy of a heart which has heard the reassuring message of the Gospel and clings to it as a drowning man does to a straw. In quiet study he had calmly reached his convictions.

While Luther knew from bitter experience the terrible power of original sin and guilt, Zwingli considered original sin as a mere defect, as a disease which indeed saps our spiritual strength, but which does not burden us with condemning guilt. While Luther knew of no sweeter thing than the Gospel in Word and Sacrament, because it is God's means of conveying forgiveness of sin, righteousness, faith, hope of salvation to a despairing heart, Zwingli rather regarded the Scripture as a set of divine propositions to which it is our duty to submit. But he

assumed that God does not propose anything to us which would violate the laws of our natural reason. Thus while Luther treated every letter of the Bible with reverence and sacred awe, knowing that the certainty of his salvation rested on it, Zwingli was ready to take liberties with God's Word and to bend and twist it where it seemed to be out of alignment with human reason.

Historically, Luther's Reformation began on October 31, 1517, when he nailed his 95 theses against the sale of indulgences to the door of the Castle Church in Wittenberg. By paid indulgences true repentance was hindered, and thus the entrance to the Kingdom of God was blocked. That was why Luther, the called shepherd of his flock, acted. — The next step was the Leipzig Debate (1519) with Dr. Eck, and the Diet of Worms (1521), in which Luther consciously took the position that the Scriptures alone are binding upon our consciences, because they alone, given by God, are the source of our faith and salvation.

While Luther thus took every step of his work in conscientious fulfilment of his ordination vow, which obligated him to the concern for the people's salvation, Zwingli began his work from political motives and with political means.

At this time it was customary for foreign princes to hire Swiss mercenaries to wage their wars. The consent of Swiss leaders was gained with huge sums of money; and the young men were lured by the prospect of rich spoils of war. This practice, which was called *Reislaufen*, drained the nation of its best young men and undermined patriotism and public morals in general. Zwingli, who in the meantime was transferred to Mariae Einsiedeln and then to Zurich, opposed this corrupting practice first on purely political grounds, but later by basing his stand on the Bible, thus injecting the religious motive into the political.

We easily see the very divergent trend of the Reformation movements inaugurated by these two men, although eternally the difference was not immediately apparent, since also Zwingli appealed to the Scriptures as the final arbiter in all matters. (But remember what he said about the assumed reasonableness of God's Word.)

A clash between the two trends was inevitable. It came in connection with the doctrine of the Lord's Supper, particularly that of the real presence of the body and blood of Christ "in, with, and under" the earthly elements. Zwingli insisted that oral eating and drinking cannot convey spiritual benefits, rather, in the Supper we have a symbolical meal which is to remind us of our Savior and to stir us into meditation and contemplation, by which we are then benefited spiritually. Luther replied that it is not for us to decide *how* God should confer His blessings on us. The choice of means must be left to Him who said, "Take, eat, this is My body which was given for you." Christ here promises us forgiveness of our sins through the eating and drinking of His body and blood given to us in connection with the bread and wine in the Sacrament. If God had promised us forgiveness of our sins

through the eating of wild crabapples, Luther maintained, we must firmly believe that in that way our sins will be forgiven. — Zwingli further insisted that Christ's body and blood could not be present in the Supper since according to His human nature He is seated at the right hand of the Father in heaven. Luther, in turn, pointed out that the right hand of God, which is His almighty majesty, is not confined to a circumscribed space in heaven, but is everywhere; and that Zwingli, by limiting the human nature of Christ locally, was in reality severing His two natures, as the old heretic Nestorius had done. — Zwingli also quoted John 6, 63, in support of his denial of the real presence: "The flesh profiteth nothing," claiming that Christ would in that case not offer us His body to eat. Luther replied that since in John 6 Jesus is opposing "flesh" and "spirit" ("It is the *spirit* that quickeneth, the *flesh* profiteth nothing.") He is not speaking of His own body, but of the "flesh" of natural man which indeed even with its deepest thoughts and richest religious emotions does not profit us in the least.

Zwingli interpreted "This *is* My body" to mean: This *signifies* My body. Oecolampadius, one of his followers, took "body" to mean a "symbol of the body," thus virtually arriving at the same position with Zwingli, although in the interpretation of the text one flatly denied the other's assumption. As is not uncommon with people who have a weak case to defend, both men profusely quoted from the church fathers in support of their contention. In 1527 Luther published a book under the title: "*The Words of Christ, This Is My Body, Still Stand Strong Against the Enthusiasts.*" In this book he also took up for discussion the more important of those quotations from Augustine, from Tertullian, from Irenaeus, and others, and pointed out how grossly the words were misquoted and twisted to say even the opposite of the fathers' true opinion.

In 1529, Philip, Landgrave of Hessa, invited both groups of reformers, the Lutherans and the Zwinglians, to his castle at Marburg for a colloquy. Personally he had leanings toward the Zwinglian stand, but he was working to achieve a union of the two groups for political purposes. A united front of all Protestant groups over against a threatening attack from the Catholic powers was his aim. — Zwingli was ready at once, but Luther hesitated. He dreaded political machinations, and he was also fully aware of the rationalistic stand of the Swiss reformers. Finally he yielded. The colloquy was held during the first days of October. Both leaders with a large retinue of followers met and were lodged in the spacious castle. An official reception, however, as Hans Preuss remarks, was omitted because of the painfulness of the situation.

As Luther had anticipated, Zwingli and his colleagues absolutely refused to submit to the clear word of the Scriptures, due to their different spirit. Luther had written the words, "This is my body," with crayon on the

table before him. These words made no impression on the Zwinglians. Luther went the limit and offered them, if they only were ready to agree that the body and blood of Christ are really present in the Supper, he would urge them no further to state specifically *how* they conceived of this presence, whether as spiritual or as bodily, natural or supernatural: he would recognize them as brethren. But Zwingli declined the hand of brotherhood on these terms. Luther continued to treat them in a civil, even cordial way. He promised he would not attack them publicly, and expected the same treatment from them, — but he refused the hand of brotherhood which Zwingli extended to him with the understanding that disagreement in the doctrine of the Supper matters little, at least should not be considered as divisive of church fellowship. Zwingli was ready to ignore the difference of spirit, which he realized as well as did Luther. Luther, on the other hand, knew in his conscience that he would become guilty of a denial of the truth if he did not recognize the difference.

Luther was right. The spiritual blessings which God so richly showered on the church through the Gospel which Luther brought to light again, would have been squandered. The pure Reformation, by the poison of unionism for political purposes, would have died a premature death, had Luther accepted a compromise. As he stood firm against antichristian Rome, so he also stood firm against the rationalizing Zwinglians.

J. P. M.

### SAMPLE COPIES OF OUR CHURCH PAPERS

The Northwestern Publishing House is pleased to send a limited number of free sample copies of our synodical church papers, the "Northwestern Lutheran," the "Gemeinde-Blatt," and "Junior Northwestern" to all pastors or congregations requesting them. It should be remembered, however, that the government's paper curtailment order restricts the Publishing House in the distribution of the number of sample copies. It is possible also that the acute shortage of paper will prohibit the distribution of sample copies entirely for the duration.

Pastors and congregations desiring sample copies will therefore restrict the number requested to a minimum. If larger quantities of "extra" copies are needed, as was the case with the recent "Synodical Number," the publisher is obliged to charge the nominal sum of four cents per copy.





## SPIRITUAL WELFARE COMMISSION



### News and Notes



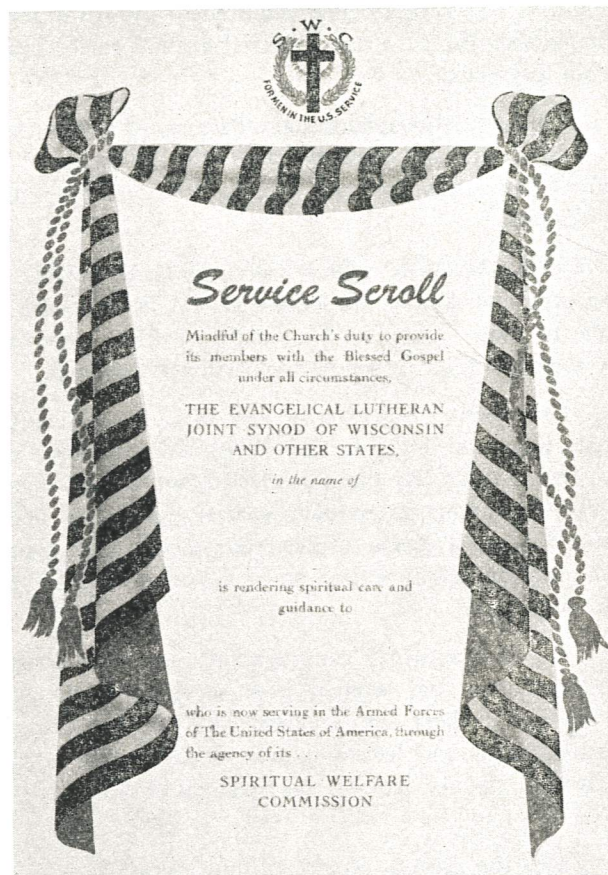
"**T**HE *Government Chaplaincy: An Appraisal*," by Professor Carl Schweppe, has been mailed to all pastors and teachers of the Synod. Additional copies may be had from the Spiritual Welfare Commission office at twenty-five cents per single copy, or ten cents per copy when ordered in lots of ten or more.

By resolution of the General Mission Board, Professor E. E. Kowalke has been appointed a member of the Spiritual Welfare Commission.

Pastor Frederic Gilbert has accepted the call extended to him by the Spiritual Welfare Commission to serve as full-time camp pastor for the Camp McCoy-Camp Williams area in Wisconsin. Publication of his new address will appear shortly in these columns.

Some pastors — or their secretaries — are failing to *sign* form cards when sending in new or changed addresses of service men. This hinders our office efficiency and often delays the mail to the men.

The Spiritual Welfare Commission "Service Scroll" (see illustration), intended for presentation to parents, wives, or nearest relatives of service men and women, has been most favorably received. To date more than 9,000 copies have been sent from our office in response to pastors' orders. Copies are still available. Pastors should address all orders for the "Service Scroll" directly to the Spiritual Welfare Commission office.



Miniature of the New Spiritual Welfare Commission "Service Scroll"  
(Lithographed in Colors)

Continued necessary expansion means that the cost of the Spiritual Welfare Commission work is constantly mounting. Where do the funds for this important branch of Synod's Mission endeavor come from? From the Mission treasury. It is of the utmost importance that this is not forgotten, lest we neglect to emphasize our *added Mission obligations* in these times. Special envelopes for this branch of our Mission work may be ordered from the Spiritual Welfare Commission office. Samples of the spiritual literature that is sent to the men and women in service will be mailed upon request to our pastors for distribution to their congregations, as long as the present supply lasts.

YES, our office *does* send literature to all Army and Navy nurses, WACS, WAVES, SPARS, and other members of the women's auxiliary military branches of the Armed Forces. Also to members of our Synod who may have temporarily left their home community to engage in defense work in areas not served by Synodical Conference

Lutheran Churches. Pastors are requested to send the names of all such persons to our office.

The spirit of Christian giving manifested by some of our service men and women is worthy of note. From several our Spiritual Welfare Commission office receives regular monthly contributions for the support of the work. Individual contributions up to \$50.00 have been received. These unsolicited contributions, great and small, speak for themselves in expressing the service man's appreciation of the spiritual care and guidance received through the Spiritual Welfare Commission literature. Listings of these contributions appear at regular intervals in the Treasurer's Report published in the *Northwestern Lutheran*.

1,000 changes of address were reported to our office during the past five days. Our office was able to handle the situation because most of the address changes were sent in on the form cards provided by the Spiritual Wel-

fare Commission for that purpose. "MORAL": *Use of the Spiritual Welfare Commission form cards expedites the handling of all new and changed addresses.*

Listed in the Spiritual Welfare Commission files are the names and addresses of more than 15,000 men and women of our Synod now in the Armed Forces of our Country. More than eight hundred of those formerly on our mailing list have now received an honorable discharge from the service.

A number of chaplains and others, non-Lutherans, have requested and are regularly receiving the Spiritual Welfare Commission spiritual literature in quantity lots for distribution.

COMMUNION IDENTIFICATION CARDS for the men and women in service should be renewed from time to time. Some of the cards we have seen carried by men home on furlough are hardly presentable.

A number of our Apache Indian Lutherans regularly write letters to our Spiritual Welfare Commission office. All their letters, like those received from thousands of our fellow-Lutherans in military service, have one and the same theme: a theme of heartfelt thanks and appreciation for the spiritual care and comfort received through our literature.

One of our larger congregations has more than two hundred men and women now serving in the Armed Forces. Of these one hundred and seventy-seven have written cards and letters to our office to date in appreciation of the services of the Spiritual Welfare Commission.

From the Burma Road: "Your literature is a God-send. Keep it coming!"

A soldier home on furlough from the South Pacific area reports: "Even the natives in New Guinea who have learned the English language read our spiritual literature." Another indication that God is indeed blessing our Synod's efforts to "go into all the world, and preach the Gospel to every creature."

E. R. Blakewell.

## GOLDEN JUBILEE

Emanuel Church, New London, Wisconsin

Emanuel Church of New London, Wisconsin, celebrated the fiftieth anniversary of its organization on the twelfth Sunday after Trinity, September 12. Two services were held in the morning and one in the afternoon. The Rev. L. Kaspar of Greenville delivered the sermon in the German service in the morning and reminded the congregation of the Lord's promise to bless His people wherever they assemble to erect an altar to His name. At the morning English service the Rev. Kurt Timmel of Watertown spoke on the theme, "Apprehended of Christ," declaring with the Apostle Paul, that we do not profess to be perfect, but we strive for perfection after we have been apprehended of Christ.

At the afternoon service the Rev. Henry Nitz took his inspiration from the words of the second Psalm, "Rejoice with trembling," and reminded the audience of the many reasons we have for rejoicing in our knowledge of the Divine truth and in the Lord's guidance through these fifty years, but the present conditions of the world and other problems which lie before us may also cause us to look with trembling and trepidation into the future. Yet this trembling should not destroy or weaken the sure hope we have in Christ. The Rev. Wm. Weber of West Bend also addressed the afternoon assembly in German, reciting the incidents which brought about the formation of Emanuel Church fifty years ago. In spite of his ninety years he was still able by God's grace to speak with a clear voice and at some length.

Emanuel Church was organized on September 10, 1893, by the union of two former congregations of this city. One of these congregations, St. John's, had belonged to the Missouri Synod before the amalgamation. The records now in possession of Emanuel's do not give a definite date concerning the organization of the former St. Paul's and St. John's Congregations. The earliest baptism on record are those in the church book of St. Paul's from the year 1865, while the record of baptisms in St. John's begins with the year 1873.

At the time of the organization of Emanuel's the Rev. A. Kluge was pastor of St. Paul's and the Rev. Wm. Weber pastor of St. John's. When the two congregations united both pastors resigned and the joint congregation called the Rev. Ad. Spiering of Manchester as their pastor and joined the Wisconsin Synod. Pastor Spiering was installed here on November 12, 1893, and served this congregation until the time of his resignation in the fall of 1929 when the present pastor was called and installed.

Since its organization Emanuel's has erected a school building which was dedicated in 1900 and also a new church edifice which was dedicated in 1922. It also purchased a parsonage and a dwelling for the school principal. All of the buildings face Lawrence

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the Northwestern Lutheran is  
presented to you with  
Christmas Greetings from



Street. It has adopted plans for a new school building and has gathered funds for this purpose, but the declaration of war has hindered the fulfillment of these plans.

During the fifty years of its history the congregation has been served by the Pastor Ad. Spiering and Walter Pankow, and the assistant Pastors Kurt Timmel, Harold Backer, Reinhold Schoenick, LeRoy Ristow, and Walter Hoepner. The following have served as school principals: Edward Gleichmann, Chas. Zeige, Harry Schield, and Bernard Bose. At present Principal B. Boese, Pastor Walter Hoepner, Bernice Leinwander, Adelia Falk, and Gertrude Ploetz conduct the work of the school.

Since Emanuel Church was organized 2,689 baptisms have been performed, 2,215 have been received into communicant membership by confirmation, 767 couples have been united in marriage, and there have been 1,067 burials. The present communicant membership is a little over 1,400 with nearly 500 baptized children. As with other churches, the work of this church has not merely increased its own membership, but it has served the church at large. Many of those who have been served with the Gospel here are now serving the Lord elsewhere, while there may be quite a number who have also fallen away from the church, but the promise of the Lord remains true: "My word shall not return unto me void."

W. Pankow.

### SEMINARY NOTES

**T**HE opening service of our Seminary was reported in an earlier issue of the *Northwestern Lutheran*. Our readers will be interested in a few figures which could then not yet be given.

Our enrollment is a trifle higher than last year, when we had exactly 60 students. This year we have 64. All are graduates of our Northwestern College in Watertown, with only one exception. In May, last year's Senior Class of 19 was graduated from our Seminary as Candidates for the Holy Ministry; 24 new students entered this fall. That should bring the total up to 65. But a member of the Middle Class was excused for a year, to instruct in Bethany College, Mankato. He will return after a year's absence to finish his course in theology. The three classes, beginning with the Seniors, number 16, 25, and 23 respectively.

In the earlier report it was mentioned that the Seminary Chapel is being decorated. Our readers will recall the Chapel Decoration Fund, into which we put extra donations that were received from thankful Christians. The accumulated monies of several years were sufficient to have the ceiling and the walls of the chapel decorated in an appropriate churchly style.

While things are torn up in the chapel for the painters, the floor should also be taken care of. There will be a little money left over after the painter has been paid, and

new donations have already begun to come in. Very likely we shall proceed with the floor at once, in order to save a second tearing up and cleaning of the room. At the present writing, however, nothing definite can as yet be reported.

Other improvements are on the waiting list; but they are not so urgent. The plain glass windows are not in keeping with the decoration of the chapel, and a small pipe organ has been a fond dream of ours for years. Donations that are not earmarked for other purposes will be saved to take care of these items eventually.

We rejoice over the beauty of the decorations in our chapel, but we do not forget that its chief beauty consists in the pure Gospel, for the preaching of which our Seminary prepares young men.

J. P. M.

## ANNOUNCEMENTS

### APPOINTMENTS

The following have been appointed by me:

As a member of the Board of Directors of Northwestern College, in place of Mr. E. Boldt, resigned, Mr. Ernst Winter, Lebanon, Wisconsin.

As additional members of the Reward Plan Committee, Professor Theo. Binhammer and Pastor W. Paustian.

As members of the Committee on the Principles of Support, Pastors F. Loeper, R. Huth, and G. Fischer.

The representatives of our educational institutions will make a survey of our synodical educational system. They are authorized to appoint a sub-committee.

John Brenner.

### NOTICE

Mr. Martin Markworth, the treasurer of the Synodical Conference, has passed to his eternal reward. Mr. L. J. Kohlhoff, 406-408 West Main Street, Merrill, Wisconsin, has been requested by the undersigned to take over the office until the next convention of the Synodical Conference. He has consented to do this. The books of Mr. Markworth have been audited by a committee appointed by the undersigned covering the period from July 22, 1940 to September 30, 1943. The audit of this committee will be presented to the next convention of the Synodical Conference and printed in its report. Mr. Kohlhoff will take charge of the books beginning October 1.

L. Fuerbringer,  
President of the Synodical Conference.

## CALENDAR OF CONFERENCES

### NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, November 3, at 9:30 A. M.

Essays: Continuation of Exegesis on 1 Tim. 5, 1ff, Prof. E. R. Bliefernicht; Sermon Study on Rom. 8, 18-23 by Pastor G. Hinnenthal; Ordination and its Implications by Pastor E. Schaller.

Confessional Address: Pastor M. Kunde.  
W. Frank, Sec'y.

### SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Pastoral Conference of the Western Wisconsin District will meet at Baraboo on November 30, 1943, at 10 A.M.

Papers to be considered are: Homiletics, L. A. Witte; Exegesis, 1 Tim. 6, F. Gilbert; Future Punishment, G. H. Geiger; Nicene Creed, O. Sommer; Ordination, A. H. Dobberstein; Exegesis, 2 Tim. 1, G. H. Geiger.

Confessional sermon will be by the Rev. A. H. Dobberstein, with G. Gerth as substitute.

G. W. Zunker, Sec'y.

**PACIFIC NORTHWEST PASTORAL CONFERENCE**

The Pacific Northwest Pastoral Conference will meet November 9 to 11 at Faith, Tacoma, Washington, Pastor R. Jaech. Opening sessions at 2 P. M.

Papers: Exegesis, Amos 1, 1. Kirst; New Testament Exegesis, Col. 2-3, G. Sydow; Homilie, Ephesians 4, 1-6, A. Sydow; Daniel 6-8, F. Tiefel; Liturgics, H. Wiechman; Trends in Church History, W. Lueckel.

Sermon: 1 Cor. 1, 4-9, F. Stern (substitute, Bernhardt).

Book Review: G. Frey.

M. J. Witt, Sec'y.

**WISCONSIN STATE TEACHERS' CONFERENCE**

The annual Wisconsin State Teachers' Conference will be held on Thursday and Friday, November 4 and 5, at Christ Church, Rev. H. Cares, pastor, Milwaukee, Wisconsin. Please send requests for quarters promptly to Mr. E. Arndt, 1218 West Greenfield Avenue, Milwaukee, Wisconsin.

**PROGRAM****Thursday Morning**

Inspirational Address, Rev. M. J. Nommensen; Substitute, Rev. C. Lawrenz.

How Modern is Christian Education? Rev. W. Schumann; Substitute, Why A Christian Teacher In A Christian Day School For My Child, Dr. F. Blume.

Assignments, C. Finup; Substitute, How to Cope With Individual Differences in Pupils, M. Dommer.

**Thursday Afternoon**

Drawing, E. Sievert; Substitute, Civics in the Grades, M. Zahn.

The Merits and Demerits of Homework, L. Keup; Substitute, The Value of a Kindergarten for Our Schools, Miss L. Schimmelpfennig.

Choir Rehearsal, C. Wacker.

**Friday Morning**

Representative of the Dr. Martin Luther College Faculty; Comments, F. W. Meyer.

Business Meeting.

**Friday Afternoon**

The Proper Use of the Law and the Gospel in the Teaching of Religion, Rev. P. Gieschen; Substitute, Biblical Antiquities, Dr. A. Klinck.

Book Review, A. Sievert; Substitute, Panel Discussion, How Can We Induce More Pupils to Attend Our Christian Day Schools.

Closing Address, Rev. I. Habeck; Substitute, The Blessings of a Christian Day School, Rev. Th. Mahnke.

R. C. Jacobs, Sec'y.

**CONTACT PASTORS, MICHIGAN AREA**

Detroit Area: Pastor K. Vertz, 4425 Radnor Avenue, Detroit, Michigan.

Bay City-Saginaw Area: Pastor M. C. Schroeder, 601 N. Madison Avenue, Bay City, Michigan.

Pastors knowing of Lutherans moving into these areas will refer them to these contact pastors.

**INSTALLATIONS**

On August 29 Mr. Ralph Muenkel was installed as teacher of Trinity Ev. Lutheran Church, Town of Liberty, Manitowoc County, Wisconsin, by the undersigned.

Address: Mr. Ralph O. Muenkel, R. 1, Manitowoc, Wis.

E. C. Schroeder.

\* \* \* \*

Authorized by President R. Buerger of the Southeastern District the installation of Rev. Ewald Blumenthal in St. John's Ev. Luth. Congregation of Burlington, Wisconsin, took place on Sunday, October 3. May God's blessing rest upon shepherd and flock.

Address: Rev. E. Blumenthal, 495 Madison Street, Burlington, Wisconsin.

C. A. Otto.

Upon authorization by the President of the West Wisconsin District, the Rev. H. C. Kirchner, the undersigned installed his son, Dr. Alfred von Rohr Sauer, as assistant pastor of St. Martin's Lutheran Church, Winona, Minnesota, on the sixteenth Sunday after Trinity, October 10, 1943.

Address: Dr. Alfred von Rohr Sauer, 310 E. Broadway, Winona, Minnesota.

Alfred W. Sauer.

\* \* \* \*

Upon authorization by President J. Gauss of the Michigan District the undersigned installed Pastor Wm. E. Steih into his office as pastor of St. Bartholomew's Ev. Luth. Church at Kawkawlin, Michigan, on the fourteenth Sunday after Trinity, September 26.

Address: Pastor Wm. E. Steih, R. 1, Kawkawlin, Mich. Martin C. Schroeder.

\* \* \* \*

Authorized by President H. Kirchner, I, on the sixteenth Sunday after Trinity, October 10, ordained and installed Candidate Frederick A. Naumann in Grace Lutheran Church of Nelson, Wisconsin. He is to serve Alma also. The Pastors J. Henning and H. Nommensen assisted.

Address: Rev. Frederick A. Naumann, Alma, Wisconsin. Wm. T. Naumann.

\* \* \* \*

Authorized by President Frey of the Nebraska District I installed Pastor Immanuel G. Frey as pastor of our mission in Hamburg, Iowa, on September 19. May he be to many a helper of their joy.

Address: Pastor Immanuel Frey, Hamburg, Iowa. L. Gruendeman.

**ACKNOWLEDGMENT AND THANKS**

Mr. N. N., Milwaukee, Wisconsin, donated the sum of \$200.00 to Dr. Martin Luther College Library. This sum will be used to purchase some desirable outstanding work for our library. In behalf of our school I wish to express our thanks to the kind donor and friend.

E. R. Blieferticht, Librarian.

\* \* \* \*

The Home for the Aged at Belle Plaine, Minnesota, wishes to express its sincere thanks for donations received since February 4 from the following:

St. Paul's Church, Fairmont, Minnesota; Trinity Church, Elgin, Minnesota; Bethlehem Church, Annandale, Minnesota; Ladies' Aid, St. John's, Alma City, Minnesota; Immanuel Church, Brownston, Minnesota; Mrs. Aug. Bartling, Belle Plaine, Minnesota; Ladies' Aid, Emanuel Church, Grover, South Dakota; St. Paul's Church, Osseo, Minnesota; St. Paul's Church, Blue Earth, Minnesota; Minnesota District, Missouri Synod; Mrs. Clara Weimer, Winona; Ladies' Aid, St. John's Church, Rapidan, Minnesota; Mrs. Jonas Mohr, Fountain City, Wisconsin; Mrs. Anna Rausch, Stewartville, Minnesota; W. F. Sprengler, Hazel, South Dakota; Ladies' Aid, St. John's Church, Lake City, Minnesota; Mrs. Hilmar Marten, Alma, Wisconsin; John Roeder, Elgin, Minnesota; Ladies' Aid, St. Paul's Church, North Mankato, Minnesota; Mrs. Emil Kasten, Winona, Minnesota; Miss Ardella Aldinger, Winona, Minnesota; Quilting Circle, St. Paul's Church, New Ulm, Minnesota; Mrs. H. Staak, Cochrane, Wisconsin; Mrs. Wm. Gruetzmacher, Belle Plaine, Minnesota; Lutheran Mission Society, Leith, North Dakota; J. Schmidt, Blakely, Minnesota; Mrs. Henry Schomberg, Belle Plaine, Minnesota; Mrs. F. J. Whitlock, Belle Plaine, Minnesota; Visiting Committee, Jordan, Minnesota; Mrs. C. Studt, St. Paul, Minnesota; Wm. Geske, Essig, Minnesota; Mrs. Fred Dahlke, Belle Plaine, Minnesota; Mr. and Mrs. G. E. McKinnon, Mankato, Minnesota; Ladies' Aid, St. John Church, Arlington, Minnesota; Emil Mischke, Hazel, South Dakota; C. Knap, Bay City, Michigan; Mrs. S. Brockelman, Bellingham, Washington; Pastor and Mrs. Schaller, Helen Twp., Minnesota; Mr. and Mrs. G. E. McKinnon, Mankato, Minnesota; Memorial Wreath for Herman Richter from Friends, Elmore, Minnesota; Memorial Wreath for Oscar Peterson by Mr. and Mrs. H. Powers, Inver Grove, Minnesota; Memorial Wreath for Mrs. Herman Trester by Relatives and Friends, Winona, Minnesota; Memorial Wreath for Mrs. Wm. Musch by Mr. and Mrs. A. Schmahl, Gary, South Dakota; Memorial Wreath for Mrs. Ostermiller by Friends, Aberdeen, South Dakota; Memorial Wreath for Mrs. Herman Schoening by Mr. and Mrs. Chris. Nelson and Mrs. Hale, Fergus Falls, Minnesota; Memorial Wreath for Mrs. Fred Precht by Relatives and Friends, Gary, South Dakota; Memorial Wreath for Mrs.

Herman Petzold, South Bend, Indiana, by Relatives and Friends, Hazel, South Dakota; Memorial Wreath for George Weiss from Mrs. George Weiss, St. Paul, Minnesota; Memorial Wreath for Hattie Glowe from Mrs. H. Zemke, St. Paul, Minnesota; Memorial Wreath for Mrs. Anna Garrels, Grosse Point Farm from Mt. Olive Church, Detroit, Michigan.

L. F. Brandes.

**CHANGE OF ADDRESS**

Rev. G. Eberhart, 109 South Pine Street, Ellensburg, Washington.

Wm. Franzmann, Pastor em., 108 South Maple Street, Watertown, Wisconsin.



**MISSION FESTIVALS**



**"GO YE INTO ALL  
THE WORLD"**

**First Sunday after Trinity**

St. Peter's Church, Goodwin, South Dakota.  
Offering: \$111.00. W. F. Dorn, pastor.

**Fifth Sunday after Trinity**

St. John's Church, East Bloomfield, Wisconsin.  
Offering: \$296.22. A. E. Schneider, pastor.

**Eighth Sunday after Trinity**

David Star Church, Kirchhain, Wisconsin.  
Offering: \$529.04. M. F. Rische, pastor.  
Salem Church, Scio, Michigan.  
Offering: \$1,200.00. A. G. Wacker, pastor.  
Immanuel Church, Greenville, Wisconsin.  
Offering: \$287.86. L. Kaspar, pastor.

**Ninth Sunday after Trinity**

Zion Church, Egg Harbor, Wisconsin.  
Offering: \$277.61. F. H. Senger, pastor.  
St. Matthew's Church, Stoddard, Wisconsin.  
Offering: \$281.40. Fred A. Schroeder, pastor.  
St. Matthew's Church, Oconomowoc, Wisconsin.  
Offering: \$377.51. N. Paustian, pastor.

**Tenth Sunday after Trinity**

Redeemer Lutheran Church, Rock Creek, Wisconsin.  
Offering: \$84.00. F. A. Werner, pastor.  
St. Paul's Church, Gresham, Nebraska.  
Offering: \$202.00. E. J. Hahn, pastor.  
Zion Church, Auburn, Wisconsin.  
Offering: \$86.36. C. Toppe, pastor.  
St. Mark's Church, Brush Prairie, Wisconsin.  
Offering: \$76.05. C. Toppe, pastor.  
Bethlehem Church, Hortonville, Wisconsin.  
Offering: \$503.36. H. Wicke, pastor.  
Zion Church, Olivia, Minnesota.  
Offering: \$337.70. I. Lenz, pastor.  
St. Paul's Church, Caledonia, Wisconsin.  
St. John's Church, Tw. Merrimac, Wisconsin.  
Immanuel's Church, Vil. Merrimac, Wisconsin.  
Christ Church, Tw. Greenfield, Wisconsin.  
Offering of the Four Parish Church Circuit: \$122.00.  
G. Gerth, pastor.

**Eleventh Sunday after Trinity**

Zion Church, Valentine, Nebraska.  
Offering: \$213.74. Hugo Fritze, pastor.  
St. Matthew's Church, Town Lincoln, Monroe Co., Wis.  
Offering: \$108.25. G. H. Geiger, pastor.  
Trinity Church, Crawford Lake, Minnesota.  
Offering: \$141.14. F. R. Weyland, pastor.  
St. John's Church, Darfur, Minnesota.  
Offering: \$133.99. L. W. Schierenbeck, pastor.  
St. John's Church, Tappen, North Dakota.  
Offering: \$265.51. E. L. Mehlberg, pastor.

**Twelfth Sunday after Trinity**

St. Paul's Church, Montrose, Minnesota.  
Offering: \$63.16. F. R. Weyland, pastor.  
St. John's Church, Centuria, Wisconsin.  
Offering: \$90.71. F. A. Werner, pastor.  
St. Matthew's Church, Marathon, Wisconsin.  
Offering: \$209.00. E. E. Kolander, pastor.  
Emanuel Church, New London, Wisconsin.  
Offering: \$1,116.90. Walter E. Pankow, pastor.  
Zion Church, Colome, South Dakota.  
Offering: \$158.05. L. F. Groth, pastor.  
Zion's Church, Eitzen, Minnesota.  
Offering: \$316.00. Frank F. Ehlert, pastor.  
St. Luke's Church, Lemmon, So. Dak.  
Offering: \$213.50. H. E. Rutz, pastor.  
St. John's Church, Reedsville, Wisconsin.  
Offering: \$773.30. Harold H. Eckert, pastor.  
Emanuel Church, S. Lyon, Michigan.  
Offering: \$110.09. Alfred F. Maas, pastor.  
St. John's Church, Northfield, Michigan.  
Offering: \$612.36. Alfred F. Maas, pastor.  
St. Luke's Church, Pickwick, Minnesota.  
Offering: \$75.00. H. H. Kesting, pastor.  
Peace Church, Clark, South Dakota.  
Offering: \$107.32. W. H. Zickuhr, pastor.  
Trinity Church, Hoskins, Nebraska.  
Offering: \$237.00. R. F. Bittorf, pastor.  
St. Paul's Church, Town of Forest.  
Offering: \$331.68. E. G. Behm, pastor.  
St. John's Church, Town of Forest.  
Offering: \$35.30. E. G. Behm, pastor.  
St. Paul's Church, Menomonee, Wisconsin.  
Offering: \$400.35. J. Mittelstaedt, pastor.  
Christ Church, Marshall, Minnesota.  
Offering: \$335.42. E. R. Gamm, pastor.  
Salem Church, Stillwater, Minnesota.  
Offering: \$248.50. J. W. Pieper, pastor.  
St. John's Church, Pardeeville, Wisconsin.  
Offering: \$253.73. A. Engel, pastor.  
Our Savior's Church, Lena, Wisconsin.  
Offering: \$24.50. K. Lederer, pastor.  
Emmanuel Church, Township Mecan, Marquette County,  
Wisconsin.  
Offering: \$212.44. Wm. J. Hartwig, pastor.  
St. John's Church, Lomira, Wisconsin.  
Offering: \$204.27. E. C. Rupp, pastor.

**Thirteenth Sunday after Trinity**

St. Paul's Church, McNeely, South Dakota.  
Offering: \$63.85. L. F. Groth, pastor.  
First Ev. Luth. Church, Minnesota City, Minnesota.  
Offering: \$50.00. H. H. Kesting, pastor.  
St. Luke's Church, Oakfield, Wisconsin.  
Offering: \$71.42. John Dowidat, pastor.  
Trinity Church, Jenera, Ohio.  
Offering: \$1,349.44. J. Gauss, pastor.  
St. Jacobi Church, Glenham, South Dakota.  
Offering: \$501.18. G. J. Schlegel, pastor.  
St. Peter's Church, Balaton, Minnesota.  
Offering: \$720.00. H. C. Sprenger, pastor.  
St. John's Church, Fairfax, Minnesota.  
Offering: \$711.00. Im. F. Albrecht, pastor.  
Grace Church, Zillah, Washington.  
Offering: \$80.00. E. F. Kirst, pastor.  
St. John's Church, Two Rivers, Wisconsin.  
Offering: \$852.00. W. S. Haase and Roland Ehlke, pastors.  
Grace Church, Crivitz, Wisconsin.  
Offering: \$101.59. C. J. Henning, pastor.  
St. John's Church, Crivitz, Wisconsin.  
Offering: \$12.30. C. J. Henning, pastor.  
Zion Church, Fort Morgan, Colorado.  
Offering: \$85.00. Milton Weishahn, pastor.  
St. Lucas Church, Kewaskum, Wisconsin.  
Offering: \$229.05. G. Kaniess, pastor.  
Siloah Church, Milwaukee, Wisconsin.  
Offering: \$518.75. P. J. Burkholz, pastor.  
Faith Church, Platte, South Dakota.  
Offering: \$33.54. (Vacancy.)

St. Paul's Church, Mound City, South Dakota.  
Offering: \$215.00. A. A. Hellmann, pastor.  
St. John's Church, Riga, Michigan.  
Offering: \$333.53. C. H. Schmelzer, pastor.  
Bethlehem Church, Hague Tp., Clark Co., South Dakota.  
Offering: \$153.90. B. R. Hahm, pastor.  
First German Church, Manitowoc, Wisconsin.  
Offering: \$1,121.56. L. H. Koeninger, pastor.  
Frieden's Church, Green Lake, Wisconsin.  
Offering: \$192.43. E. P. Pankow, pastor.  
Immanuel Church, Mosinee, Wisconsin.  
Offering: \$24.40. Lyle Koenig, pastor.  
Our Savior's Church, Wausau, Wisconsin.  
Offering: \$30.28. Lyle Koenig, pastor.  
St. John's Church, Town Gibson, Manitowoc, Wisconsin.  
Offering: \$171.18. Henry E. Pussehl, pastor.  
Tawas City, Michigan.  
Offering: \$271.46. J. J. Roekle, pastor.  
Bethany Church, Malta Twp., Clinton, Minnesota.  
Offering: \$45.31. E. J. Zehms, pastor.

**Fourteenth Sunday after Trinity**

St. John's Church, T. Genoa, Vernon Co., Wisconsin.  
Offering: \$69.80. Fred A. Schroeder, pastor.  
St. Peter's Congregation, T. Freedom, Outag. Co., Wis.  
Offering: \$192.47. Th. Brenner, pastor.  
St. John's Church, Maribel, Wisconsin.  
Offering: \$285.07. Gerhard Struck, pastor.  
St. Paul's Church, Rocky Ford, Colorado.  
Offering: \$100.00. W. Bodamer, pastor.  
St. Paul's Church, Dale, Wisconsin.  
Offering: \$382.15. W. F. Zink, pastor.  
Calvary Church, Thiensville, Wisconsin.  
Offering: \$90.53; Christian Day School, \$51.67. A. Schaller, vac. pastor.  
Trinity Church, Saline, Michigan.  
Offering: \$1,542.75. H. L. Engel, pastor.  
Trinity Church, Caledonia, Wisconsin.  
Offering: \$221.50. A. Koelpin, pastor.  
St. Paul's Church, Bangor, Wisconsin.  
Offering: \$605.75. C. W. Siegler, pastor.  
T. Portland Church, Bangor, Wisconsin.  
Offering: \$38.36. C. W. Siegler, pastor.  
St. Paul's Church, Wonewoc, Wisconsin.  
Offering: \$884.04. M. Glaeser, pastor.  
St. Paul's Church, Hillsboro, Wisconsin.  
Offering: \$194.24. M. Glaeser, pastor.  
St. Paul's Church, Havana Typ., South Dakota.  
Offering: \$135.23. W. F. Dorn, pastor.  
Immanuel Church, Town Clayton, Wisconsin.  
Offering: \$80.00. L. Kaspar, pastor.  
Trinity Church, Bay City, Michigan.  
Offering: \$539.72. Emil E. Kasischke, pastor.  
St. Matthew's Church, Pound, Wisconsin.  
Offering: \$43.68. W. G. Fuhlbrigge, pastor.  
St. Paul's Church, Town Franklin, Wisconsin.  
Offering: \$172.15. Gilbert Schaller, pastor.  
St. Paul's Church, Hale, Michigan.  
Offering: \$105.18. A. Schwerin, pastor.  
St. Paul's Church, Roscoe, South Dakota.  
Offering: \$630.34. H. Lau, pastor.  
Salem's Church, Coloma, Michigan.  
Offering: \$321.63. R. A. Gensmer, pastor.  
St. John's Church, Waterloo, Wisconsin.  
Offering: \$840.00. H. C. Nitz, pastor.  
St. Michael's Church, Fountain City, Wisconsin.  
Offering: \$394.82. Herbert Nommensen, pastor.  
Zion Church, Mission, South Dakota.  
Offering: \$156.50. R. C. Stiemke, pastor.  
St. Paul's Church, Manchester, Wisconsin.  
Offering: \$170.80. Wm. Wadzinski, pastor.  
St. John's Church, Hastings, Minnesota.  
Offering: \$280.00. P. R. Kurth, pastor.  
Zion Church, West Lynn, Hutchinson, Minnesota.  
Offering: \$333.30. E. A. Binger, pastor.  
St. Peter's Church, Florence, South Dakota.  
Offering: \$71.57. H. C. Schnitker, vacancy pastor.  
Mt. Olive Church, Graceville, Minnesota.  
Offering: \$114.99. E. J. Zehms, pastor.

**Fifteenth Sunday after Trinity**

St. Paul's Church, Marquette, Wisconsin.  
Offering: \$38.09. Wm. Wadzinski, pastor.  
Bethany Church, Appleton, Wisconsin.  
Offering: \$67.00. D. E. Hallemeyer, pastor.  
Immanuel's Congregation, Black Creek, Wisconsin.  
Offering: \$215.42. John Masch, pastor.  
Mt. Calvary Church, Kimberly, Wisconsin.  
Offering: \$89.70. W. F. Wichmann.  
St. Paul's Church, Faith, South Dakota.  
Offering: \$84.91. H. E. Russow, pastor.  
First English Lutheran Church, Dupree, South Dakota.  
Offering: \$30.68. H. E. Russow, pastor.  
Grace Church, Flint, Michigan.  
Offering: \$110.00. V. H. Winter, pastor.  
Trinity Church, West Mequon, Thiensville, Wisconsin.  
Offering: \$232.60. Wm. P. Holzhausen, pastor.  
Emmanuel Church, Sheridan, Michigan.  
Offering: \$113.50. Edw. E. Rupp, pastor.  
St. Paul's Church, Ft. Atkinson, Wisconsin.  
Offering: \$1,072.54. H. Gieschen, pastor.  
St. Peter's Church, Wood, South Dakota.  
Offering: \$37.85. R. C. Stiemke, pastor.  
St. John's Church, Two Creeks, Wisconsin.  
Offering: \$112.86. Henry E. Pussehl, pastor.  
St. John's Church, Montello, Wisconsin.  
Offering: \$449.06; Ladies' Aid, \$50.00; Sunday School, \$10.00; total: \$509.06.  
Pilgrim Church, Minneapolis, Minnesota.  
Offering: \$300.00. R. J. Palmer, pastor.

**Sixteenth Sunday after Trinity**

St. Paul's Church, White River, South Dakota.  
Offering: \$27.25. R. C. Stiemke, pastor.  
St. Matthew's Church, Benton Harbor, Michigan.  
Offering: \$3,000.00. H. C. Haase, pastor.

**TREASURER'S STATEMENT**

July 1, 1943 to September 30, 1943

Receipts	
Cash Balance July 1, 1943 .....	\$ 39,788.26
Budgetary Collections:	
General Administration .....	\$ 36,902.51
Educational Institutions .....	9,101.30
Homes for the Aged .....	1,290.22
Spiritual Welfare Commission .....	6,709.31
For Other Missions .....	49,150.28
Indigent Students .....	496.51
General Support .....	1,845.14
School Supervision .....	65.00
To Retire Debts .....	2,434.35
Revenues .....	27,174.27
Total Budgetary Coll. and Revenues.....	\$135,168.89
Non-Budgetary Receipts:	
U. S. Government Bonds Matured.....	\$ 19,981.00
From Debt Retirement Committee.....	24,000.00
Miscellaneous .....	19.80
Total Receipts .....	\$179,169.69
	\$218,957.95
Disbursements	
Budgetary Disbursements:	
General Administration .....	\$ 7,752.87
Theological Seminary .....	4,587.33
Northwestern College .....	15,616.43
Dr. Martin Luther College .....	13,791.62
Michigan Lutheran Seminary .....	6,660.06
Northwestern Lutheran Academy.....	3,000.40
Home for the Aged .....	2,700.28
Missions — General Administration .....	8.66
Indian Missions .....	8,148.34
Negro Missions .....	15,207.90
Home Missions .....	45,796.42
Poland Mission .....	1,930.35
Madison Student Mission .....	464.74
Spiritual Welfare Commission .....	7,470.08
General Support .....	5,791.00
School Supervision .....	675.96
Total Budgetary Disbursements .....	\$139,602.44

Non-Budgetary Disbursements:

Institutional Mission — Parsonage	804.68
<b>Total Disbursements</b>	<b>\$140,407.12</b>
Cash Balance September 30, 1943.....	\$ 78,550.83

**Allotment Statement**

Districts	Comm.	Receipts	Allotment
Pacific Northwest .....	1,070	\$ 699.60	\$ 963.00
Nebraska .....	4,715	993.94	4,243.50
Michigan .....	16,980	11,904.09	15,282.00
Dakota-Montana .....	5,586	8,835.86	5,027.40
Minnesota .....	34,014	24,413.22	30,612.60
North Wisconsin .....	39,604	19,358.80	35,643.60
West Wisconsin .....	41,420	22,095.58	37,278.00
Southeast Wisconsin .....	45,447	18,888.33	40,902.30
<b>Total</b> .....	<b>188,836</b>	<b>\$107,189.42</b>	<b>\$169,952.40</b>

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest .....	\$ 263.40		72.64%
Nebraska .....	3,249.56		23.42%
Michigan .....	3,377.91		77.89%
Dakota-Montana .....		3,808.46	175.75%
Minnesota .....	6,199.38		79.74%
North Wisconsin .....	16,284.80		54.31%
West Wisconsin .....	15,182.42		59.27%
Southeast Wisconsin .....	22,013.97		46.17%
<b>Total</b> .....	<b>\$ 66,571.44</b>	<b>\$ 3,808.46</b>	<b>63.07%</b>

**Collections for Chapels**

Cash Balance June 30, 1943 .....	\$ 4,168.93
Collections for Chapels .....	386.75
Repayments on Chapel Loans .....	1,656.07
	<b>\$ 6,211.75</b>
Less Disbursements .....	200.00
Available for Loans, September 30, 1943 .....	<b>\$ 6,011.75</b>

P. S. The report of collections for September from the Nebraska District was not received in time to be included in this report. Requisitions for our portion of Negro Mission expense for August and September have also not been received.

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO  
TREASURER'S OFFICE**

July 1, 1943 to September 30, 1943

**For Missions**

N. N., South Milwaukee, Wisconsin .....	\$ 2.00
Memorial Wreath for Mr. R. Eibs.....	1.00
	<b>\$ 3.00</b>

**For Spiritual Welfare Commission**

Mrs. Bruce Cameron, Crystal Falls, Michigan.....	\$ 1.00
W. O. W. L. Springborn, San Francisco, California	15.00
Mr. Ewald C. Luedtke, R. 1, Hutchinson, Minn.....	3.00
Mr. and Mrs. Arthur K. Schroeder, Brillion, Wis.	1.00
Cpl. Ralph A. Schultz, Drew Field, Florida.....	1.00
Mr. Henry Nass, Manitowoc, Wisconsin.....	3.00
Memorial Wreath in memory of Mr. Emil Vetting, sent in by Rev. E. C. Schroeder, Manitowoc, from the following: Sgt. and Mrs. George Schroeder, Mr. and Mrs. Geo. Ullrich and Peter, Pvt. and Mrs. Kurt Schroeder, Miss Leona Schroeder....	7.00
Carl J. Greif, Mesa, Arizona.....	1.00
A. C. John Stephenson, Maxwell Field, Alabama	2.00
Pvt. Carl Ochs, Wright Field, Ohio.....	1.00
Mr. and Mrs. Arthur Cordes, West Florence, Minn.	5.00
Norman Zaspel, H. A. 1-C, San Diego, California....	2.00
Mr. and Mrs. John W. Behling, Milwaukee, Wis.	2.00
Cpl. Harold Neske, Los Angeles, California.....	5.00
Mr. Renatus Stuebs, R. 3, Kewaunee, Wisconsin....	5.00
Mr. and Mrs. John H. Dreier, 405 E. Mason Street, Green Bay, Wisconsin .....	20.00
Jos. G. Werner, Oakland, California.....	1.00

T-5 Adam Bauer, Nashville, Tennessee.....	1.00
Cpl. Raymond Mielke, Camp Barkeley, Texas.....	2.50
M. C. Tolzman, Lomira, Wisconsin.....	1.00
Pvt. Earl E. Berg, Seattle, Washington.....	1.00
Mr. Wm. Ellert, Jr., Manitowoc, Wisconsin.....	81.60
Pfc. Cato Bonito, San Francisco, California.....	3.00
Rev. Frederic Gilbert (Donor Unknown).....	2.00

\$ 169.10

**For Chapel Fund**

In memory of Mr. Rudolph Eibs from R. Eibs Family, \$5.00; Wm. Ronald and James Lewis, \$3.00; Mr. and Mrs. W. B. Lewis, \$2.00; Mr. and Mrs. H. Weede, \$3.00; Mr. and Mrs. Paul Schwan, \$2.00; Miss Arnedra Freeman, \$3.00; Mr. and Mrs. Gerd Von Hagel, \$1.00; Mr. and Mrs. Louis Mellenthin, \$1.00; Rev. and Mrs. A. W. Fuerstenau, \$1.00; Mr. and Mrs. John Wolff, \$1.00; Mr. and Mrs. Charles Van Dorsen, Mr. and Mrs. Charles Edwards, Anton Janssen, Mary Janssen, \$3.00; Mrs. Hinz and Boys, \$1.00; Mr. and Mrs. W. Wiencke, \$1.00; Mr. and Mrs. John Poethke, \$1.00; Mr. and Mrs. Wilmer Olson, \$1.00; Mr. and Mrs. Roy Gardner, \$1.00; Lydia Poethke, \$1.00; Leona Poethke, \$1.00; Adolf Jesse, \$1.00; Mr. and Mrs. S. Hollstrom, \$1.00; Mr. and Mrs. F. Marks, \$2.00; Mr. and Mrs. Norman Thomton, \$1.00; Mr. and Mrs. Albert Mattson and Family, \$1.00; Mr. and Mrs. Oscar Telford and Family, \$1.00; The Wendschuh Family, \$1.00; A Good Friend, \$1.00; Aid Association for Lutheran Branch, \$5.00; Mrs. Mary Geske, Mrs. Ruth Daniels, \$1.50; Rev. and Mrs. E. Birkholz, \$1.00; Mr. and Mrs. Alfred Pipke and Henry, 50c; Mr. and Mrs. Carl Poppick, 25c; Mrs. E. Gamm, 50c; Mrs. Loren Hasert, 50c; Mrs. Bertha Ehrreich, 25c; Mr. and Mrs. Herlof Jacobson, 80c; Mr. and Mrs. H. Haack, 30c; Mr. and Mrs. L. Maas, 50c; Donna Rowe, 30c; Mrs. C. Jones, 25c; Mrs. B. Kelson, 25c; Mr. and Mrs. R. Olson, 25c; Mary Birkemeyer, 25c; Mr. and Mrs. C. Tessmer, 25c; A. Burmeister, \$1.00; L. Ehlers, \$1.00; F. Mellenthin, \$1.00; R. Olson, \$1.00; C. Riebe, \$1.00; F. Rohlin, \$1.00; E. Seifert, \$1.00; P. Schwan, \$1.00; Rev. E. R. Gamm, \$2.00 .....

\$ 65.15

C. J. NIEDFELDT, Treasurer.

**BOOK REVIEW**

**Grace for Grace.** A Brief History of the Norwegian Synod. Lutheran Synod Book Company, Mankato, Minnesota. Price: \$1.25.

In times when union movements are afoot in the church it will be profitable, regardless of what one's personal attitude toward a specific proposal of this kind may be, to study carefully the record of similar movements in the past. That is why the publication of this "Brief History of the Norwegian Synod," occasioned by the ninetieth anniversary of its founding and the twenty-fifth of its reorganization, is such a timely and valuable contribution to all who concern themselves with this problem in this day when the several members of the Synodical Conference find themselves faced with a similar proposition.

In a remarkably compact and readable volume the editors and co-authors trace the history of their church, beginning with the days of the first Norwegian immigrants and the founding of the Norwegian Synod, through the crisis of the Merger Movement of 1917 with its tragic outcome where the majority of the Synod members entered upon their strange simultaneous union with the liberal and the pietistic wigs of the Norwegian Lutheran Church, through the last quarter century with its story of the reorganization and subsequent strengthening of the small Minority group, and finally down to the present day with its parallel problems.

One cannot read this book without gaining a deeper understanding of our sister synod and its position, of the various doctrinal issues involved, and at the same time of the problem of Lutheran union in general.

E. Reim.

PACIFIC NORTHWEST DISTRICT

July 1, 1942 to June 30, 1943

Reverend	Budgetary	Non-Budgetary	Totals
Adascheck, Tim., Yakima, Wash.	\$ 651.50	\$ 244.66	\$ 896.26
Amacher, W. P., Omak, Wash.	165.53	76.54	242.07
Frey, Geo., Orofino, Idaho		1.00	1.00
Frey, Geo., Clarkston, Wash.	245.50	2.50	248.00
Jaech, R., Tacoma, Wash.	341.17	19.00	360.17
Kirst, E., Zillah, Wash.	114.67	46.00	160.67
Krug, L. C., White Bluffs, Wash.	189.45	4.00	193.45
Levenhagen, A. A., Rainier, Wash.	180.00		180.00
Lueckel, Wm., Portland, Ore.	362.81	92.50	455.31
Schoen, F. E., Gresham, Ore.	20.00		20.00
Stern, F. E., Seattle, Wash.	57.64	14.00	71.64
Sydow, Arth., Tacoma, Wash.	445.30	141.95	587.25
Sydow, Gil., Mansfield, Wash.		30.00	30.00
Sydow, Gil., Withrow, Wash.	148.47	56.26	204.73
Tiefel, F., Leavenworth, Wash.	86.14	23.71	109.85
Wiechmann, H. H., Ellensburg, Wash.	507.56	47.50	555.06
Wiechmann, H. H., Roslyn, Wash.	109.00		109.00
Witt, M. J., Palouse, Wash.	40.00	18.00	58.00
Zimmermann, E., Snoqualmie, Wash.	315.00	85.25	400.25
	\$ 3,977.84	\$ 915.87	\$ 4,893.71

General Fund	\$ 115.13	\$	\$
Education Fund	120.25		
Home for the Aged	25.00		
Missions, General	2,222.13		
Negro Missions	16.00		
Home Missions	642.94		
Spiritual Welfare	805.79		
Widows and Orphans	30.60		
Chapel Fund		67.50	
Bethesda Home		23.00	
Synod Debt Retirement		825.37	
	\$ 3,977.84	\$ 915.87	\$ 4,893.71

Memorial Wreaths

In Memory of	Contributed By	Amount
Geo. Arth. Schulz, Snoqualmie, Wash.	Snoqualmie Valley Luth. (Snoqualmie)	\$ 15.00
Mrs. Geo. N. Luetke, Toledo, Ohio	Rev. F. E. Stern (Seattle)	2.00
A. Mathiesen, Tacoma, Wash.	Faith (Tacoma)	7.00
Marie K. Hansen, Tacoma, Wash.	Faith (Tacoma)	12.00
Edw. Kornreich	Rev. F. E. Stern (Seattle)	5.00
Wm. Moede, White Bluffs, Wash.	St. Paul's (White Bluffs)	2.00
Rev. H. A. Petermann	Rev. E. Kirst (Zillah)	1.00
Mrs. H. Heidemann, Ellensburg, Wash.	Good Hope (Ellensburg)	6.50
Grandfather Weber	Rev. F. E. Schoen (Seattle)	2.00
Mrs. Bertha Simson	Rev. L. C. Krug (White Bluffs)	2.00
Mrs. Schoen (Mother of Rev. Schoen)	Pastoral Conference	13.00
		\$ 67.50

HENRY KARG, District Treasurer.

G. Ehnis, Monroetown	178.50	
A. Maas, Northfield	193.22	
A. Maas, South Lyon	20.80	
E. Hoenecke, Plymouth	286.72	
C. Schmelzer, Riga, including \$9.45 from Mrs. Mary Delker	315.60	3.00
H. Engel, Saline, including \$2.00 from Mrs. J. Burkhardt	618.61	20.00
A. Wacker, Scio	849.19	1.00
R. Scheele, Tecumseh	49.17	
G. Luetke, Toledo, Ohio, including \$75.00 from Sunday School and \$17.00 gifts from Mrs. Dr. Sampert and Pvt. Philipp Luetke	344.00	
R. Timmel, Toledo, Ohio	91.00	
F. Zimmermann, Toledo, Ohio	115.35	
P. Heyn, Van Dyke	58.23	
H. Muehl, Waterloo	209.06	
G. Press, Wayne	544.01	

Northern Conference

M. Schroeder, Bay City	372.75	
A. Westendorf, Bay City	702.00	18.00
E. Kasischke, Bay City	381.15	2.00
J. Vogt, Bay City	51.21	2.00
R. Hoenecke, Chesaning	252.78	
R. Hoenecke, Brady	195.85	
E. Leyrer, Clare	183.26	
M. Toepel, Elkton, including \$5.00 from Ladies' Aid	108.90	5.00
B. Westendorf, Flint	500.03	
V. Winter, Flint	287.68	
A. Kehrbeg, Frankenmuth	282.50	
A. Tiefel, Greenwood	144.55	
N. Luetke, Hemlock	155.00	
A. Schwerin, Hale	105.53	
C. Frey, Kawkawlin	274.80	
E. Rupp, Manistee	112.24	
E. Rupp, Sheridan	57.72	
W. Voss, Owosso	406.78	
A. W. Hueschen, Pigeon	217.55	
D. Metzger, Remus	73.00	
D. Metzger, Broomfield	55.53	
O. Eckert and O. J. Eckert, Saginaw	1,108.46	10.00
O. Frey, Saginaw	103.25	
H. Eckert, Saginaw	150.37	
G. Schmelzer, Sebewaing, including \$2.00 from Seaman Victor Armbruster and \$4.00 from other members	181.00	
G. Zink, Sterling	70.25	
G. Cares, Swan Creek	130.00	
C. Leyrer, St. Louis	179.70	
J. Rookle, Tawas City	187.80	62.50
H. Zink, Tittabawassee	232.00	
A. Voges, Vassar	108.54	
A. Voges, Mayville	60.50	
A. Voges, Silverwood	22.75	
R. Koch, Zilwaukee	145.10	
Total	\$ 17,746.75	\$ 574.50

Note: Of the Non-Budgetary listed above \$350.00 were for Debt Retirement (Rev. K. Timmel), \$63.50 for Church Extension, \$50.00 for Chapel Fund and \$111.00 for non-synodical activities.

Memorial Wreaths

(Included In Above Monies)

In Memory of	Sent in By	Amount
Mrs. Geo. Luetke	Adrian	\$ 2.00
Mrs. Henry Bublick	Adrian (two wreaths)	8.00
Mrs. Johanna Brehmer	Adrian (two wreaths)	28.00
Mrs. Charlotte Meyer	Adrian	3.00
Harold Foote	Adrian (three wreaths)	11.00
Michael Lutz	Bay City (St. John)	1.00
Leonhardt Pfundt	Bay City (St. John)	1.00
Mrs. Anna Meister	Bay City (St. John) (five wreaths)	18.00
Mrs. Ida Wiesenmaier	Monroe (Zion)	3.00
Mrs. John Gaetmann	Monroe (Zion) (two wreaths)	6.00
Frederick Willing	Monroe (Zion)	3.00
Miss Ida Schmidt	Monroe (Zion) (two wreaths)	7.00
John M. Jedele	Saline	5.00
Robert Jedele	Saline	3.00
Mrs. Martin Seitz	Saline	5.00
Mrs. Christine Klumpp	Saline	5.00
Frederick Kreutzfeldt	Saginaw (St. Paul)	2.50
Louis Paulsenke	Saginaw (St. Paul) (two wreaths)	10.00
Albert Marks	Saginaw (St. Paul)	1.00
Ernest Schoenbeck	Tawas City	19.50
Karl Lorenz	Tawas City	1.00
John Kobs	Tawas City (four wreaths)	42.00
Mrs. Geo. Luetke	Toledo (Zion)	8.00
Nancy Malohn	Toledo (Zion)	12.00
Bertha Eggert	Toledo (Zion)	32.00
Mrs. Geo. Luetke	Hemlock	3.00
Gerald Stanley Balewicz	Hemlock	3.00
Gerald Rondo	Frankenmuth	3.00
John Rondo	Frankenmuth	4.50
Mrs. Martin Kern	Frankenmuth	7.00
Mrs. Barbara Kern	Frankenmuth	20.00
Linwood Goetz	Riga	3.00
Loren Delker	Plymouth	20.00
William Renz	Plymouth (two wreaths)	7.00
Mrs. Herman Schroeder	Remus (two wreaths)	2.00
Mrs. Theresa Hartz	Bay City (Mt. Olive)	3.00
Philipp Krichbaum	Jenera	2.00
Mrs. Anna Eichinger	Bay City (Trinity)	2.00
Justine Mattner	Benton Harbor	2.00
Mrs. J. Sill	South Haven	2.00
Ensign Wald, Thurow	Elkton	5.00

E. WENK, Treasurer.

MICHIGAN DISTRICT

April 1 to June 30, 1943

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 103.22	
H. C. Haase, Benton Harbor		352.00
R. Gensmer, Coloma, including \$5.00 from Sunday School	341.95	5.00
C. Kionka, Dowagiac	100.00	
N. Engel, Eau Claire	75.35	
E. T. Lochner, Hopkins	150.76	
E. T. Lochner, Dorr	55.39	
A. Hoenecke, Muskegon	45.83	
A. Fischer, Sodus	122.80	
W. Westendorf, South Haven	421.00	45.00
W. Essig, Stevensville	24.72	
H. Hoenecke, Sturgis	194.70	

Southeastern Conference

A. H. Baer, Adrian	530.40	49.00
J. Martin, Belleville	75.00	
H. Heyn, Detroit	212.22	
H. Allwardt, Detroit	123.95	
H. Richter, Detroit	203.00	
K. Vertz, Detroit	120.58	
W. Valleskey, Detroit, including \$28.39 from Sunday School	289.49	
R. Frey, Findlay, Ohio	76.79	
J. Gauss, Jenera, Ohio, including \$55.00 from N. N., \$75.00 from Sunday School, \$50.00 from Luther Society and from men in service: Herbert Rausch \$10.00, Marvin Schaller \$5.00, Norman Rausch \$5.00, Leroy Bormuth \$5.00, Corporal Richard Wineland \$10.00, Corporal Henry Schaller \$5.00	1,269.76	
K. Krauss, Lansing	644.25	
W. Steih, Lansing	110.83	
T. Sauer, Livonia, including \$6.44 from Sunday School	148.93	
H. Zapf, Monroe	831.79	