

# 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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Advent

Thy King Cometh

## The Benedictus



And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercies promised to our fathers, and to remember his holy covenant;

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke 1:67-79.

## THE BENEDICTUS OF ZACHARIAS

### THE BENEDICTUS\* OF ZACHARIAS IS MOST FITTING FOR OUR ADVENT MEDITATION.

Like the Advent season of the Christian Church year it is filled with expectancy. Both Advent and this song of praise recalls the new day which was dawning after a long dark night upon a world bankrupt in the madness of its own conceit; both Advent and the Benedictus remind us how after generations the anxious waiting of the

remaining faithful few is rewarded by the fulfillment of God's gracious promises, teaching us that the God in Whom we trust is ever faithful in keeping all He promises; both bid us await with the same hopeful anticipation another new day, when the world which rejects God's mercy will be brought to eternal justice and those who hoped in His salvation will be lifted up to everlasting glory; both Advent and this canticle of Zacharias admonish us, who are still sojourning in a world shrouded in sin and unbelief, to permit the light of the Gospel to shine again into our hearts in the new year of grace to dispel the gloom which still remains.

### IN A BRIEF SONG OF PRAISE ZACHARIAS SUMS UP all that God had promised by the mouth of His prophets from Adam to Malachi, and with the same prophetic gift he announces the end of the era of such promises and the dawn of the day of their fulfillment. So Zacharias is the last great prophet of the old dispensation and is at the same time the harbinger of the new. The great import of his preaching is that true religion, the Truth which God has revealed to man, has always been and always will be the same: "God hath visited and redeemed His people and hath raised up an horn of salvation for us in the house of His servant David." The timeless God is offering to sin enslaved man during the time of his existence on earth freedom from the cruel grip of sin

\* The name Benedictus is derived from the first word of Latin version of this Scripture, Luke 1, 67-79. In the liturgy of the Lutheran Church it has been appropriately adopted as a canticle to be used in the early service, the Matins.

and Satan, and for all eternity release from death and hell.

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**THE IMMEDIATE OCCASION OF THE BENEDICTUS** is the day of circumcision of the eight-day-old son of Zacharias and Elizabeth. God had promised this child to the childless couple "now well stricken in years." The angel Gabriel had declared that this "child shall go before Him (God's Son) in the power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Mal. 3, 1). Perturbed by the many years of seemingly unanswered prayers and overwhelmed by the greatness of the angel's promise, the aged priest falls into doubt and asks for a sign to guarantee such a miraculous birth. The sign? The mouth which at the sound of the first promise should have sung forth in exulting praise was to be dumb until the child had been born.

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**THERE WAS GREAT REJOICING AMONG HER FRIENDS AND RELATIVES** when "Elizabeth's full time came" and she brought forth the promised son, because that the "Lord had shewed great mercy upon her" and had raised up a seed for Zacharias. When on the eighth day the child was circumcized they expected that it be given the name of his father Zacharias and marvelled that the mother would call him John. "And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God." He breaks the silence of nearly a year with the divinely inspired Benedictus, of prophetic wisdom, wisdom which interprets correctly the prophecies of the past and which sees clearly the memorable events that are to follow shortly.

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**ZACHARIAS BEGINS THE BENEDICTUS** by praising the Lord for having not forsaken His children nor leaving them to their own fate. God had given them His loving attention and provided for them a ransom in the person of the Messiah, Who would now soon appear. God had raised up for man a Horn of Salvation in the house of David. This Champion would be a match for Israel's enemies and effect their help and rescue.

**ZACHARIAS ACCEPTS THE OLD TESTAMENT AS GOD'S UNFAILING WORD**, spoken "by the mouth of His holy prophets, which have been since the world began." According to their divinely inspired words His people should be freed from those forces which hate them and seek their destruction. The great Rescuer is to bring to them the mercies of God according "to the oath which He sware to our father Abraham that He would grant unto us that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness, all the days of our life."

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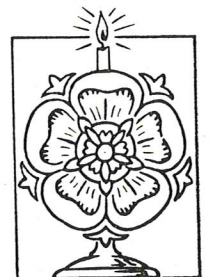
### ZACHARIAS NOW PREDICTS THE FUTURE OF HIS INFANT SON JOHN.

"And thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways." John, of whom Jesus later said that he was more than a prophet (Luke 7, 26), will have to get the hearts of the people ready for the coming King, who was to arrive soon. What holy joy must have filled the hearts of Zacharias and Elizabeth when they pondered these tidings! What a privilege is ours to share their joy in the knowledge that the prophecy was true, that John heralded the Savior's coming, and that the Deliverer came as long foretold! What comfort and peace is ours at the beginning of another church year to know that day after day, week after week the glorious Lord will again come to us in His Word and Sacrament to keep alive and strengthen our saving faith until He shall lift us from this valley of the shadow of death to be with Him in the Brightness of eternal Light forevermore.

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### ZACHARIAS ALSO PREDICTS THE SPECIAL FUNCTION of John

as forerunner of Christ. By his preaching John is "to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us."



Salvation, rescue, deliverance for a lost people was to be the burden of John's message. John is to proclaim the great Deliverer, who was to

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# Editorials

**Another Year Of Grace** We have begun another year of grace. On December 3 our new Church Year began. This new year will only interest the Christian. While the secular New Year is very popular with the world, the new Church Year has no meaning to the children of unbelief. This is quite understandable. The Church Year revolves about the great truths of the Gospel or shall we say, the ONE great truth of the Gospel, that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." It is this great truth that is the center of all we believe, of all we preach. This is the great truth that makes the hearts of the Christians happy, that bears them up under the sorrows and hardships of the world and in evil days. The unbeliever knows nothing about this Christ of God's Gospel or knowing does not believe in Him as the Savior of the world. Because of this, new church years may come and new church years may go, they hold no interest for him. For him the secular New Year is worthy alone to be celebrated and remembered. We are sorry for him.

The New Church Year calls loudly to the Christian to remember the *grace* of God toward him. When we say *grace* we mean the opposite of reward or merit. Whatever God does for the Christian, who is still a sinner, and will always remain a sinner, that He richly and daily forgives all sins to him and all believers, that is *grace*, for the Christian in no wise deserved it. This grace we experienced during all of the past Church Year. There was not a minute or an hour or a day of that year that God's grace did not make us partakers of all heavenly gifts in Christ. This we want to remember in regard to the old Church Year just come to a close. We want to thank our Heavenly Father that He did not deal with us according to our sins. The best way to do this and to show this gratitude is by availing ourselves of every opportunity in the New Church Year to grow in the knowledge of the Lord Jesus Christ by regularly attending divine worship, hearing the preaching of His Word and partaking of the Sacraments. In them God has opened to us the fountain of His grace from which we may daily gain strength to serve Him. Let the *new* Church Year mean just that to us. Let Christ be the beginning and the end of it as He is indeed, the beginning and the end of all things.

W. J. S.

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**When V Day Comes** The planned and highly publicized mass celebrations that shall mark the end of the war, and that are now in the making everywhere, must be cautiously approached and viewed by the Christian church, lest the whole thing become a sham and mockery. Of course, the Christian will thank God from the bottom of his heart when once this slaughter has again come to an end. But, now will he do it? That is the question. Shall he do it privately, "in his closet," shall he do it in the regular church service as we today regularly pray God to bless our land, its inhabitants, the president and all who are in authority, or shall he join, even help arrange a *special* service to return thanks to God? The answer is not so easy as it appears to be. The simple way and the one fraught with lesser difficulties is to declare in favor of a special service. The galleries will applaud this. It is the way that demands little thought; it is the line of least resistance and may even get the approbation of multitudes. It looks and sounds pious; it is popular.

Let us as Christians ask ourselves, whose war is this? Is the Church at war? Certainly not. The Church is interna-

tional, universal. Its members are represented in every country and are fighting in all armies as obedient servants to their respective governments. The members of the Church are suffering and dying on all battlefields. Perhaps one member of the Church had to shoot another member of the Church, rob his loved ones of their bread-winner and impoverish them to the very point of starvation. All this in spite of the fact that the Church, its members, are at peace with one another. All this, because the world is at enmity with itself and chose to fight it out on the battlefield. This entangled the Church in the various countries now at war. This made brother shoot and kill brother. — Now when the war is over and God grants peace again how is the Church to receive the news? What note will the Church have to strike if its members gather for a special public worship? Yes, there will be joy that the necessity to kill the brother has ceased. But must not the underlying note be deep, deep sorrow and humiliation? Must not that service be a service of penitence? That thought alone will keep the Christian sober and the Church, wherever its members will meet on that day — V Day — will meet quietly and hushed without making much ado about it. We will let the world and the worldly-minded make it a gala day, a day of loud celebrating and singing and shouting. They know of nothing for which they ought to weep and mourn, they know only of possible earthly advantages and conveniences that peace will bring. For this they will gather and heartlessly say, "thank God, that the war is over." The sin, their sin that caused the war, the misery that it caused in the world will be far from their minds. The Christian will not be like them, nor will he even want it to appear as though he is like them. Christ's words to His disciples are still true, "Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice." John 16, 20. It shall be so on V-day.

W. J. S.

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**A Privilege** It is the Christian's *privilege* to pray for his government, "for all that are in authority." This privilege is often underestimated or not wholly appreciated even by the Christian himself. Every Christian knows that "the powers that be (the government and rulers) are ordained of God," as Paul says Romans 13, 1. And this God who ordained governments everywhere and by whose grace they rule, is the Christian's God. He is the same God who called the Christian "out of darkness unto His marvellous light," who, by His Spirit, enlightened his understanding and heart to know Christ "the way, the truth and the life" and gave him grace to believe and trust in Him as the only Savior from sin, death and condemnation, whose "blood cleanseth us from all sin" and for whose sake the Father has accepted him as His dear child. That same God whom the Christian knows so intimately and with whom he is so tenderly united, is the same God who has ordained the government that has "the rule over him." How could a Christian who so knows His God, believe anything else but that his God ordained the government for his *good*, whatever the form of government may be? The man of the world does not know this. He sees no relation between the government and God. In fact, he does not *know* God, hence does not know *God's* purpose in governments as they exist anywhere. It is God's will that the Christian should "live a quiet and peaceable life in all godliness and honesty." The ungodly in the world often thwart this purpose of God by their wickedness and force God to send a judgment upon the land of which they

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## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

## ARTICLE XXII

## Of Both Kinds in the Sacrament

IT is the custom of the Roman Catholic Church to withhold the cup from the laity in Holy Communion. That was an abuse which the Lutherans corrected. They did not act precipitately in the matter, but proceeded slowly. Only after the people had been duly instructed and the consciences of the Christians had grasped the truth, did they introduce the reform. In Article XXII they justify their action.



In the first part they establish the fact that the Scriptures teach "both kinds."

## I. Institution of the Supper

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matthew 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink. And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11, 26 recites an example from which it appears that the whole congregation did use both kinds.

## NOTES.

The words of institution are clear. The only safe thing to do is that we abide by them and base both our faith and our practice on them. Just as it is very unsafe to construct any doctrine without a clear word of Scripture that teaches it, just so it is very unsafe for our souls' welfare to abandon any doctrine or any ceremony which the Scriptures definitely institute. The words which Jesus spoke leave no room for doubt: He wants *all* to partake of the cup.

The Sacrament is not given to the priests to manipulate according to their own whims, it is given to the church, to every Christian. When abuses crept into the celebration of the Sacrament in Corinth, Paul did not address his admonition to the leaders of the church alone, he held the whole congregation responsible; and he pointed out that God, by His chastisements, indicated that He also held the congregation, every Christian in the congregation, to strict accountability. But while thus instructing the church,

Paul clearly indicates that *all* members, not the priests alone, were partaking of *the cup*. For this he did not chide them.

Thus the Scriptures, both by the word of institution and by the example of the Corinthian church, clearly show that *to the laity are (to be) given both kinds in the Sacrament of the Lord's Supper*.

## II. The Practice of the Church

And this usage has long remained in the Church, nor it is known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. — Indeed, Pope Gelasius commands that the Sacrament be not divided. — Only custom, not so ancient, has it otherwise.

## NOTES.

Two witnesses are called up from the early church, Cyprian, bishop of Carthage, who died in 258 A. D., and Jerome, who spent the most important years of his life in Bethlehem, and gave to the church a Latin translation of the Bible, the so-called Vulgate. He died in 420. — Besides these two we may mention the *Didache*, the "Doctrine of the Twelve Apostles." This is a book which was widely used in the early church but then lost for more than 1,500 years, till a copy was discovered in 1883 in Constantinople. This little book, of barely eleven ordinary pages in my German copy, was written between 80 and 120 A. D. It devotes two chapters, two pages, to instructions concerning the proper celebration of the Lord's Supper. It contains prayers that were used in the consecration of the elements, offering a separate prayer for the cup as well as one for the bread; and lists a lengthy prayer to be said after the Meal. It orders that only such as have been baptized shall be admitted to eat or drink of the Supper.

From later years Pope Gelasius is quoted. He was bishop of Rome from 492 to 496. We may also mention Pope Paschalis II, who died in 1118. He, too, protested against the withholding of the cup from the laity.

Cusanus, Cardinal Nicolaus of Cusa (died 1464) reports that the Fourth Lateran Council (1215) was the first to

prescribe the one form only for the laity. Later the Councils of Constance (1415) and of Basle (1434) enacted ordinances to this effect. The former did so while expressly acknowledging that Jesus had instituted both forms. Yet "this notwithstanding" they ordered the mutilated form.

## III. Offense to Conscience

But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness. But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. — And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

## NOTES.

The very fact that the administration of the Sacrament under one form is contrary to Christ's institution is in itself an offense to consciences. They are deprived of a means which Christ provided for their edification. And any attempt to justify this robbery will lead to errors that will misguide, and thus offend, the

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## PROPHET, PRIEST, AND KING

Christ is born, the great Anointed;  
Heav'n and earth, His praises sing!  
Oh, receive whom God appointed  
For your Prophet, Priest, and King.

*Lutheran Hymnal, No. 83, 4.*

**W**HY are our hearts filled with joyful expectation whenever the Christmas festival draws near? If there were more peace at our disposal, ten times more, a hundred times more, it would not be enough to state fully the causes of our Christmas joy. We limit our present brief study to a consideration of the facts succinctly stated in the above stanza in the three words *Prophet, Priest, and King*. Jesus, our Savior, serves us in his threefold capacity. This is His threefold office.

### PROPHET

Many passages in the Old Testament which foretell the coming of the Messiah describe Him as the great Prophet of God. In some of these He is directly called a Prophet, in others His activity is described as that of a prophet. We shall list only three, one from the writings of Moses, and two from the book of Isaiah.

Deut. 18, 15. 18. 19. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Is. 42, 1-3. Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Is. 61, 1. 2. The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.

### Cheering Promises

These are, indeed, cheering promises. After sin had taken possession of the human race, men were still well aware of the fact that there is a God. The works of nature told them so. Nature is an open book, on every page of which it is engraved in bold relief that there is a God who created and preserves all things. Conscience supports the testimony of nature, and at the same time witnesses against us that we are strictly accountable to God. Conscience moreover accuses us

of having violated the majesty of God and transgressed His commandments.

The great question, then, forces itself on us: How can we appease the wrath of God and regain His favor? Who could answer that question for us except God Himself? We do not know the answer, and no one else is in a position to give it. About anything we may undertake to atone for our sins, our conscience will invariably testify that it is not sufficient, is not the right mode of procedure at all. Our guilt remains.

How cheering, then, that God Himself promises to send us a Prophet who shall reveal His will very definitely to us. No matter how harsh the message may be, at least the terrible suspense will be lifted. We shall know exactly where we stand.

However, the message will not be harsh, in fact, it will be most reassuring. When Isaiah says that the Prophet of God will "bring forth judgment to the Gentiles" he adds that He will not break the bruised reed, nor quench the smoking flax. And in the second passage quoted above he even assures us that the Prophet will comfort all that mourn, proclaim liberty to the captives and an acceptable year of the Lord.

### Our Prophet's Credentials

When Jesus came, God attested Him to us as His Prophet by many signs and wonders. By these credentials the people recognized Him as the great Prophet sent from God. Even Nicodemus, a man among the Pharisees, had to admit that Jesus must be a Teacher come from God, seeing no man could do those miracles which Jesus did.

And what a wonderfully comforting message Jesus did deliver! "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" (Matth. 11, 28. 29). All they that heard His invitation and did not wilfully harden their hearts against it, or turn their back on Jesus, experienced the truth of His words. This is what Peter confessed in the name of the Twelve: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6, 68. 69).

We are again preparing for a Christmas celebration. We hail the new-born babe in Bethlehem as God's great Prophet to the world. Are we ready to hear His word? Through Moses God very emphatically announced: "Unto him ye shall

hearken"; and added the threat: "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." And after Jesus had come into the world, God called down from heaven: "Hear ye him" (Matth. 17, 5).

Lord, make us ever ready and willing to hear.

### PRIEST

The message of peace with which our great Prophet comforts the world has a very solid foundation. It rests, not on something that we have done, but on something which Jesus Himself performed. His message announces the judgment of God, as Isaiah calls it, that is, God's judgment of justification.

Our sins separated between us and our God. Our sins aroused His righteous indignation; for our sins merited His wrath, temporal death, and eternal damnation. There can be no peace until our guilt has been removed and our sins properly atoned. Our sins, moreover, burden our conscience and strike terror into our heart, so that we hide before God, flee from Him, and even curse Him. Again, there can no peace take root in our heart till our guilt has been wiped out.

How can God pronounce the judgment of justification on us and send His Son as the Prophet to proclaim these good tidings? Jesus is the High Priest who re-established the proper relation between God and the world. He removed our guilt, so that our sins no longer separate between us and our God, and God's fiery wrath is no longer directed against us. On the basis of His own work He can now comfort our trembling heart to turn confidently toward God.

### Our Extreme Need

That we need the services of a Mediator and Priest, our own conscience sufficiently testifies. Is Jesus, then, really our Priest? The Scriptures are rich in testimony to this fact. The word Priest does not occur very often. The Epistle to the Hebrews is the only book in the New Testament that uses it; and in the Old Testament we have just one prophecy.

Ps. 110, 4. The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek.

Heb. 7, 26. 27. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

The same truth, however, that is expressed in this term is contained also in

others, such as Mediator, Redeemer, Lamb of God.

1 Tim. 2, 5. For there is one God, and one Mediator between God and men, the man Christ Jesus.

Job. 19, 25. For I know that my Redeemer liveth.

Is. 44, 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God.

Is. 59, 20. And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord.

John 1, 29. Behold the Lamb of God, which taketh away the sin of the world.

1 Pet. 1, 18, 19. Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot.

### The Work of Our Priest

The work of our Priest consisted in this, as the passage from Hebrews indicates, that He offered up Himself for us. This He did not only when as the Lamb of God He was slaughtered on the altar of the cross on Calvary; His whole life was a continuous sacrifice for us, which reached its final climax on the cross. The Bible has one great word for this act. It calls it Christ's *obedience*. We list but two passages.

Rom. 5, 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Phil. 2, 8. He humbled himself, and became obedient unto death, even the death of the cross.

There are, however, many more passages that speak of this obedience in various forms. Paul tells us that He was "made under the Law" (Gal. 4, 4). Jesus Himself said that He came to "do the will of him that sent me" (John 6, 38) and called it His "meat" to do the will of His Father and to finish His work (John 4, 34). When in the Garden of Gethsemane He began to be sorrowful and very heavy at the bitter cup that was being offered Him by His Father, He completely subjected His own will to that of His Father: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt" (Matth. 26, 39). He laid down His life because that "commandment" was given Him by His Father. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10, 17, 18).

This obedience Christ rendered to the Father, not for His own person, but for us. He substituted for all men, and thus is called the second Adam. Our

sins were laid on Him, and He was made to be sin for us. He gave Himself for us, for our sins. This was His sacrifice which He offered for us. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . Christ was offered to bear the sins of many" (Heb. 9, 26, 28). Note the little word *for* in these sentences. It occurs very often in connection with Christ's work, and means not only for our benefit, but also in our stead. Christ "suffered for us" (1 Pet. 2, 21), He laid down His "life for the sheep" (John 10, 15). This was the price which He paid for us — "Ye are bought with a price" (1 Cor. 6, 20; 7, 23) — the ransom with which He redeemed us: "He gave himself a ransom for all" (1 Tim. 2, 6).

### We Are Justified

Thus our High Priest finished the work of redemption. In Him we stand reconciled to God. In Him we stand justified. He made us truly free, free from the guilt of sin, free from its tyranny.

The sacrifice of our High Priest was finished on the cross, and justification was proclaimed by the Father in this that He raised Jesus from the dead. But even to the present time Jesus continues to function as our High Priest. While on earth, He made intercession for us. Read His priestly prayer in John 17. He still is making intercession for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2, 1). "Who shall lay anything to the charge of God's elect? . . . It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8, 33, 34).

Christ came to be our Priest. Do we always live as the ransomed, justified, free children of God?

### KING

On Palm Sunday Jesus entered Jerusalem as a King. When the wise men came from the east they inquired about Him "that is born King of the Jews" (Matth. 2, 2). The angel, announcing the birth of the Savior to Mary, spoke about the "throne of his father David," that would be given to Him, and added: "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1, 33). No wonder that so many of our Advent and Christmas hymns glorify the new-born Jesus as our King.

Ps. 2, 6. Yet have I set my King upon my holy hill of Zion.

Ps. 110, 1-3. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule

thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauty of holiness.

Is. 9, 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever.

Zech. 9, 9. Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy King cometh unto thee. He is just, and having salvation.

### Not All Glory

Let us not get the wrong idea. Christ's kingdom is not all glory. And to enter His kingdom, to inherit it, to sit on thrones in it together with Him will not be all glory for us. Being our King, Jesus took up His cross. As our King He fought a bloody battle against our enemies. The very first promise concerning our Savior spoke of this death-struggle: "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3, 15). As our King Jesus laid down His life for us. In no other way could He secure the throne and establish the kingdom. In like manner, Jesus expects of all His believers that they deny themselves, take up their cross, and follow Him.

### A Universal Kingdom

The kingdom of our Savior is universal. There is nothing either in heaven or on earth, nor under the earth, that He does not control. There is a bloody war raging throughout the world. It must serve the kingdom of our Savior. It did not start without His permission, and it will not end till His hour has come. We do not see this. The world does not believe it. Yet we confidently trust in our King that under His over-ruling power all things must work together for good to them that love God. It is a trait of His kingdom that He rules in the midst of His enemies, in the face of their opposition. But He rules, and the gates of hell shall not prevail against His church.

While using His omnipotent power to keep His enemies in check, He rules with His grace in the hearts of His believers. By His grace in the Gospel He plucks them out of the kingdom of darkness. By His grace He comforts their hearts from the terrors of a guilty conscience. By His grace He inspires them with a cheerful willingness to lead a new life of sanctification. By His grace He gives

(Continued on page 259)

# Siftings

BY THE EDITOR

**The Lodges**, though suffering quite a slump in membership in the last decades, are not ready to "fold up" and concede defeat. It seems that they have taken a new lease on life and are making desperate efforts to fill their thinning ranks. We may expect them to work diligently among the returning soldiers after this war to recruit new members from among their ranks. Dr. J. T. Mueller reports in the *Lutheraner* that on a recent trip to Chicago he was assigned a room which had been occupied by a delegate to a convention of a Supreme Lodge of the Knights of Pythias held in that city. This man neglected to take away with him all the literature passed out to the members attending the convention of the lodge. They lay on the table in the hotel room. This literature revealed the fact that the lodge had lost members during the last twenty-one years but that a concerted effort is to be made during the next year to gain 100,000 new members. Another item proposed to eliminate the "short form" used to induct new members into the lodge, and to return to the use of the regular form to uphold the seriousness and dignity of the order. This announcement is enough to put every Christian and every Christian congregation on the alert.

\* \* \* \*

**That Russia Is Permitting** its people to assemble for religious worship is a well known fact. The Russian Orthodox Church has been permitted to carry on its work privately and publicly for some time and the Roman Catholic Church has also been given the privilege to assemble in a limited way. Whether religious freedom will again be permitted in Russia after this war still seems to be vague. The law which forbids the printing of Bibles in Russia is still on the statute books but it is believed by those who seem to know the temper of the Russian government that this law will not be invoked against any who will teach religion. Should the Russian government after the war disregard the law prohibiting religious liberty or even repeal it, which seems to be quite improbable, however, Russia would become a rich mission field.

\* \* \* \*

**A Religious Census Of The Philippine Islands** would indicate that 12,500,000 of the inhabitants are Roman Catholics, this out of a total number of 16,000,000. Now that part of the territory has been recaptured by our soldiers, Protestants are getting ready to resume

religious work among the natives. During the Japan occupation the work of the Protestant missionaries was all but stopped entirely, while the Roman Catholic Church carried on. The Jesuit missionaries continued their work to train priests and will therefore be ready to continue their vigorous work. The American Bible Society, fearing that their Bible plates have been destroyed by the Japs or used for shells and guns, has put aside \$75,000 for new plates for printing the Bible in eight Philippine dialects. The society in printing 50,000 copies each of New Testament sections in four Philippine dialects at this time.

\* \* \* \*

**French Protestants** began an evangelistic campaign on a large scale on November 19. They are determined to recapture the ground lost during the many months of occupation and under the Petain regime which was favorable to the Roman Catholic Church, it is said. Dr. Marc. Boegner, president of the French Protestant Church Federation, has this to say: "I fear it is certain that we shall see in France, a new anticlericalism among Frenchmen of the left wing who accuse the Petain regime of clericalism, and who charge that the Catholic Church, as the war years went by, took advantage of this little by little, particularly in the matter of the Catholic school, for which they secured important financial help." He, Dr. Boegner, believes that the De Gaulle government will be friendly toward the Protestant Churches. This, he believes, will give the Protestant churches their opportunity after the war.

\* \* \* \*

**Caution Is In Order.** The following is taken from the *Christian Century*. "In a recent editorial in the *New World*, organ of the Chicago Catholic archdiocese, Fr. James Gillis comments on Lewis Mumford's *The Condition of Man* and on a book by Eugene Bagger, Hungarian convert from Judaism to Catholicism, *The Heathen Are Wrong*. 'The true forerunner of modern German philosophy, and hence of nazism,' he writes, 'was Martin Luther.' At the same time, a reprint from the September *Protestant* quotes Franz von Papen's declaration when in 1933 he signed a concordat with Cardinal Pacelli (now Pope Pius XII): 'The Third Reich is the first power in the world not only to recognize but to translate into practice the high principles of the papacy.' It

may be that caution in judgment is in order for both comments."

To which we add that the world, conscious-stricken and remorseful over its own collapse, is, in the words of Dean Inge, of England, trying hard to find a "scapegoat." This global war has certainly put to shame once more and mocks the philosophy of the wise of this world who sang so loudly and will do it again when this is over, "Peace on earth and good will toward men" in their own interpretation of those sublime words. But the world will never learn that her peace lies with God and nowhere else, and that all her own attempts to establish a *peace* will perish.

\* \* \* \*

**When A Christian Minister Goes Hard-Boiled.** Judging by the number of letters which have reached this office, Americans all over the country must have been shocked by the account which appeared in the *New York Times* on November 6 of the way in which a Christian minister, now an officer of the United States Army, is treating civilian Germans who come under his authority. This minister, who comes from Ohio, is chief public welfare in the civil affairs and military government section of the first army staff. He holds the rank of major, and his task is to handle the refugees forced from their homes by the advance of the first army. As an example of the way in which he operates, the *Times* tells how, when a young German woman became separated from the baby to whom she had given birth during the attack on Aachen, this major refused to let American soldiers search for her baby unless it could be proved that otherwise the mother would die. Other illustrations of his hard-boiled methods are cited, together with his verdict on all the refugees now in his camps. "They're a sullen lot of Huns," according to the major. After reading this account of his policies, one hardly wonders why. We are well aware of the arguments that can be advanced to justify such policies. Nevertheless, mind and heart alike revolt at the spectacle of a Christian minister playing such a role. The reporter who wrote the story in the *Times* apparently wished to single this man out for national approval. Most Americans, we feel, will conclude that what he actually did was to furnish another revelation of the essential incompatibility between the spirit of Christ and the spirit generated by modern war.

— *The Christian Century*.

## "I WAS SICK AND YE VISITED ME" *Matth. 25:36.*

BY E. A. DUEMLING, D. D., INSTITUTIONAL MISSIONARY, MILWAUKEE, WISCONSIN

AT the outskirts of the city of Wauwatosa, Wisconsin, is located a large sanatorium for the tuberculous, called Muirdale, named in honor of Prof. John Muir, not a physician, but a noted geologist, explorer and naturalist, born in Scotland in 1838, educated there and at the University of Wisconsin. He was the discoverer of Muir Glacier, Alaska. He died in California.



Many pass this sanatorium on the nearby, much travelled highway, but perhaps only a few give thought to the suffering within those walls. Perhaps a

few think of the angel of death calling to account those who are ready and those who are not ready. If those walls could but speak, they would tell of battles won and some lost, of courage, patience, long-suffering, perseverance and hope, which are outstanding virtues of persons afflicted with tuberculosis striving to regain their health. Among the patients we have three groups: minimal, moderately advanced, far advanced.

It would not be amiss to call a sanatorium a "House of Good Hope." The majority of the patients are young people, filled with anticipation and hope of being well again. Fortunately, in the course of time advanced and modern methods, especially surgery in tuberculosis, have made wonderful strides in the treatment of these particular patients, with the result that the percentage of the recoveries among them is by far greater than years ago. We are thankful for that. While it is true that many have been rewarded with a full recovery and left the sanatorium with grateful hearts and words of appreciation for what had been done for them, it is also true that some have left us forever.

It is needless to say that every hospital or sanatorium has its staff of physicians and surgeons. For our ailing bodies we want a good, conscientious and well-trained, experienced doctor. Yet a sincere Christian desires more than that. Above all else, he seeks spiritual ministrations and pastoral care in the days of his distress and in the hour of trial. Next to his God, he is in need of a pastor, the Lord's messenger, who will give

his soul spiritual comfort. It is evident to all, however, that in many cases of illness, even for the temporal good of the sick, both physician and pastor are needed. Speaking on the close relationship and co-operation between the medical profession and the clergy, Dr. William J. Mayo, noted surgeon of Rochester, said on a certain occasion: "There is a very close relationship and co-operation between spiritual health and physical well-being. In times of stress, religion gives spiritual comfort to the patient, and properly directed, may be more valuable to him than medicine. The clergymen carry to the sick not theological arguments, but faith in a higher power. These sincere men are one of the most helpful influences in hospital work. The patient who is very ill receives great help from this leadership."

For a period of twenty-nine years it has been not only the sacred duty, but also the privilege of the senior institutional missionary of the Synodical Conference, Milwaukee area, to be a spiritual adviser to hundreds of patients committed to Muirdale Sanatorium. It is a well known fact that these patients as a rule are very responsive to religious ministrations. We value their expressions of appreciation and gratitude. We are happy in the thought that we are permitted to serve them. To speak a word of spiritual comfort and encouragement and to strengthen them in the hope of an eventual recovery with God's help, is a service worth while. If we have succeeded in lightening the burdens of these afflicted people by our ministrations, we feel that our labors of twenty-nine years among them have not been in vain. If the good Lord answers their prayers and restores them unto health, we are happy with them. Oftentimes they leave the sanatorium better Christians than they ever have been in their well days. Their confinement of many months in a sanatorium has given them ample time to make a spiritual inventory of themselves, which they had failed to do in the days of health. Thus their illness has proved itself a blessing in disguise.

We must not forget the many profitable hours spent in our chapel, where the patients gather weekly in sacred devotion, lifting their voices in prayer and song, and listening attentively to the preaching of God's Word. We are happy to note, our doctors permit the patients to sing in chapel, which in some sanatoria is forbidden as a strain on the vocal chords. Many of our bed patients regret that they cannot attend chapel services, because of

their classification. Yet they are not forgotten by their sanatorium pastor. The Lutheran devotional booklets are eagerly sought and read by them in their personal devotions. Holy communion is celebrated with regularity, either in chapel to a group or personally at the bedside. Each has his personal cup to receive the consecrated wine. It is gratifying that our charges partake of the sacrament with frequency. Add to this preparation for the rite of confirmation, instruction for the baptism of adults, and the pastoral contact with many patients during the entire year, we have all reason to glorify and thank God that He has given us strength and perseverance to serve just such people. We are grateful that the Lord has made our fellow-Lutherans farsighted and mission-minded, to bring the Gospel also to the many people confirmed in public institutions. They have sent two missionaries, consecrated pastors, to the abode of the poor, sick, and unfortunate, to tell them of Jesus and His glorious work of salvation, and under His guidance and blessing to salvage and harvest precious souls. These two men go quietly their way in the field of missions, seeking neither praise nor material gain and reward, yet the Lord knows and understands, for it is merely obedience to His great Commission: "Go ye into all the world, and preach the Gospel to every creature."

Let us make the words of the poet, unknown to us by name, our own, and say:

"Lord, who on earth didst minister  
To those who helpless lay  
In pain and weakness, hear me now  
As unto Thee I pray.

Give to mine eyes the power to see  
The hidden source of ill;  
Give to my hand the healing touch  
The throb of pain to still.

Grant that mine ears be swift to hear  
The cry of those in pain;  
Give to my tongue the words that bring  
Comfort and strength again.

Fill Thou my heart with tenderness,  
My brain with wisdom true,  
And when in weariness I sink,  
Strengthen Thou me anew.

So in Thy footsteps may I tread,  
Strong in Thy strength alway;  
So may I do Thy blessed work,  
And praise Thee, day by day.

Anon.

May Muirdale Sanatorium, the House of Hope, close to our heart with its many personal and fond recollections continue to be a place of spiritual blessing and healing! May its spiritual and physical cures be many and permanent!



## REPORT ON MISSIONS NORTH WISCONSIN DISTRICT

REV. JOS. D. KRUBSACK, CHAIRMAN, MISSION BOARD

ALTHOUGH another convention of the North Wisconsin District has become a matter of history, we make mention of this convention by way of introduction for the mere fact that in its final analysis it was again held for no other purpose than to further the great cause of soul-saving mission work. With all District home missionaries present there is perhaps no other gathering among Christians where the need for mission work, as also its crowning success, can be so vividly brought to the attention of our fellow-Christians as it is done in connection with a District convention. We are, therefore, thankful to our District president, Pastor E. Behm, for allotting ample time on the program for a thorough discussion of our missions. The Mission Board members provided a proper basis for such discussions by again preparing a report on missions in which full statistics were given with reference to all of its mission parishes. Every missionary was given time and opportunity to enlarge upon this printed report as well as to answer all questions addressed to him with reference to his particular field. The latter has been the practice within our District for a good many years.

The North Wisconsin District has twenty-five mission parishes and one institutional mission field. These are being served by eighteen missionaries. A number of these missions are located in Upper Michigan. The combined mission parishes have a total membership of approximately 2,000 communicant members. There are eighty children listed as receiving their Christian education in a full-time Christian Day School. No one will deny that more effective mission work can be done with the help of a Christian school.

War conditions have done much to retard the growth of many of our missions. The mission parishes in the northern section have suffered a heavy loss in membership because people are in large numbers flocking southward into defense areas. In some instances the loss was recovered by new members gained, in many others not.

In a financial way our missions have exceeded all former records. With few exceptions they have not only assumed the full increase in salary granted our missionaries last year, but have in addition made increased salary pledges in their last annual meeting. This they did without neglecting to give also in a fair way regularly for Synodical purposes, in-

cluding Synod's Debt Retirement program. In this connection we shall make mention of the West Side Mission of Manitowoc, where a congregation with a fine chapel-school building declared itself self-sustaining after receiving for four years not only the moral but also all financial support from the mother church, the First Lutheran Congregation, L. Koeninger, pastor.

A new phase of mission work in our District, and one that is richly blessed, is the Institutional Mission Work which is being carried on by Missionary Gose in the Fox River Valley comprising the area between Green Bay and Fond du Lac. In less than two years, Pastor Gose has been given access to seventeen institutions, both state and county in which he has arranged to hold twenty-eight services monthly besides the much private work which must be done.

By way of concluding we acknowledge that, notwithstanding the increased difficulties to be overcome by our missionaries in the past few years because of the turmoils of war, the Lord has signally blessed the efforts of our faithful men in the various fields. For these unmerited blessings of our Lord, let every Christian show himself thankful.

## MISSION ACTIVITIES IN THE WESTERN-WISCONSIN DISTRICT

"GOD was in Christ reconciling the world unto Himself." That is the message which nineteen missionaries have been privileged to proclaim to their many hearers, both young and old, in our District. "Peace be unto you," has been the theme which greeted the members of twenty-eight organized congregations and eight preaching stations in the mission-fields of the District during the past biennium.

### God Blessed Our Missions

Truly, the Word of our Lord has not returned void, but it has abundantly accomplished that which is pleasing in His sight and it has prospered in the thing whereunto He sent it. Must we not go out with joy and be led forth with peace? Must not the mountains and the hills break forth before us in singing, and all the trees of the field clap their hands? As we ponder upon the Lord's grace and mercy let us remind ourselves as to the extent to which the Lord has blessed our work and extended the confines of His kingdom. In spite of the many re-

movals to defense areas which have been recorded in almost every station, the work has shown great progress. 3,362 souls are hearing of the One Thing Needful and among them we find 2,136 communicants, 610 voters; 763 children are enrolled in Sunday School. About 350 children have been added to the roster of our Sunday Schools since the last biennium. It is encouraging to note that our missionaries have been active in gathering in the "members of tomorrow."

### Widely Scattered Missions

The Western Wisconsin District does not confine its mission activities solely to the western part of the state as may be concluded by many of our readers. Perhaps we shall have a better view of the confines of our District if we attempt to portray its geographical location. Take your map of Wisconsin and locate the city of Hurley on the northern border touching Upper Michigan. This is at present our northern limit. As you travel south you will pass through Minocqua, Tomahawk, Wausau, Stevens Point, and Port-

age. From here the District limits digress to the east and we arrive at Beaver Dam and Hustisford. Continuing to the south we travel to Oconomowoc, White-water, and Janesville. Turning west we find ourselves at Monroe from where we continue our journey to the south and southwest via Orangeville, Illinois, and Savanna, Illinois. We have now reached the "Father of Waters" and follow its eastern banks until we arrive at Moline, Illinois, a busy industrial center. Crossing the Mississippi River at Rock Island we are headed for Davenport, thence in a southwesterly direction until we reach Washington and Sigourney in the state of Iowa. Retracing our steps some distance toward the Mississippi River we travel north into Minnesota to the vicinity of Winona. At Wabasha we again cross the river into Wisconsin continuing northeast to Ellsworth. From there our journey leads us to the northeast via Rice Lake until we again find ourselves at the starting point. Along this route of travel and off its beaten path are located some of the most promising missions of our District.

Our missionaries are active in the northern and northwestern resort region of our state, in many rural communities, in sizable towns and cities both within and outside of our own state. A glance at the membership roster of some of our mission fields would reveal that the King's business is indeed being carried on among people of many nationalities.

### Institutional Work

Mindful of our Savior's injunction to preach the Gospel to every creature, also to the lame, the blind, and the halt, the Western Wisconsin District is engaged in bringing comfort and relief by means of the Word and Sacrament to the many patients of our Synod who are confined at the Wisconsin General Hospital, the Madison General Hospital, and the various sanatoria in that vicinity of Madison, Wisconsin. At the present time Pastor Wm. Keturakat of Sun Prairie is serving these different institutions part

time. After the war this work will undoubtedly be greatly multiplied and a full-time institutional missionary should be our consideration.

### A Temporary Mission

Sometimes it may become necessary to establish a mission in a locality where, humanly speaking, there is little hope of ever establishing a permanent congregation. Such is the condition of our mission at the Badger Village, about eight miles south of Baraboo, Wisconsin. At the present time the field in this and the Sauk City area is being served by Pastor A. W. Looch of North Freedom, Wisconsin. Due to the untiring efforts of one of our former lady-teachers a Sunday School was organized and services are also being conducted regularly in the village. While the attendance fluctuates considerably due to the seven-day work week and the constant changing of shifts at the huge Badger Ordnance Works, our

Sunday School has enjoyed a healthy growth and is now attended by fifty-five children. About 165 souls are receiving spiritual care. The end of the war will no doubt bring with it a curtailment of production at this plant and many of our fellow-Lutherans will find their way back to their former church-homes. In the meantime we are breaking them and their children the Bread of Life in their new abode.

Space will not permit giving details of the many individual mission fields. Since the entire work is divided into three circuits, each with a supervisor of its own, it is hoped that at a later date some of the high-lights of our activities in each circuit may be given our readers.

May the members of our Synod at large and those of our District in particular remember our missions and our missionaries in their daily prayer, for the prayers of the righteous availeth much!

G. O. KRAUSE.

## MINNESOTA DISTRICT

"AND the Lord added to the church daily such as should be saved." Acts 3, 47.

### The Lord Gives the Increase

According to these words success of our mission work rests with the Lord. While we preach the Word, it is the Lord who giveth the increase. The Lord asks only for faithful congregations, faithful members supporting the Church's mission program with their means and prayers, faithful pastors and teachers and missionaries laboring in His cause.

Missions do not grow by leaps and bounds. Souls are gathered gradually. Therefore we must not become disheartened when the growth of a mission can not be measured according to our standards. By faithful testimony we shall be workers together with God, and He will bring in such as should be saved. The Word is never preached in vain.

Mission work shall occupy a large part in our lives. After all, it is for the saving of souls for which we live after we have become Christians.

Your Minnesota District has had a small share in the present growth of mission expansion. Two missions became self-supporting with the beginning of the year, while five others contributed more toward Synod than they drew from the mission treasury. In the closing month of the year a new mission was opened at LeSueur from which place we hope to enlarge upon the institutional mission work at the State Hospital, St. Peter, Minnesota.

Of our new missions Austin, West

Mankato, St. Croix Falls have shown the greatest growth. At Glenwood the progress is slow but all signs point to eventual success.

Regular services are being conducted in two Prisoner of War Camps. These services are gratefully accepted by a large number of German prisoners in both camps.

The Twin City Mission work, Minneapolis-St. Paul, is taxing the strength of two full-time and one part-time worker. An additional full-time worker in this vast field, comprising fifty-eight institutions, is sorely needed. The Veterans' Hospital at Ft. Snelling now has 700 beds. 170 patients are to date medical discharges from the present war.

### Office of Membership Transfer

Synod's Office of Membership Transfer and Follow-Up is located at Glenwood, Minnesota, and is rendering valuable service to all pastors and congregations that will avail themselves of its facilities in keeping in touch with fellow-Lutherans now scattered all over our country.

The first thought of a new tenant, say in Portland, San Francisco, Phoenix, Detroit and elsewhere is apt to be, "Get the water, gas, and lightman on the job." Then comes the milkman, the grocer, the newsboy. Later the need may arise for a doctor, and "where will the children go to school?"

When Sunday comes a quiet conscience may whisper, "You ought to look up a church," but there are so many things to tend to, so many things to see. The following Sunday comes and it is the same

thing. Many of our Lutherans are saying, "We won't be here long enough to bother about church connections here, we'll keep our membership at home." Some have even said, "We were so regular and faithful back home, we are going to take it easy for a while."

Experience has taught that if a dislocated church member finds no church connection in his new community within a half-year, he is in grave danger of forgetting about his church altogether.

Thus the dislocated fellow-Lutherans become a challenge to every congregation. Such individuals and families need the special attention and the most careful check-up by the church at large. In two years 190 individual communicants and families have been followed up and referred to sister congregations by Pastor H. Hempel, Glenwood, Minnesota. He is anxious to serve the entire Synod in that capacity.

There is evidence of new mission-mindedness among our Christians. We now have the means, may Christians parents dedicate more sons and daughters unto the Lord as laborers in His church's missions. May the Lord increase in us the love to give for missions. Considering how many Christians spend means and time freely for luxuries, amusements, and the like, we dare ask for still greater gifts for the Lord's work.

Let us support the Lord's work wherever and whenever opportunities are presented, "and the Lord will add daily to the church such as should be saved."

M. J. WEHAUSEN.

## SAILS OF FAITH

I would not row my boat of life,  
For I don't know the way.  
I'd rather trust the sails of faith:  
Wait for the wind, and pray.

For it is God, Who sends the wind,  
And moves my sailboat on,  
And it is best to wait for Him,  
Not try to sail alone.

At times it is so very still,  
My sailboat has to wait;  
But always winds of mercy come  
Before it is too late.

Thus God, Who rules the land and sea,  
As well as skies above,  
Is always there to guide His own  
Through His omniscient love.

If we but hoist our sails of faith,  
And lay our oars aside,  
God's winds of grace will guide us on,  
And stem temptation's tide.

O, Savior, help me trust in Thee  
And cast on Thee my care!  
O, Savior, help me hoist my sails  
Of faith, and hope, and prayer.

—ADELINE WEINHOLZ.

## THE BENEDICTUS OF ZACHARIAS

(Continued from page 250)

remove the crushing weight of man's sin,  
by taking it upon Himself; he is to re-  
veal how the merciful God yearns to save  
a fallen world through His Son, Who as  
the Sun is to dispel this sinful world's  
darkness of misery, helplessness, and ig-  
norance. This Sun is "to give light to  
them that sit in darkness and in the night  
shadow of death, to guide our feet into  
the way of peace."

\* \* \* \*

ZACHARIAS IS DEAD. John the  
Baptist is dead. Jesus too died, but He  
arose to live forevermore and sits at the  
right hand of God, and through His min-  
isters of the Gospel continues to give  
light to them that sit in darkness and the  
shadow of death and by His Light leads  
them to the road of peace — eternal  
peace.

\* \* \* \*

No wonder that the church has adopted  
the Benedictus as an appropriate morn-  
ing prayer. As by it Zacharias pre-  
dicted the dawn of a new day of God's  
grace and mercy, so too with each rising  
of the sun God's mercies are renewed  
every morning by the Day-spring from  
on high shining into our hearts to bring  
His help and hope. Let the Advent hymn  
of Zacharias find a responsive chord in  
your heart and dispel all gloom until with  
Zacharias, and John, and all the saints  
you will dwell in the Light of God's eter-  
nal glory.

G. W. F.

## STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 252)

consciences still more. In support of the  
mutilated administration Catholics in-  
vented the doctrine of Concomitance.  
They say that a human body never is  
without blood, that thus whenever the  
body of Christ is being received there is  
received together with it also His blood.  
Luther disposes of this argument in the  
Smalcald Articles thus: "We do not need  
that high art which is to teach us that  
under one form there is as much as under  
both. . . . For even if it were true that  
there is as much under one as under both,  
yet the one form only is not the entire  
ordinance and institution ordained and  
commanded by Christ."

As long as Christians in ignorance of  
Christ's institution received the Sacra-  
ment under one form in the simplicity of  
their heart, the offense was held at a  
minimum; but when they fully under-  
stood, they could no longer, without  
great harm to themselves, continue the  
practice of one form only.

This Catholic way of lay Communion  
served also to stress the un-Scriptural dis-  
tinction between the laity and the clergy.  
The priests are in a special, privileged,  
class by themselves — contrary to Jesus'  
word that we are all *brethren*.

Closely related to the error of one form  
only is the *procession*. The bread is  
changed into the body of Christ. Where  
the body is there is also the blood.  
Hence the wafer has been turned into the  
person of Christ. Hence Christians  
ought to pray before and to the consec-  
rated wafer. Pope Honorius III (1216-  
1227) was the first to order this, and  
Pope Urban IV in 1264 instituted the  
special festival of Corpus Christi. — This  
abuse, bordering on idolatry, is plainly  
contrary to the words of institution,  
which directs us to eat and drink. This  
is another grave offense to consciences.

## PROPHET, PRIEST, AND KING

(Continued from page 254)

them strength to bear their cross pa-  
tiently. By His grace He fills them with  
unflinching hope on the day of death and  
judgment.

He rules His kingdom of grace with  
His Gospel. With His Gospel He per-  
forms all the wonderful things mentioned  
in the previous paragraph. It is His  
Gospel, therefore, that He wants us to  
hear attentively. He wants us to pro-  
claim the Gospel in our midst and to  
spread it abroad, so that His kingdom

may reach ever more lost souls. For  
the work of the Gospel He grants won-  
derful gifts to His church. Read Rom.  
12 and 1 Cor. 12. All this, in order  
that we may be enriched in everything  
and may live in spiritual safety and pros-  
perity under our King.

Finally, on Judgment Day, His king-  
dom, which is now a hidden and despised  
thing in the world, will be revealed openly  
and will blaze forth in heavenly glory.  
Then will be fulfilled in us what Paul so  
earnestly longed for: "The Lord shall  
deliver me from every evil work and will  
preserve me unto his heavenly kingdom:  
to whom be glory for ever and ever"  
(2 Tim. 4, 18).

Our King is coming. Do we rejoice?  
Are we eager to meet Him? Do we hear  
His Word? Do we commit all our ways  
to Him?

J. P. M.

## EDITORIALS

(Continued from page 251)

are citizens by giving them a wicked  
government that works havoc and ruin  
and creates hardships for the people  
under its rule. In such cases the Chris-  
tian must needs suffer with the ungodly.  
Lest this happens God, through His  
apostles, encourages the Christians, *His  
children*, to "pray for all that are in  
authority; that we may lead a quiet and  
peaceable life in all godliness and honesty"  
(1 Tim. 2, 2). Notice that God has His  
eye on the *Christian* and his welfare on  
this earth. It is God's good pleasure that  
the Christian should live a "quiet and  
peaceable life" in the world, in spite of  
wicked men. Now, God says, for this  
*pray* your Heavenly Father — *pray* for  
your government, that it may so rule that  
this purpose which God has in mind for  
you may be accomplished. This is the  
Christian's great privilege.

W. J. S.

## FAITH

Christ is a bridge from man to God,  
That spans the mire of sin,  
We dare not look at its vile depths;  
Our eyes on Him, we win!

How fine if we could run across  
With courage high, our trust in Him,  
Yet safe we are, if we but clutch  
In faith His garment's rim.

So, if we run or though we crawl  
His strength will be our stay,  
For as the bridge that spans our guilt  
Christ is the one true Way.

THEODORA LAU.

## ANNIVERSARIES

### GOLDEN ANNIVERSARY

St. Matthew's Lutheran Church,  
Town Lincoln, Monroe Co., Wisconsin

October 15 marked the golden anniversary of St. Matthew's Lutheran Church, Town Lincoln, Monroe County, Wisconsin. It was an ideal October day and many friends came from far and near to join in the celebration. The former pastors were invited to deliver the jubilee messages. Pastor Arthur Hanke, who was the first resident pastor addressed the assembly during the forenoon service on the basis of Eph. 2, 19-22. In the afternoon service Pastor A. Looock and Pastor Herman Pankow delivered the festival sermons, the former on the basis of Mt. 6, 16 and the latter using Mt. 28, 18-20 for his text. The undersigned served as liturgist during the festival services.

A dinner was served for all friends and members during the noon hour in the newly remodeled church basement.

The history of St. Matthew's really begins in 1875 when Pastor A. F. Siegler of Ridgeville conducted the first services in this community. The services then were conducted in private homes until later the public school building, located near the present church property, was used for worship. On December 16, 1894, the congregation was formally organized as St. Matthew's Ev. Lutheran Church of Town of Lincoln, Monroe County, Wisconsin.

From 1875—1884 the following pastors served here from Ridgeville: A. F. Stegler, Erdmann Pankow, A. Schroedel.

In 1884 St. Paul's Congregation of Tomah called its first resident pastor and from 1884—1914 the following pastors from Tomah served the members in this community: J. Jenny 1884—1893; G. E. Bergemann 1893—1900; J. G. Glaeser 1900—1914.

In 1914 St. Matthew's joined with St. Luke's of Knapp (eleven miles northeast) and St. John's of Shennington (twenty miles southeast) to form one parish and henceforth had their own pastors. The following pastors have served St. Matthew's since 1914: Arthur Hanke 1914—1918; Herman Pankow 1919—1922; Erwin Abelmann 1922—1926; E. C. Dux 1926—1930; Anton Looock 1930—January, 1942, and since February 15, 1942, the undersigned.

The congregation at present numbers 54 voting members, 154 communicants and 199 souls.

May the Lord continue to abide with St. Matthew's in the future and shower His blessings upon its members!

G. H. GEIGER.

## GOLDEN WEDDING

### ANNIVERSARIES

Mr. and Mrs. Edwin Brandt

Mr. Edwin Brandt and his wife, Alwina, née Kneiske, observed their golden wedding anniversary on November 10. They have been members of St. Lucas Congregation, Milwaukee, Wisconsin, for the past thirty-seven years and readers of the *Northwestern Lutheran* for the past twenty-five years.

P. H. K.

\* \* \* \*

Mr. and Mrs. Fred C. Lichtenberg

On November 8 Mr. and Mrs. Fred C. Lichtenberg, members of Bethany Church at Hustisford, Wisconsin, were privileged to celebrate their golden wedding. With children, grandchildren, relatives, and friends in attendance a jubilee service was held. The undersigned spoke, basing his words on Psalm 116, 12-14. A thank-offering for missions was given by Mr. and Mrs. Lichtenberg. May the Lord continue to bless them with His grace and protection!

E. P. PANKOW.

\* \* \* \*

Mr. and Mrs. Adam Herwig

On November 16, Adam Herwig and his wife Paulina, née Krueger, members of Trinity Ev. Lutheran Congregation of Brillion, Wisconsin, celebrated their golden wedding anniversary with a short service in the German language in their home before the children and immediate relatives. The Rev. H. W. Herwig, P. em., gave a short congratulatory address. The undersigned based his words on St. Luke 24, 29. On Sunday evening, November 19, the couple gave thanks unto the Lord, for His great blessings which they had received from Him, in a short service in the English language in the church. Again the undersigned based his remarks on Psalm 107, 1. May the gracious Lord continue to be with the jubilee couple in the future as He has been with them in the past.

V. J. SIEGLER.

## SIXTIETH ANNIVERSARIES

Bethlehem Congregation,  
Raymond, South Dakota

In commemoration of the sixtieth anniversary of the founding of Bethlehem Congregation at Raymond, South Dakota, a special anniversary service was held on the twenty-first Sunday after Trinity, October 29, 1944. In the forenoon Pastor A. W. Fuerstenau, of Boyde, Minnesota, a former pastor of the congregation, addressed his one-time charge on the

words of Psalm 100 exhorting them to sincere praise to the Lord of the Church to whom they owe their existence. Pastor W. T. Meier of Watertown, South Dakota, who served the congregation from 1925 to 1928 preached in the afternoon service using the words of Deut. 32, 11-12 to remind the members of Bethlehem Congregation of the continued grace of the Lord which He manifested to them by His constant protection and blessing.

The simple beginnings of Bethlehem Congregation date back to 1884 when Pastor Franz Johl began conducting services in Raymond, at times in the local school house and at times in the home of Mrs. E. Nommensen who is still a member of the congregation.

Passing through the storms of spiritual and physical hardship unharmed, the little congregation in 1908 finally was permitted by the Lord to dedicate its own place of worship and a new parsonage, after having called its first resident pastor, Pastor W. Hellbusch. During the pastorate of Pastor M. Keturakat in 1921 the already outgrown church building was remodeled to its present form.

Even as the Lord hath blessed Bethlehem Congregation in the many years past may He continue to guide and protect both pastor and flock along the unknown road of the future until with all the saints of the Lord they appear before His throne in heaven.

C. F.

\* \* \* \*

Andrew-Grace Ev. Lutheran Church,  
Town Maine, Marathon Co., Wisconsin

On October 22, 1944, the members of Andrew-Grace Congregation together with many friends from neighboring congregations of the Synodical Conference rejoiced by celebrating the sixtieth anniversary of its founding. We also thanked God for granting us the opportunity of enlarging our house of worship. Two services were held. In the morning Pastor M. F. Rische, of Kirchhayn, Wisconsin, preached the sermon. In the afternoon service Rev. A. P. Bergmann of Jefferson, Wisconsin, a former pastor of the congregation, preached in the German language and Pastor T. Zaremba of Prentice, Wisconsin, son of a former pastor, in the English language.

After a permit had been received from the War Production Board the old building was raised and enlarged so that it now measures 26' by 68' overall. New church furniture, windows and a furnace were installed. The entire interior was also redecorated.

The following pastors have served the congregation the past sixty years: H.

Kilian 1884—1885, J. C. Himmler 1886—1889, J. G. Glaeser 1889—1895, J. Rien 1895—1903, J. J. Meyer 1903—1923, A. P. Bergmann 1923—1930, E. Zarella 1930—1939, the undersigned since 1939. The congregation numbers 58 voting members, 172 communicants and 220 souls.

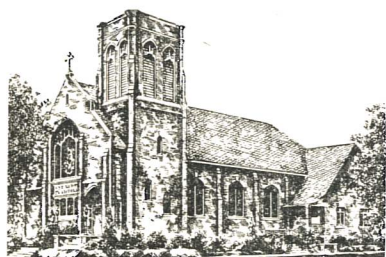
"The Lord our God be with us as He was with our fathers: let Him not leave us nor forsake us."

M. F. LIESENER.

**THIRTIETH ANNIVERSARY**

**St. Luke's Lutheran Church,  
Racine, Wisconsin**

On November 12 the members of St. Luke's Lutheran Church in Kenosha, Wisconsin were privileged to celebrate the thirtieth anniversary of the founding of their congregation. The church had been



newly decorated for the occasion, and as the result of the simplicity and good taste with which the work has been done now presents a most pleasing appearance. Services of thanksgiving were held in the morning in both German and English, in which the liturgy was conducted by the Rev. C. Buenger, pastor of the mother-church, Frieden's of Kenosha. The sermons were preached by the undersigned who served the congregation the first eight years of its existence. A sacred concert by the Junior Choir of St. John's Lutheran Church of Racine was given in the evening. Several neighboring congregations sent their felicitations.

The beginnings of St. Luke's go back to the year 1914, when Frieden's Congregation, acting upon the conviction that in the southwestern part of the city they had a field at their door which was white for the harvest, extended a call as assistant pastor to the undersigned, with a special commission to canvass the district and to organize a congregation there as soon as feasible. This was done by the middle of November of the same year. A chapel was built which served as church and school for a period of fifteen years and still houses the school today. A church was built in 1929 under the leadership of Pastor E. Walter Hillmer who had been called in 1922 and still serves

the congregation. The congregation had to endure severe trials during the days of financial depression, but today by the grace of God finds itself within striking distance of becoming debt-free. Throughout this critical period the congregation, however, maintained its Christian Day School, which at this time is taught by Teacher L. A. Found and attended by thirty-nine pupils. If present plans materialize, the school may soon be enlarged.

May the coming years prove years of blessing and strengthening for the tasks which lie ahead.

E REIM.

**ANNOUNCEMENTS**

**APPOINTMENTS**

Mr. Julius A. Kletzke, 606 North 17th Street, La Crosse, Wisconsin, has been appointed a member of the Board of Directors of Dr. Martin Luther College, New Ulm, Minnesota, to fill the vacancy created by the resignation of Mr. Henry Deck.

John Brenner.

\* \* \* \*

Due to the resignation of Pastor Wm. Lueckel as member of the Pacific Northwest District Mission Board, I have appointed Pastor A. Sydow, Tacoma, to fill the vacancy. P. Sydow is chairman of the Board.

F. E. Stern, District President.

**CALENDAR OF CONFERENCES**

**MINNESOTA LUTHERAN TEACHERS' CONFERENCE**

The Minnesota Lutheran Teachers Conference holds its fifty-eighth annual convention at Concordia College, St. Paul, Minnesota, on November 2 and 3. There were 178 teachers in attendance.

The conference had as its theme and purpose: "Better Lutheran Schools in Minnesota." The Rev. E. Schaller, Nicollet, Minnesota, spoke to the conference on the topic: "Better Discipline in the Home and School."

Other speakers on the program were: Prof. E. J. Wibracht, Concordia Teachers College, River Forest, Illinois, Rev. O. H. Theiss, Chicago, Illinois, Mr. F. Diesing, St. Paul, Minnesota, and Rev. Arthur Repp, St. Louis, Missouri.

J. A. Wantoch.

**INSTALLATIONS**

On the twenty-second Sunday after Trinity, November 5, the undersigned, having been duly authorized by President E. Behm, installed Pastor Erwin R. Scharf in his new charge, Zion's Lutheran Church of Rhinelander, Wisconsin. The Pastors E. Redlin and F. Weyland assisted. May God's blessing rest upon pastor and congregation.

Address: Pastor Erwin R. Scharf, 19 W. Frederick St., Rhinelander, Wisconsin.

E. Reim.

\* \* \* \*

On November 19 I installed Pastor Clayton Krug in Mt. Calvary Lutheran Church, Kimberly, Wisconsin, as pastor of that congregation. Pastor Paul Bergmann preached the sermon and assisted in the installation rite, together with the Pastors W. Hoepner and F. Thierfelder. May the Lord bless the shepherd and the flock.

E. G. Behm.

\* \* \* \*

On the twenty-first Sunday after Trinity I installed Pastor Armin Engel at St. John's of Town Caledonia, Wisconsin, Pastor Boettcher, P. em., of Hortonville, Wisconsin, assisted. May the Lord bless pastor and congregation.

G. W. Franzmann.

Authorized by President W. T. Meier, the undersigned installed Pastor B. R. Hahm as pastor of Zion's Ev. Lutheran Church of Bruce, South Dakota, on November 12, 1944.

Address: Pastor B. R. Hahm, Aurora, South Dakota.

\* \* \* \*

**ACKNOWLEDGMENT AND THANKS**

A memorial wreath of \$12.75 was established by the faculty and students of Dr. Martin Luther College in memory of Mrs. Schmiede, mother of Miss Lena Schmiede, piano instructress at our college. The sum of \$5.75 by the faculty was designated to the Church Extension Fund and that of \$7.00 by Miss Schmiede's piano students to the Dr. Martin Luther College Music Department.

We herewith express our heartiest thanks to the kind donors.

Emil D. Backer, Music Department.

**CHANGE OF ADDRESS**

Rev. Eldor A. Toepel, 2008 16th Street, Monroe, Wisconsin.

Rev. S. E. Westendorf, 18 W. 2nd Street, Monroe, Michigan.

Prof. E. M. Schroeder, 604 S. 11th Street, Watertown, Wisconsin.

**NOTICES**

We have 15 of the old Wisconsin Hymnals, and 3 Sunday School Hymnals. Any mission congregation interested may have the same for the postage.

Grace Lutheran Church,  
c-o Rev. F. A. Naumann,  
Nelson, Wisconsin.

\* \* \* \*

St. John's Lutheran Church at Wisconsin Rapids has an altar with Hoffmann's statue of Christ and a pulpit for sale. Both are decorated in white. Any congregation interested in these furnishings may address:

Mrs. Marie Rotermund,  
R. 4,  
Wisconsin Rapids, Wisconsin.

**MISSION FESTIVALS**

**Third Sunday after Trinity**

Trinity Church, Meares Corner, Wisconsin.  
Offering: \$61.48. H. O. Kleinhans, pastor.

**Eighth Sunday after Trinity**

Joint Parish of Cornell, Keystone and Birch Creek, Chippewa County, Wisconsin.  
Offering: \$212.65. E. E. Prenzlow, pastor.

**Twelfth Sunday after Trinity**

St. Paul's Church, Norfolk, Nebraska.  
Offering: \$924.51. W. W. Gieschen, pastor.

**Fourteenth Sunday after Trinity**

St. John's Church, Lake Benton, Minnesota.  
Offering: \$160.28. Dr. Paul W. Spaude, pastor.  
Mt. Calvary Church, La Crosse, Wisconsin.  
Offering: \$319.70. Theo. J. Mueller, pastor.

**Fifteenth Sunday after Trinity**

St. James Church, Golden, Colorado.  
Offering: \$55.14. Orval Kreie, pastor.

**Sixteenth Sunday after Trinity**

Immanuel Church, Verdi, Minnesota.  
Offering: \$91.56. Dr. Paul M. Spaude, pastor.  
St. Paul's Church, Slinger, Wisconsin.  
Offering: \$250.00. Erwin Scharf, pastor.  
St. Paul's Church, Cedar Lake, Wisconsin.  
Offering: \$51.00. Erwin Scharf, pastor.  
Immanuel Church, Dorset Ridge, Wisconsin.  
Offering: \$58.13. L. A. Witte, pastor.

**Seventeenth Sunday after Trinity**

St. Luke's Church, Watertown, Wisconsin.  
Offering: \$311.81. I. G. Uetzmann, pastor.  
Ascension Church, Detroit, Michigan.  
Offering: \$251.97. E. Frey, pastor.  
Zion Church, Mission, South Dakota.  
Offering: \$180.53. R. C. Stiemke, pastor.  
St. John, St. Peter, Cleveland, Wisconsin.  
Offering: \$564.04. M. A. Braun, pastor.  
St. Paul's Church, Monroe, Michigan.  
Offering: \$128.00. G. Ehnis, pastor.

**Eighteenth Sunday after Trinity**

Martin Luther Church, Oshkosh, Wisconsin.  
Offering: \$377.05; \$10.00 Sunday School. H. O. Kleinhaus, pastor.  
First Lutheran Church, Green Bay, Wisconsin.  
Offering: \$518.80. R. Lederer, pastor.  
St. Paul's Church, East Troy, Wisconsin.  
Offering: \$205.98. E. Ph. Ebert, pastor.  
St. John's Church, Kendall, Wisconsin.  
Offering: \$262.78. L. A. Witte, pastor.

St. John's Church, Hamilton Twp., Clair County, Michigan.  
Offering: \$27.75. E. C. Leyrer, pastor.  
Trinity Church, Smith's Mill, Minnesota.  
Offering: \$110.50. O. K. Netzke, pastor.

**Nineteenth Sunday after Trinity**

St. John's Church, Sturgis, Michigan.  
Offering: \$327.00. H. H. Hoenecke, pastor.  
St. John's Church, Root Creek, Wisconsin.  
Offering: \$400.00. Wm. C. Mahnke, pastor.

**Twentieth Sunday after Trinity**

Gethsemane Church, Milwaukee, Wisconsin.  
Offering: \$297.04. R. O. Buerger, pastor.  
Zion Church, Rhinelander, Wisconsin.  
Offering: \$4,050.50. E. Redlin (vacancy pastor).  
St. Peter's Church, Wood, South Dakota.  
Offering: \$43.36. R. C. Stiemke, pastor.  
St. Paul's Church, Argonne, Wisconsin.  
Offering: \$28.75. W. A. Gieschen, pastor.  
Peace Church, Argonne, Wisconsin.  
Offering: \$28.75. W. A. Gieschen, pastor.

Christ Church, Hiles, Wisconsin.  
Offering: \$15.20. W. A. Gieschen, pastor.  
Mount Olive Church, Denver, Colorado.  
Offering: \$72.94. Im. P. Frey, pastor.

**Twenty-first Sunday after Trinity**

St. Paul's Church, White River, South Dakota.  
Offering: \$40.20. R. C. Stiemke, pastor.  
St. John's Church, Clare, Michigan.  
Offering: \$146.36. E. C. Leyrer, pastor.

**Twenty-second Sunday after Trinity**

St. John's Church, Bentster, South Dakota.  
Offering: \$128.32. E. M. Bode, pastor.

**Twenty-third Sunday after Trinity**

Andrew-Grace Church, Town Maine, Marathon County, Wisconsin.  
Offering: \$207.40. M. F. Liesener, pastor.  
Trinity Church, Terry, Montana.  
Offering: \$209.57. H. W. Bergholz, pastor.  
South Side Lutheran Church, Ann Arbor, Michigan.  
Offering: \$93.47. R. E. Schaller, pastor.

**MINNESOTA DISTRICT**

June, July, August, 1944

**Red Wing Conference**

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 184.00	
Jul. F. Lenz, Bremen.....	371.00	
Grover Gensmer, Secretary, Caledonia.....	1,029.20	34.00
H. F. Muenkel, Dexter.....	376.00	
Karl A. Nolting, Frontenac.....	374.76	
T. E. Kock, Goodhue.....	275.00	
F. W. Weindorf, Goodhue, Grace.....	280.59	20.00
F. W. Weindorf, Goodhue, St. John.....	446.93	
Jul. F. Lenz, Hammond.....	18.00	
E. G. Hertler, Hokah.....	91.00	
C. A. Hinz, Mason City.....	200.00	
Theo. Haar, Mazeppa.....	275.00	
T. E. Kock, Minneola.....	344.58	36.00
H. J. Anger, Nodine.....	210.00	
N. A. Reinke, Oronoco.....	130.54	
N. A. Reinke, Poplar Grove.....	64.95	41.00
Geo. W. Scheitel, Potsdam.....	341.89	5.00
J. R. Baumann, Red Wing.....	1,530.00	2.00
E. G. Hertler, South Ridge.....	340.00	
Grover Gensmer, Secretary, Union.....	172.00	5.00
Karl A. Nolting, West Florence.....	538.00	20.00
Paul E. Horn, Zumbrota.....	1,380.00	

**Mankato Conference**

M. J. Lenz, Alma City.....	591.08	
W. Schuetze, Belle Plaine.....	310.01	
H. H. Schaller, Helen.....	507.25	18.50
L. F. Brandes, Jordan.....	150.00	
A. Martens, New Prague.....	203.75	
O. K. Netzke, Madison Lake.....	11.00	
A. Ackermann, Mankato.....	845.00	36.00
R. A. Haase, North Mankato.....	70.00	13.50
A. H. Mackdanz, St. Clair.....	242.42	
Ernst C. Birkholz, St. James.....	509.00	4.00

**St. Croix Valley Conference**

O. P. Medenwald, Amery.....	287.00	
E. W. Penk, Baytown.....	108.80	
Otto Klett, Bay City, Wis.....	36.65	
A. W. Saremba, Cady.....	218.34	
F. A. Werner, Centuria.....	21.75	
O. P. Medenwald, Clear Lake.....	73.74	
E. H. Bruns, Delano.....	92.55	3.00
L. W. Meyer, Farmington.....	817.60	
E. W. Penk, Grant.....	34.75	
P. R. Kurth, Hastings.....	106.42	
Im. W. Bade, Hersey, Wis.....	12.90	
R. J. Palmer, Minneapolis.....	176.33	50.00
R. C. Ave Lallemand, North St. Paul.....	166.20	
A. H. Leerssen, Nye.....	23.70	
A. H. Leerssen, Osceola.....	49.10	
Otto Klett, Prescott.....	131.20	11.00
F. A. Werner, Rock Creek.....	105.49	
C. F. Bolle, St. Paul.....	267.91	
G. A. Ernst, St. Paul.....	306.35	
A. E. Frey, St. Paul.....	50.00	
A. C. Haase, St. Paul.....	425.40	
C. P. Kock, St. Paul.....	150.38	116.40
J. Plocher, St. Paul.....	675.47	
A. W. Koehler, So. St. Paul.....	87.04	73.28
J. W. F. Pieper, Somerset.....	11.26	
J. W. F. Pieper, Stillwater.....	72.80	
A. W. Saremba, Weston.....	277.00	

**Redwood Falls Conference**

J. G. Bradtke, Arlington.....	155.34	61.50
A. C. Krueger, Cedar Mills.....	580.12	100.03
V. J. Schmidt, Danube.....	258.70	
Theodor Bauer, Echo.....	374.56	
I. Lenz, Vacancy, Emmet.....	228.68	
W. J. Schmidt, Y. P. S., Emmet, Flora, Danube, et al.....	13.66	
G. F. Zimmermann, Essig.....	237.86	
Im. F. Albrecht, Fairfax.....	242.95	13.00
M. J. Wehausen, Vacancy, Flora.....	267.81	
G. F. Zimmermann, Ft. Ridgely.....	146.59	
Hy. Boettcher, Gibbon.....	111.65	21.00
E. R. Gamm, Marshall.....	218.59	
E. R. Becker, Milroy.....	2.50	
M. J. Wehausen, Morton.....	536.46	25.00
I. F. Lenz, Olivia.....	84.50	
A. W. Fuerstenau, Omro.....	589.95	
Edw. A. Birkholz, Redwood Falls.....	481.22	.40
W. F. Dorn, Renville.....	312.00	
E. R. Becker, Seaforth.....	61.45	
Walter P. Scheitel, Sheridan.....	113.50	
E. G. Fritz, Wellington.....	558.25	
W. F. Dorn, Winfield.....	300.00	
C. W. A. Kuehner, Winthrop.....	68.75	
F. E. Traub, Wood Lake.....	492.18	10.00

**Crow River Valley Conference**

W. G. Voigt, Acoma.....	222.93	
E. R. Berwald, Buffalo.....	257.28	
F. R. Weyland, Crawford's Lake.....		
M. Schuetze, Ellsworth.....	304.00	
Elmer J. Zehms, Graceville.....	75.05	
H. C. Duehlmeier, Hancock.....	433.24	
W. J. Schulze, Hutchinson.....	249.84	
P. R. Kuske, Hutchinson, Trinity.....	23.62	8.00
Chr. Albrecht, Johnson.....	184.66	
Karl J. Plocher, Litchfield.....	168.92	
W. P. Haar, Loretto.....	441.57	311.50
E. A. Binger, Lynn.....	64.45	
R. L. Wiechmann, Monticello.....	121.65	
H. C. Duehlmeier, Morris.....	10.00	
W. P. Haar, Vacancy, Pelican Lake.....	587.88	
S. Baer, Rockford.....	581.84	

**New Ulm Conference**

H. C. Sprenger, Balaton.....	111.65	
M. C. Kunde, Brighton.....	127.15	
L. W. Schierenbeck, Butterfield.....	178.22	
M. C. Kunde, Courtland.....	17.23	
L. W. Schierenbeck, Darfur.....	74.45	
H. A. Scherf, Eden.....	337.00	14.00
Dr. Paul W. Spaude, Lake Benton.....	15.00	
W. Frank, Morgan.....	425.80	
G. Hinenthal, New Ulm.....	859.53	27.00
E. Schaller, Nicollet.....	868.04	84.70
R. Schierenbeck, Sanborn.....	140.00	
G. Theo. Albrecht, St. Peter.....	202.85	
Wm. C. Albrecht, Sleepy Eye.....	234.02	14.50
Dr. Paul W. Spaude, Verdi.....	9.50	
Karl Brickmann, Vesta.....	322.09	

Totals ..... \$ 31,285.81 \$ 1,179.31

Memorial Wreaths

In Memory of	Reverend	Amount
us. Shonka	L. F. Brandes, Jordan	\$ 18.50
rt Fritzsche	A. H. Mackdanz, St. Clair	5.00
rs. Hartwig	F. A. Werner, Centuria	17.50
lsie Biegler	E. H. Bruns, Delano	10.00
red Boeder	Hy. Boettcher, Gibbon	31.00
rs. Otto Wendorff	I. F. Lenz, Olivia	51.00
erman Braun	I. F. Lenz, Olivia	3.00
udwig Malkow	A. W. Fuerstenau, Omro	38.25
v/C James F. Koefod	W. P. Haar, Loretto	5.00
erman Greehling	W. P. Haar, Loretto	83.00
ilius Dallmann	E. Schaller, Nicollet	18.00
rs. Wm. Kasten	R. Jeske by G. Gensmer, Caledonia	14.25
ward T. Bublitz	N. A. Reinke, Poplar Grove	40.00
askel Johnson	N. A. Reinke, Poplar Grove	1.00
ohn Simanski	J. R. Baumann, Red Wing	1.00
orman Gluesen	Karl A. Nolting, West Florence	10.00
llie von der Brelje	H. H. Schaller, Helen	32.00
rs. Edward Mees	A. Ackermann, Mankato	21.00
rs. Albert F. Dallmann	R. A. Haase, North Mankato	13.50
rs. Aug. Muenstermann	Ernst C. Birkholz, St. James	11.00
rank Appel	Ernst C. Birkholz, St. James	4.00
rs. Hartwig	F. A. Werner, Centuria	1.25
rs. Hartwig	F. A. Werner, Centuria	3.00
oyce Alice Schwanz	Arthur W. Koehler, So. St. Paul	61.85
M. Dresser	John G. Bradtke, Arlington	78.50
erman Fritzen	Im. F. Lenz, Emmet	23.00
awrence Thurston	I. F. Albrecht, Fairfax	16.00
rs. Dorothy Schablin	M. J. Wehausen, Morton	15.50
tto Malkow	A. W. Fuerstenau, Omro	1.00
udwig Malkow	A. W. Fuerstenau, Omro	2.50
other Keechler	Edw. A. Birkholz, Redwood Falls	17.50
rs. Flora Krueger	W. G. Voigt, Acoma	20.25
rs. Theresa Wencel	Elmer J. Zehms, Graceville	4.50
rs. John Wille	H. C. Dueshlmeier, Morris	10.00
rs. Paulina Otto	H. A. Scherf, Eden	21.00
William Lemke	G. Hinnenthal, New Ulm	2.00
R. Kelm	Wm. C. Albrecht, Sleepy Eye	4.50
t. Edwin Schauman	Wm. C. Albrecht, Sleepy Eye	20.00
arl Herman Gladitsch	Karl Brickmann, Vesta	56.50
ev. R. Jeske	G. Gensmer, Sec'y., Caledonia	373.50
ohn P. Quast	H. F. Muenkel, Dexter	52.00
r. and Mrs. Theodore Mueller	H. F. Muenkel, Dexter	2.00
ev. R. Jeske	H. F. Muenkel, Dexter	2.00
rs. Wilhelmine Friese	F. W. Weindorf, Grace, Goodhue	26.00
rs. Margareta Kunde	F. W. Weindorf, Grace, Goodhue	28.00
Miss Ruth Quast	T. E. Kock, Minneola	106.75
Miss Ruth Quast	T. E. Kock, Minneola	3.00
rs. Ella Tiedemann	J. R. Baumann, Red Wing	26.00
ev. R. Jeske	Grover Gensmer, Sec'y., Union	40.00
nna Meyer	Paul E. Horn, Zumbrota	24.50
askel Johnson	Paul E. Horn, Zumbrota	50.50
lbert Korsten	Paul E. Horn, Zumbrota	84.00
enry Stehr	Paul E. Horn, Zumbrota	119.00
ernard Buck	Paul E. Horn, Zumbrota	9.00
rs. Fred J. Schulz	A. Ackermann, Mankato	9.75
red Route, Sr.	O. P. Medenwald, Amery	12.00
aul Pidde, Sr.	G. F. Zimmermann, Essig	62.75
pl. Gorden Lunderberg	Hy. Boettcher, Gibbon	26.00
rs. Herman Neitzel	M. J. Wehausen, Morton	54.50
awrence McLiree	Im. F. Lenz, Olivia	50.50
Wm. Block	W. G. Voigt, Acoma	23.00
rs. Robert Germer	W. J. Schulze, Hutchinson	13.00
Charles Albrecht	P. R. Kuske, Hutchinson	16.00
d. Adams	Karl J. Plocher, Litchfield	3.50
ev. W. G. Haar	W. P. Haar, Loretto	372.50
rs. John Faue	W. P. Haar, Loretto	6.00
ev. John Porisch, Alpha	L. W. Schierenbeck, Butterfield	4.75
rs. Anna Meyer	G. Hinnenthal, New Ulm	20.00
etrich Weilage	G. Hinnenthal, New Ulm	7.00
rs. Jos. Wartha	G. Hinnenthal, New Ulm	40.00
arl Brummond	E. Schaller, Nicollet	23.00
tto Heidemann	E. Schaller, Nicollet	50.00
ev. R. Jeske	G. Theo. Albrecht, St. Peter	6.75
rs. E. G. Fritz	E. G. Fritz, Wellington (Corrected amount listed as \$1.25 in last report)	7.25

H. R. KURTH, District Treasurer.

MICHIGAN DISTRICT

July 1 to September 30, 1944

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
Meyer, Allegan	\$ 47.00	
Gensmer, Coloma	160.51	
Lochner, Dorr	108.75	
Kionka, Dowagiac	75.00	
Lochner, Hopkins	580.51	
Hoenecke, Muskegon Heights	270.00	
Fischer, Sodus	175.45	
Zink, Stevensville	11.50	
Hoenecke, Sturgis	144.25	

Southeastern Conference

A. Baer, Adrian	39.00	3.00
E. Rupp, Detroit	223.59	
W. Valleskey, Detroit, including \$17.61 from Sunday School	107.58	
K. Vertz, Detroit	145.98	
R. Frey, Findlay, Ohio	171.25	
A. Tiefel, Greenwood	222.67	
J. Gauss, Jenera, Ohio, including \$10.00 from Pvt. A. Von Stein, \$20.00 from Stf. Sgt. N. Rausch, \$10.00 from 2nd Lt. H. Schaller, \$15.00 from Pvt. W. Redick, \$5.00 from W. Nessler (Navy), \$50.00 from Sunday School, \$60.00 from Lutheran Society	1,842.21	
K. Krauss, Lansing	811.97	
E. Hoffman, Lansing	95.91	
T. Sauer, Livonia, including \$10.35 from Sunday School	503.91	
H. Zapf, Monroe	139.25	
A. Maas, Northfield	52.93	
E. Hoenecke, Plymouth	156.26	
C. Schmelzer, Riga	5.00	
A. Wacker, Scio, including \$50.00 from E. Scott Baptism Collection, \$9.50 from R. Eschelbach Baptism Collection, \$10.00 from L. Nabeack Silver Wedding Collection	1,586.50	15.00
A. Maas, South Lyon	160.00	
J. de Ruiter, Tecumseh	158.10	
G. Luetke, Toledo, including \$10.00 from Sgt. A. Sedke, \$25.00 from Sgt. R. Collingwood, \$5.00 from S. 1/2 D. Leonard, \$10.00 from Cpl. P. Luetke, \$50.00 from J. Kasch, Sr.	640.00	
F. Zimmermann, Toledo	53.10	
P. Heyn, Van Dyke	65.91	
H. Muehl, Waterloo, including \$35.00 from A. Hannewald 35th Wedding Anniversary	276.80	
G. Press, Wayne	466.01	

Northern Conference

M. Schroeder, Bay City	270.73	10.00
A. Westendorf, Bay City		9.00
J. Vogt, Bay City	132.05	
R. Hoenecke, Brady	54.50	
D. Metzger, Broomfield	182.36	
R. Hoenecke, Chesaning	565.03	
M. Toepel, Elkton	173.10	
V. Winter, Flint	14.85	2.00
B. Westendorf, Flint	267.46	
A. Kehrberg, Frankenmuth	374.47	
N. Luetke, Hemlock	165.56	
W. Steih, Kawkawlin	96.95	
E. E. Rupp, Manistee	169.75	10.00
A. Voges, Mayville	30.82	
W. Voss, Owosso	597.79	
A. Hueschen, Pigeon	684.67	
D. Metzger, Remus	269.45	3.00
O. Eckert, Saginaw	662.70	10.00
O. Frey, Saginaw	122.30	
H. Eckert, Saginaw	95.56	
G. Schmelzer, Sebawaing	382.26	6.00
E. E. Rupp, Sheridan	35.42	
J. Zink, Sterling	118.00	
C. Leyrer, St. Louis	60.00	
G. Cares, Swan Creek	50.00	
J. Roekle, Tawas City	94.09	35.00
A. Schwerin, Tittabawassee	58.95	
A. Voges, Vassar	110.62	
R. Koch, Zilwaukee, including \$20.00 from Sunday School	291.22	
Total	\$ 15,597.36	\$ 103.00

Note: Of the Non-Budgetary money there was \$75.00 for Church Extension and \$28.00 for Non-Synodical activities.

Memorial Wreaths

(Included in Above Monies)

In Memory of	Sent In By	Amount
Earl Smith	Adrian	\$ 5.00
Mrs. Ida Engel	Adrian	1.00
Fred Brehmer	Adrian	36.00
Mrs. Adeline Loll	Bay City (Bethel)	4.00
Mrs. Theresa Quast	Bay City (Bethel)	6.00
Mrs. Eleanor Schaeffer	Bay City (St. John)	6.00
John Staudacher	Bay City (St. John)	3.00
Mrs. Minnie Heck	Elkton	4.00
Lt. Edwin Schauman	Flint (Grace)	2.00
Lt. Edwin Schauman	Flint (Emanuel)	8.00
John Staudacher	Flint (Emanuel)	3.00
Mrs. Barbara Roedel	Frankenmuth	1.00
Mrs. John Bernthal	Frankenmuth	8.00
Mrs. George Rauh	Frankenmuth	6.00
Mrs. Louise Howard	Frankenmuth	1.00
Fred List	Frankenmuth	2.00
Herman Gaul	Frankenmuth	2.00
Thomas Woodbury	Greenwood	2.50
Peter D. Nessler	Jenera, Ohio	22.00
Adam Von Stein	Jenera, Ohio	121.50
Mrs. John Bernthal	Manistee	8.00
Mrs. Emlie Justman	Manistee	3.00
Mrs. Mary Deeker	Riga	5.00

Ferdinand Kienzlen	Sebewaing	8.00
Dr. P. Scheurer	Scio	5.00
Gustav Selig	Stevensville	11.50
Mrs. Henry Hosbach	Tawas City	9.00
Mrs. Amelia Streur	Tawas City	22.00
Elmer Pierson	Tawas City	4.00
Albert Petlr	Toledo (Zion)	25.00

A. R. BURKHARDT, Treasurer.

**NEBRASKA DISTRICT**

July 1, 1944 to September 30, 1944

**Central Conference**

Reverend	Budgetary	Non-Budgetary
H. Hackbarth, Stanton	\$ 300.00	
H. Spaude, Hadar	618.81	
E. Knief, Des Moines	24.56	
N. M. Mielke, Merna	9.05	
L. Sabrowsky, Sioux City	40.75	
W. W. Gieschen, Norfolk	1,040.77	
L. A. Tessmer, Grand Island	68.18	

**Rosebud Conference**

L. F. Groth, McNeely	4.50	
L. F. Groth, Colome	251.86	
E. Weiss, Valentine, Calvary	137.87	
W. Oelhafen, Winner	207.90	70.00
W. Oelhafen, Witten	124.97	
D. Grummert, Long Valley	13.40	
D. Grummert, Martin	7.26	
D. Grummert, Batesland	17.36	
H. Fritze, Valentine, Zion	304.80	9.55
S. G. Kugler, Burke	188.70	
S. G. Kugler, Carlock	125.61	
R. Stiemke, Mission	86.77	
N. Sauer, Naper	229.45	

**Southern Conference**

E. Monhardt, Clatonia	109.50	
E. J. Hahn, Gresham	349.46	
R. H. Roth, Grafton	649.19	25.00
E. Breiling, Geneva	321.31	
G. Frank, Rising City	258.05	
A. Hertler, David City	195.27	36.00
H. Ellwein, Shickley	600.00	
A. T. Degner, Plymouth	72.68	
L. Gruendemann, Lincoln		

**Colorado Conference**

E. Kuehl, Cortez	11.66	
E. Kuehl, Ignatio	3.30	
E. Kuehl, Mancos	28.35	
H. Witt, Lamar	13.10	
V. Tiefel, Greeley	17.68	
V. Tiefel, Platteville	20.10	
O. Kriebe, Golden	31.14	
I. P. Frey, Denver	20.34	
M. Weishan, Ft. Morgan	116.08	
J. Erhart, Pueblo	31.65	

**Memorial Wreaths**

(Included in Above Monies)

In Memory of	Reverend	Amount
C. Dittmer	H. Fritze	\$ 1.00
S/Sgt. Clayton Ewing	A. Degner	17.00
Wilhelmine Wichman	W. Gieschen	5.00
C. H. Gratoop	H. Ellwein	36.00
Barbara Eisenbraun	W. Oelhafen	2.50
	W. Oelhafen	99.50

Of Non-Budgetary monies \$2.50 was for Church Extension and the rest for Non-Synodical purposes.

FORREST A. SWOBODA, District Cashier.

**TREASURER'S STATEMENT**

July, 1944 to October 31, 1944

**Receipts**

Cash Balance July 1, 1944	\$ 49,161.33
Budgetary Collections:	
General Administration	\$ 63,131.54
Educational Institutions	21,847.60
Home for the Aged	1,093.67
Spiritual Welfare Commission	19,166.28
For Other Missions	120,649.36
Indigent Students	1,321.99
General Support	3,816.35
School Supervision	315.47
To Retire Debt	3,475.01
Revenues	36,762.87
Total Budgetary Collections and Revenues	\$271,580.14
Non-Budgetary Receipts:	
From Debt Retirement Committee	2,307.65
Total Receipts	\$273,887.79
	\$323,049.12

**Disbursements**

**Budgetary Disbursements:**

General Administration	\$ 10,245.97
Theological Seminary	10,859.11
Northwestern College	25,736.66
Dr. Martin Luther College	23,109.55
Michigan Lutheran Seminary	11,544.94
Northwestern Lutheran Academy	5,517.53
Home for the Aged	3,524.50
Missions — General Administration	62.70
Indian Missions	12,923.41
Negro Missions	5,015.79
Home Missions	68,658.99
Poland Mission	2,418.00
Madison Student Mission	511.45
Spiritual Welfare Commission	27,435.22
Winnebago Lutheran Academy	600.00
General Support	9,923.00
School Supervision	947.88

Total Budgetary Disbursements \$217,034.70

**Non-Budgetary Disbursements:**

Institutional Missions — Parsonages	942.56
Total Disbursements	\$217,977.26
Cash Balance October 31, 1944	\$105,071.86
Budgetary Reserve Fund	\$200,000.00

C. J. NIEDFELDT, Treasurer.

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

**For Spiritual Welfare Commission**

S/Sgt. Harvey Callies, Africa	\$ 3.00
1st Lt. Clara Steinberg, New York	10.00
Mr. and Mrs. Edwin Vetter, Valders, Wis.	2.00
Mr. and Mrs. Clement Meyer, Valders, Wis.	1.00
Marlen R. Goetz, R. M. 1/C, New Lond, Co.	5.00
Cpl. Harold Kobin, Maxwell Field, Alabama	1.00
S/Sgt. Wilbert A. Hermel, New York City	25.00
Mr. John Clasen, Manitowoc, Wis.	2.00
Memorial Wreath in memory of Pastor August Paetz by Mr. and Mrs. Hubert Nelesen, Manitowoc, Wis.	5.00
Joseph Cisler, A. M. M. 3/C, Long Island, N. Y.	5.00
Carl J. Greif, Mesa, Ariz.	1.00
June Lundquist, R. N. A., Minneapolis, Minn.	1.00
Pvt. Florence B. Forsberg, Indiantown Gap, Pa.	1.00
Cpl. Harold Zolldan, New York City, N. Y.	5.00
T/Sgt. Ralph W. Pleuss, New York City, N. Y.	6.00
Mr. and Mrs. Hy. Nass, Valders, Wis.	5.00
Mr. and Mrs. Robert Peek, Cleveland, Ohio	1.00
Mr. Walter Dobberphul, Rockfield, Wis.	30.00
Mr. Ed. Sterzing, Porterfield, Wis.	1.00
George Schramm, S. 2/C, A. T. B., Little Creek, Va.	5.00
Rev. and Mrs. W. Koelpin, Toledo, Ohio	1.00
Zion Ev. Luth. Ladies' Aid, Elroy, Wis.	10.00
Pfc. Virgil F. Berndt, Ft. Monmouth, New Jersey	2.00
Sgt. Raymond Beltz, Yakima, Wash.	2.00
Walter H. Koepf, New York	5.00
Trinity Ev. Luth. Ladies' Aid Society, Marinette, Wis.	10.00
Sgt. Russ Heilman, New York City, N. Y.	3.00
Rev. Fred Gilbert	5.00
St/Sgt. Melvin G. Koch, San Francisco, Cal.	10.00
Cpl. A. R. Weber, New York City, N. Y.	5.00
T/5 Wm. Kliefoth, New York City, N. Y.	2.50
Memorial Wreath in memory of Mrs. Mary Meyer by Mr. and Mrs. Albert Siefker	4.00
Mr. and Mrs. Lester Wehrwein, Manitowoc, Wis.	10.00
Aid Association for Lutherans, Branch Number 78, Rhinelander, Wis.	25.00
O/C William E. Dutcher, Camp Barkeley, Texas	2.50
Jerusalem Sunday School, Milwaukee, Wis.	3.00
Pvt. Elmer Nelson, New York City, N. Y.	10.00
Pfc. Eugene Baumann, General Hospital, New York.	2.00
A Soldier, San Francisco, Cal.	3.00
	\$ 235.00

**For Missions**

Memorial Wreath in memory of Mrs. Emma Behning by:	
Rev. W. F. Sprengeler and family	\$5.00
Marilyn Sprengeler	1.00
Mr. and Mrs. S. E. Johnson	5.00
Mr. and Mrs. Chas. Mahnke	2.00
Mr. and Mrs. Walter Housman	1.00
Otto and Ernest Behning	2.00
Mr. and Mrs. Dave Monson and family	1.00
Mrs. Martha Nelson	.25
	17.25
Mr. Ernst Liedtke, Portland, Oregon	4.96
A Thankful Giver	25.00
	\$ 47.21

**For Church Extension Fund**

William F. Neitzel, Est.	\$ 200.00
Philip Plack, Est.	50.00
Memorial Wreath in memory of Mr. Ole Swanson by Mrs. Edward Zekor	1.00
	\$ 251.00

C. J. NIEDFELDT, Treasurer.