

# The Northwestern Lutheran

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

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Number 1



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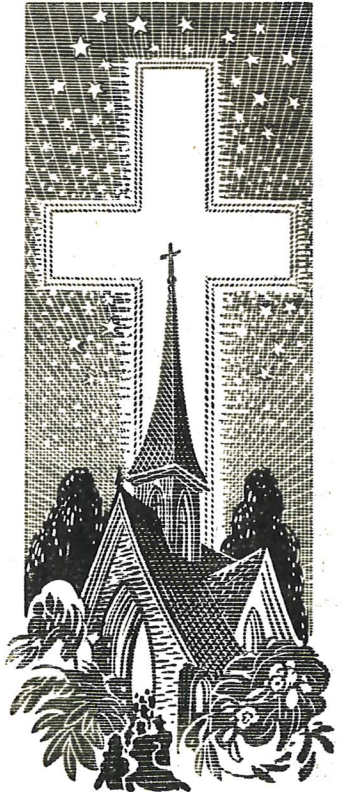
I WILL LIFT UP MINE EYES  
UNTO THE HILLS,  
WHENCE COMETH  
MY HELP



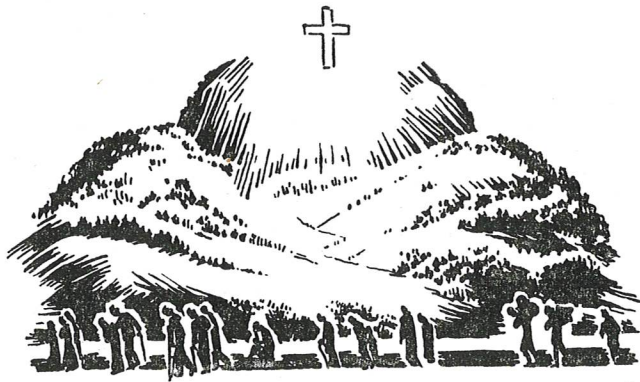
MY HELP COMETH  
FROM THE LORD,  
WHICH MADE  
HEAVEN AND EARTH

Ps. 121:1, 2

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*"Lift up your eyes to the hills"*

## NEW YEAR'S MEDITATIONS

BY DR. HENRY KOCH, MANITOWOC, WISCONSIN

**T**HE year 1945 is not just another year that has passed on into eternity. It is a doubly memorable year for our country as well as the rest of the world. It brought about a cessation of hostilities and bloodshed for a major portion of the world, for which we are truly grateful to the Lord of hosts. When we look back into the past year, we have many things, for which we should be thankful: bounteous crops, our country untouched by the ravages of war, intact on all its frontiers, not devastated by pestilence, hunger and cold. It would surely be the height of ingratitude, if we should overlook the grace and mercy of our God toward our nation. Should we be inclined to grumble, let us compare our lot with that of other nations and Christians. Then we shall forget all about grumbling.

We are still in the aftermath of war. The greed of powers and nations is still rampant in such countries as China and the Dutch East Indies for instance. There will always be wars and rumors of war. How true is not our Bible in its prophecies. The promises of the mighty of this world vanish in mid-air with their war to end all wars, with their promises of freedom from want and fear. The fear of the atomic bomb and the starvation and death of millions from hunger and cold are the best proof to the contrary. The mighty fail to reckon with the greed of man and the power of the Almighty God.

### God's Promises Are Sure

How different are not the promises of God. He promised to send His Son as a Savior to all mankind at the beginning of time. He kept His promise and in the fulness of time He did send His Son as the Redeemer of the fallen race. He did not only promise freedom. He secured it for all through His Son. They, who believe in Him, have freedom from their greatest enemies, death and the Devil. They are happy children of faith in spite of all the sadness that surrounds them and that would dampen the joy of their hearts. Deprived of food and raiment, lacking the very necessities of life they will nevertheless cling to their Savior in true faith, remembering that He too became poor for their sake. We Christians, who are more fortunate and who could spend our Christmas and the whole year in comfortable homes and worship God in unbombed and heated churches, should thank the Lord on bended knee for this undeserved grace and mercy. Our prayers of supplication should rise to the throne of God for our fellow man. May God make the hearts of the mighty of this world and also those of visible Christendom willing to lend a helping hand to those in direst need. May we not pass by as did the priest and the Levite. It will be a proof of our Christianity that we not only perform lip service and outwardly lament the plight of millions of human sufferers throughout the world, but actually carry

out that precept of our Lord: Love thy neighbor as thyself. The sufferings of the needy cry to God and to us for help from all the corners of the globe. May we not fail them with the Gospel, the only help and comfort in life and death and with the material help that we can and ought to bring to them. Should not the kept promises of our God revealed to us in the gift of His Son make us doubly grateful to remember our neighbor spiritually and materially, wherever the Lord opens the doors for us. The light of Christ and Christmas as revealed to us in His Word is the only light that can penetrate the darkness of this world, enlighten the hearts of men and bring to sin-laden souls blessings of salvation. This Word will also be a lamp to our feet when we tread into the New Year, which will and can dispel all gloom of darkness hovering over the future.

### Begin with the Lord

We Christians end the old and begin the new year not in revelries, but with Christ and His Word. We are starting another year of our Lord 1946 thereby signifying that the birth of Christ is to us that great turning point in the history of mankind and also in our own lives. At the close of the 18th Century the French Revolutionists tried to abolish the Christian calendar. They did not want a calendar that showed the importance of Jesus Christ in the history of the human race, but instead one which would glorify their Revolution. Thus their calendar began with September 21, 1792. Each tenth day was to be devoted to the worship of the Supreme Being and all pastors who would observe the Christian day of rest, the Lord's Day, were to be imprisoned. This so-called age of enlightenment did not last long. The power of Christianity was too great. The worship of human reason failed. Voltaire, the intellectual leader of the Revolutionists who strove to eradicate the Christian Church went the way of all flesh and to this very day the Christian calendar still prevails throughout the world. We now reckon with the year of our Lord 1946.

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# Editorials

**Hear Not, For I Have Redeemed Thee** Even though for the first time in our years we can begin a New Year without the cries of battles, yet peace has not come upon our war-torn world. Upon the great red horse of war there is following the horrible black horse of famine and death making way for the rider of the pale horse to strike further terror into the hearts of all living upon the face of the earth. (Rev. 6.)

The Holiness of our Great God is in these last evil days more bringing into the open the wickedness and folly of an apostate world which has always thought itself wiser than God. By the present terrifying events God is forewarning the world of the terrible judgment that awaits all sinners before the tribunal of the eternal Judge; He wants to lead all to repentance and bestow upon all the divine wisdom which teaches man to seek release from guilt and condemnation, seek if from Him who alone has power to redeem man from sin, death, and hell. (Mal. 4; Ro. 1; Mt. 24.)

Even as of old by the mouths of His prophets God said to the trembling hearts of a smitten world: "Fear not, for I have redeemed thee"; even as of old by the mouth of His Holy angel God proclaimed: "Fear not, for behold I bring you good tidings of great joy, for unto you is born this day in the city of David a Savior"; — so today the Holy God is again in this blessed season proclaiming to our fear-stricken world: "Fear not; unto you a Child is born, unto you a Son is given. He has destroyed death and brought life and immortality to light." And when this Child was eight days old, He was made under the Law to redeem them that were under the Law, that they might receive the adoption of Sons. That is why His name was called *Jesus*, which was so named of the angel before He was conceived in the womb. (Luke 2.) Jesus, He was called, to make lost and condemned sinners, children of God and heirs of heaven. (Rom. 8.)

The trembling hearts of a world groping in the blackness of its own making need, as never before, to see the glory of God's love and mercy in Christ Jesus; our war-torn world needs to know that peace which destroys all hatred and enmity in the human heart, — that peace which alone God can give in the knowledge of His love and forgiveness through Jesus; our perishing world needs to know God's good will toward sinners, whom God is now ready to show mercy and upon whom He is now ready to bestow instead of temporal and eternal punishment His grace and joy in time and in eternity through His Son Whom He named Jesus.

So the Lord again and anew is calling in this New Year of grace to our sin fatigued world, even to you and me: "Incline your ear, and come unto Me; hear and your soul shall live. Ye shall go out with joy and be led forth in peace. For the mountains shall depart and the hills be removed, but my kind-

ness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." (Is. 55.)

With Jesus then let us enter upon the New Year; upon His promises as given us in His Word let us fasten our hopes; as witnesses of His grace let us in our congregations and widespread missions proclaim that strengthening Word of comfort and hope which He has entrusted to His Church: "Say to them that are of fearful heart: Be strong, fear not; behold your God will come with vengeance, even God with recompense; HE WILL COME AND SAVE YOU." (Isaiah 35.)

G. W. F.

\* \* \* \*

**A Helping Hand** Much is being said and actually done these days about helping those nations that have been sorely ravished by World War II. This aid is often thought of in terms of clothing and food alone. Surely no one knowing the destitute condition of these people will dispute their utter need of these things. But in spite of the aid that is reaching these unfortunates from other nations and America, and the United States in particular, many of them will die this winter from exposure and famine. The hardest hit in this respect, of course, are the citizens of Germany. The abject misery of these people, especially the old and the children, beggars description. Yet no one is willing to raise a hand to offer them assistance. Sad as this condition is, there may be even a sadder aspect of this destitution. What about the spiritual need? Surely their spiritual need is by far more important than anything else. Starve they will, at least many of them. But have they that comfort in dying that the Gospel is able to give them? This is the great concern of Christian people everywhere; and it ought to be. We can not bring them the staff of life in food and clothing but can't we, perhaps, bring them the staff of spiritual life? Church bodies are working feverishly to gain permission from our government to come to the spiritual aid of these people. Wherever Christians can gain entrance, Bibles and Christian literature are being disseminated in great volumes. There are at this time many agencies at work to do this very thing. Bibles are coming off the presses in great numbers and people in those countries are said to be eagerly reaching for them. If this is a fact, perhaps this war has been a blessing in disguise for many. We know the laxness of these people before the war in regard to religion. In Germany Nazism had just about done away with the faith of the fathers, under the Hitler youth movement especially. Nor did it look any better in other countries. Only since the war has Russia had a semblance of religious liberty. God grant that those people will, in their extreme moment of life, find Him whose blood cleanseth from all sin.

W. J. S.



# STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

## ARTICLE XXVIII

### Of Ecclesiastical Power

#### XI.

**B**EFORE we leave the paragraph that we considered in our last study we take a brief look at two vicious errors mentioned there, errors that have done, and still can do, irreparable harm to the Christian consciences. The first is found in the statement that, according to the contention of some, *the keeping of the Lord's Day is not indeed of divine right, but in a manner so.*



The meaning of the second part of this sentence may not be clear at once, yet the Ger-

man text helps us to find it more readily. It is paraphrased there in these words: *dennoch schier als viel als aus goettlichen Rechten.* The meaning, then, is this: the Bible may not in so many words command the observance of Sunday, it may not in so many words tell us that the rites and ordinances concerning the Old Testament Sabbath must in New Testament times be transferred bodily to the keeping of Sunday: yet there is a sufficient foundation laid in the Bible for claiming that the Sunday must be so observed by divine rights. Hence, *not indeed of divine right, but in a manner so.* The idea is this: since God instituted the office of bishops and vested it with the authority to legislate to the church, the Sunday ordinances which the bishops promulgated are divinely binding on consciences.

Here the basic conception of the bishop's office is false. Bishops are gifts of Christ to the church, but not for the purpose of legislating to the Christians. Peter denounces this abuse of bishops' office when, in his first epistle, he warns elders to perform their work, not "as being lords over God's heritage, but being ensamples to the flock" (chap. 5, 3). Paul says about himself and his fellow laborers in the Gospel that they all

are "ambassadors for Christ," constantly pleading: "Be ye reconciled to God" (2 Cor. 5, 20). Hence: "Not that we have domination over your faith, but are helpers of your joy" (2 Cor. 1, 24). — A further erroneous conception, just as dangerous as the one concerning the legislative power of the bishops, will be considered after the second vicious error mentioned in the beginning has been briefly discussed.

This is contained in the words *modify and mitigation: Although they endeavor to modify the traditions, yet the mitigation can never be perceived,* etc. The modifications and mitigations here mentioned consisted in this that *they prescribe concerning holy-days, how far it is lawful to work.*

The Sabbath of the Jews was to be observed as a day of complete rest, not even meals were to be cooked nor any fire kindled for that purpose. All preparations for the Sabbath meals had to be made on the day before. In later years Jewish teachers with rabbinical hair-splitting taught that certain works must be permitted, for instance, dressing oneself. That was a ruling of modification and mitigation.

When the Sabbath ordinances were transferred to Sunday, again modifications and mitigations were sought. Labor was declared to mean gainful labor, and works of love and of necessity were accepted. While in the Old Testament, when God treated His children as minors and trained them for the promised salvation in forms of laws and ordinances, mitigations readily comported with the general manner of the time; in the New Testament, however, any modifications and mitigations would simply spell a relapse into Old Testament legalism. Modification and mitigation are nothing but law terms, never Gospel terms. To appeal to mitigations means that a person is under the law and is judged according to the law; he must take his punishment, although it may be softened somewhat due to mitigating circumstances.

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Hence, although modification and mitigation may at first seem to have a soothing sound, in reality they are nothing but death-dealing *snares of consciences.*

Instead, consciences must be instructed that we are not saved by the works of the Law, that as far as our own salvation is concerned all of our own works are unnecessary, and that any attempt to mix them into the matter of our salvation is dangerous and will lead to damnation. Consciences must be instructed that Christ has completely redeemed us from all our sins, from all our guilt, from the wrath of God, from death and damnation; Christ has reconciled us to God and has for us, the erstwhile cast-out rebels, gained the adoption of sons. Consciences must be instructed to appreciate the wonderful love of God which procured for us such rich blessings, so that our hearts be filled with gratitude, that we henceforth no longer live to ourselves, but to Him who gave Himself for us, who died and rose again for our justification. Consciences must be instructed that due to our Old Adam, who is completely steeped in law and insists on judging all things from a legalistic viewpoint, we stand in constant danger of mixing legalistic ideas into the matter of our salvation, that hence, we not only need to be on guard, but also need a constant nourishment and strengthening of our faith. Consciences must be instructed that God

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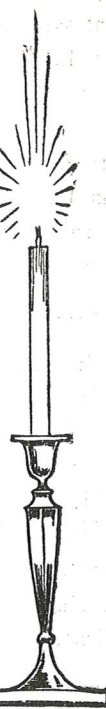
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## NEW YEAR IN THE OLD TESTAMENT



**W**HEN these lines reach our readers, New Year's Day will have passed already. People looked forward to its coming for days, for weeks, perhaps for months. Now it has arrived and has gone again. And people say, How time does fly.

What is time anyway? Did you ever give the question much thought? Everybody knows what time is, and yet, if you were called upon to give an adequate definition you would find that the task is not so simple after all. What is time? Time is always coming; but no sooner has it arrived and it is gone again. Time is never here to stay, it is always coming, or it is gone. Time seems to consist of something that is going to be, or that has been already, but that never really is. We have no control over the coming time that is not yet, and once the time is past we cannot change it, much though people have often wished with tears that they might do so.

Since time itself is such a fleeting, elusive thing, it makes very little difference how we divide it, or just when we observe New Year's Day. It is of vital importance, however, with what God fills the time for us, with blessings or with His curse; it is of vital importance how we make use of the opportunities God offers us in time.

### God Appoints A New Year's Day For The Jews

In Exodus 12, 1 and 2 we read: And the Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you."

Great things were to happen in this month. God was going to lead Israel out of Egypt. For a number of generations they had been living there, at first wel-

comed as the relatives of Joseph who had saved Egypt in the time of the great famine, then suspected as possible enemies of the land, forced to serve, maltreated, persecuted, till they had given up hope of ever seeing better days again. Now God was ready to rescue them. With a mighty hand He would avenge them against their oppressors, and with signs and wonders He would lead them out of the house of bondage.

This great change in their condition the Children of Israel were commanded by God to mark by observing this month ever after as the first month of their years.

### The Meaning Of This Jewish New Year

On the face of it, this New Year spelled great temporal blessings for the people. They had been oppressed and held in bondage and slavery, now they were to be set free. They had been persecuted and their sons murdered and thrown into the Nile as soon as they were born, from now on they were to be unmolested and their lives would be safe. They had been forced to do hard labor with stripes and beatings as their only reward, now they were to be made rich from the goods of their oppressors even while leaving their service. They were to be given a country which God had promised to their fathers, a land flowing with milk and honey.

These were great blessings, well worthy to be remembered by making this month the first month of the year. An entirely new time was dawning on Israel. Yet this was not the greatest blessing.

### Israel's Redemption A Type Of Christ's Redemptive Work

God's great interest in Israel was not an interest in the people as such. Israel often was in danger of making that very mistake that they considered themselves as being worthy of God's special attention. They had to be told repeatedly and emphatically that they as a stiff-necked and unthankful people merited God's wrath, that it was God's love alone which preserved them.

There was God's promise that through the seed of Abraham, through the Children of Israel, the blessing of salvation should come to all families of the earth. God is faithful. Hence in order to carry out His promise He patiently bore the shortcomings of Israel. He now set them free from the bondage of Egypt to remind them, and all the world, that in due time He would send the promised seed of the woman, the true seed of Abraham, Christ, to set the world free from the bondage of sin, to lead the world into their promised heavenly fatherland.

Well might the type which foreshadowed such great redemption be marked by making the month in which it happened to be the first of the year.

### Our New Year

If the deliverance of Israel out of Egypt was worthy of marking the beginning of a new era, much more so the fulfillment of that type in Christ. Now Christ has come, and by His life, suffering, and death has brought us true deliverance from the bondage of sin. A new time arrived for the world in the person of Christ. The old covenant of the Law is now superseded by the new covenant of the Gospel. Christ marks the division of time, and well may we now number the years of history as before Christ and after Christ.

The thought that with the coming of Christ a new time, a new year, began, finds expression in some of our Christmas hymns. Luther, in his hymn "From Heaven Above," rejoices in the last stanza that "angels sing with pious mirth a glad new year to all the earth." And in the last stanza of "Let Us All With Gladsome Voice" we pray:

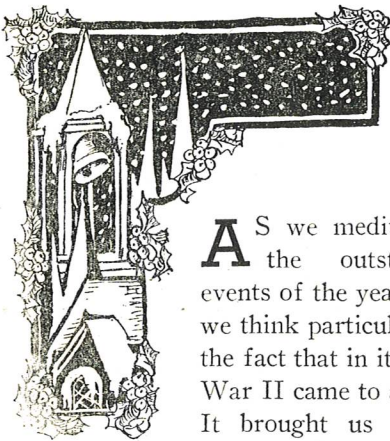
O Lord Christ, our Savior dear,  
Be Thou ever near us.  
Grant us now a glad new year.  
Amen, Jesus, hear us.



J. P. M.



## 1945, THE YEAR WHICH BROUGHT VICTORY AND PEACE TO OUR NATION



**A**S we meditate on the outstanding events of the year 1945, we think particularly of the fact that in it World War II came to an end. It brought us victory and peace. There are some valuable lessons for us in that, which we shall view in the light of certain statements of the 46th Psalm.

### Cause of Victory

As men analyze the causes behind our crushing military victory they generally attribute it to the fact that our side had greater manpower, better strategy, greater resources and superior armament. There is a feeling that no nation can stand up against America when our country has had time to put its genius to work and organize its gigantic resources. The long-range war plans worked out according to schedule. There is a feeling of pride in what our peace-loving nation was able to accomplish in waging a successful war. And yet God unblushingly claims to control the issues of war and peace.

We point to the almost unbelievable destruction which our bombs have wrought, especially the atomic bomb. If we could visit the cities of Germany and Japan we would stand aghast at the destruction which our bombs have wrought. And yet the psalmist attributes this desolation to God when he says: "Come, behold the works of the Lord, what desolations he hath made in the earth."

In the final analysis the desolation wrought by war is something that God imposes. No nation can win a war unless God so decides. There was a time when it seemed that nothing could stop Germany from emerging victorious. She

had full control of the air. Her armies were trained and equipped as none other. Belgium, Holland, Denmark and Norway had been overrun. France lay prostrate. Much of Russia had been penetrated, and it seemed that nothing could stop the onrush of the German armies. And yet Germany lies utterly defeated today!

There was a time when much of our own fleet lay at the bottom of Pearl Harbor. Our Pacific island defenses crumbled before the Japanese invader. Victory, the Japanese felt, was in their grasp. And yet how different things are today! And things are as they are because God wanted us to win the war and wanted Japan defeated. We look at our enemies lying prostrate at our feet, and in our ears ring the words: "Come, behold the works of the Lord, what desolations he hath made in the earth."

### Our Guilt

War is always the result of men's sins. But we can not simply dispose of that phase of it by blaming it on the ambitions and ruthless conduct of Hitler, Mussolini and the Japanese war lords. If we had not deserved it, God would never have allowed our enemies to make war on us. Whether the sins of the other side were greater than ours it not a proper subject for discussion when we deal with God. There full and free confession, without any side glances at the supposedly greater sins of others, is in order.

And surely we here in America had plenty of sins on our conscience. Not only was there wholesale greed and grasping for money but even religion had been corrupted. The great mass of our people had given up going to church, and many pulpits and churches had gone modernistic, denying most of the fundamental truths of the Bible, demoting the Bible to the level of other so-called good books, setting aside Jesus as the eternal Son of God and only Savior and reducing the moral code to whatever line of behavior happened to be convenient.

Germany and Japan richly deserved the fate which has befallen them, but it is not for us to give way to a feeling of self-righteousness but to admit that we have by our sins deserved a similar fate. If we understand the lessons which the war has taught, then we shall say: "It is of the Lord's mercies that we are not consumed, because his compassions fail not," and we shall heed the earnest call to repentance which has gone out to us.

### "He Maketh Wars to Cease"

We are happy that the terrible scourge of war has been removed by God. It is important for us to realize that God, not just the might of our arms, has given us peace. The psalmist says: "He maketh wars to cease unto the end of the earth, he breaketh the bow and cutteth the spear in sunder, he burneth the chariot in the fire." It is God who disarms the nations.

Theoretically we recognize that fact. Our leaders, military and political, in their statements thanked God for peace and victory. The prayers heard over the radio acknowledged God as the Giver of peace. Large crowds thronged the churches on V-E and V-J Day. But it is easy to attend special peace and victory services. There is something glamorous about that. Even the unbeliever does that under the stress of emotion. But God wants more than that. He wants it to be a permanent attitude. Many hastened to attend the special victory services, but to come to the house of God Sunday after Sunday and to serve the Lord day by day is too humdrum and commonplace for them.

Nor does God want merely our lip service. He wants our hearts and lives, our permanent, thorough-going devotion, such as the apostle pleads for in the words: "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy; acceptable unto God, which is your reasonable service." God wants to be recognized as the Giver of all good, also as the Author of peace. He is the great Sovereign in war in peace, and He wants all the nations of the earth to recognize that fact, for He says: "Be still and know that I am God."



I will be exalted among the heathen. I will be exalted in the earth."

We are happy that in 1945 the war came to an end, that our boys have come home or are coming home and that we can again devote ourselves to the pursuits of peace. Let us give all credit for it to God who for Jesus sake has not looked upon our sins and has showered us with

this undeserved blessing. And let us not in the days of peace forget the lessons which the war should have taught us. He is the great Sovereign in war and in peace. We need Him in the great post-war problems which face us as a nation and as a church. We need Him to face the problems which face us in our daily lives. Above all, we need Him in facing the problem of our

sin and guilt, for only the plan of salvation which He has carried out in shedding the blood of His Son can take care of that. The God who has spoken to the souls of men amid the reverberating thunders of war is still speaking to us: "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth." I. P. F.

**Lutheran Theological Seminary**  
THIENSVILLE-WISCONSIN  
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## GRADUATION AT THE SEMINARY

IT seemed strange to attend a graduation exercise at our Theological Seminary in the month of December and so close to Christmas. But it happened. On the 13th of December it was. It will, perhaps, be the last time this will happen. Our readers know, of course, that this out-of-season graduation was due to the accelerated course of war-time necessity.

We were not prepared for what we saw. We had expected to see a small group of people gather for this occasion because of weather and road conditions. We were, however, thoroughly disillusioned. Although it was cold and the ground was covered with a good coat of snow which made traveling a bit difficult, it did not influence the attendance to an appreciable

degree. The chapel was well filled and the annex as well.

It seems to us that with the passing years one becomes more conscious of the solemnity of the occasion. We do not mean this in the sense that it is created so by artificial manipulations of men. There is not much "show." In fact, it seems to us often as though this solemn service is too extremely devoid of ceremonies. We would like to see these



services receive a little more liturgical consideration.

The sermon was delivered by President Norman Madson of the Norwegian Synod whose son was a member of the graduating class. On the basis of Acts 20, 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Pastor Madson spoke on *The Meaning Of Our Ministry*. He told the young men that it meant in the first place to take heed unto yourselves. By this Paul does not mean to just lead a moral life but to take heed "unto the doctrine," 1 Tim. 4, 16. Like Paul they are to be ready to "not know anything save Christ and Him crucified." But they are also to take heed "to all the flock." In every congregation they will find some who are easily lead and some also who are not. The later are not to discourage them. Remember, the Holy Ghost hath made you overseers. And the Holy Ghost makes no mistakes. They are to feed the church of God. They are to preach the law in "all its damning enormity." They should not, however, find "delight in wounding sore." When they preach the law they are "to make certain that they apply its exacting demands upon themselves first of all," and learn ever again that by the law shall no man living be justified. When they sense the dread horror of the law, then, and then only, will they become true preachers of it. Learn humility, therefore, which is, as Luther says, "the mother of all virtues." Look to Christ who humbled Himself and became obedient unto death, even the death of the cross. For, *the church of God He hath purchased with His own blood*. This was the last point stressed by President Madson. He told the young men that this may not be a popular theme with which to come to men. They are more interested in philosophies of all kinds. "But the problems in life are not solved in the realm of the intellect, but in the realm of the spirit." Paul preached Christ whether in Rome, Athens or on the country side. "Let the unbelieving world scoff at the preaching of the cross. But when God Himself has told us that "it is the power of God unto salvation" (Rom. 1, 16) that

should suffice." Tell every repentant sinner today, as Paul told the Phillipian jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16, 31. So preach, so take heed unto yourselves and to all the flock and it will be well with you.

President Madson preached an inspiring sermon, one that will long be remembered by all who heard it and, no doubt, by the young men for whom it was especially meant.

Eighteen young men were given their diplomas by Director J. Meyer. It was possible to place all the men immediately. The names of the graduates and the places that were assigned to them are:

Herbert Stelter, Sheboygan, Wisconsin (Missouri Synod).

Donald Lau, Minnesota (Mo. Synod).

Mentor Kujath, Brodhead, Wisconsin.

Gale Mass, Minnesota.

Ralph Goede, Wabasha, Minnesota.

Clarence Kipfmiller, Bellville, Michigan.

## The Northwestern Lutheran

Theodore Thurnow, Battle Creek, Michigan.

Karl Otto, Charles City, Iowa.

Lloyd Hahnke, Colorado (Missionary at large).

Vernon Greve, Snoqualmie, Washington.

Gordon Fuerstenau, Brewster, Nebraska.

Edward Renz, Mobridge, South Dakota.

Juul Madson, Northwood, Iowa (Norwegian Synod).

Elmer Mahnke, Hillsboro, Wisconsin.

Gerhard Kionka, Lancaster, Wisconsin.

Frederick Heidemann, New London, Wisconsin.

Gerhard Horn, Milwaukee, Wisconsin.

Paul Hartwig, Neenah, Wisconsin.

May God in His grace bless the work of these young ministers as they go out into the vineyard and give them wisdom and understanding to do the work of a minister faithfully.

W. J. S.

## A LETTER FROM GERMANY

IS not all hope lost, when we have lost just about everything, our daily sustenance as a maintenance for health and life, our dwellings, which grant us comfort and protection, our families, with whom we have all our joy and sorrow in common? Is not all hope lost, when we ourselves are nigh unto death? Again, is not all hope lost to Christian congregations, when they have lost their churches, their pastors, and most of their members scattered among the nations and dispersed over the lands because of a day of visitation? What can we, we Christians, still call our own, whether as individuals or as congregations, when visited by such trials and tribulations? Must we not then cry out, even as Israel did in the day of visitation: "Our hope is lost: we are cut off from our parts" (Ezekiel 37, 11)? The following letter from an elder of one of the three congregations of the Lutheran Free Church in Berlin, Germany, which the undersigned was privileged to serve during a vacancy of three years, not only raises these questions but also answers them. The letter was written in

English and is presented to the readers of the *Northwestern Lutheran*, because finally, it is addressed to all of us.

\* \* \* \*

Berlin, August 15, 1945.

My dear, dear Doctor,

After having survived with the aid of our true Lord the terrible war time, I am now in the position to drop you some lines as a sign of life from us.

My elder son fell on the battle-field. My daughter with her three children are missing. Pastor Thaelcke is said to be wounded, but we do not know where his family is. About the losses of his parish I still cannot report, as most of our brethren have their homes lost or heavily damaged by bombs and are now dispersed to the four winds. I am searching them all. I, myself, dwell with my son Gerhard at Ketschendorf, but I want to return to Berlin. All our churches are demolished. Last time we had services at my dwelling. I have lost everything. We suffer from lack of clothes and house utensils, especially we need food.



We all are weak and suffering from hunger. If your American brethren and sisters want and are in a position to help us, they must hurry, otherwise it would be too late. I, therefore, beg you for assistance on behalf of our parish. All your gifts will be justly distributed. As receiver I propose Mr. Alexander Wachtel, Berlin N 31, Lortzing Strasse 33. He is a true helper and in collaboration with him I will take all further measures. Send, please, also the newspaper "Lutheraner", for we have no other church newspapers at our disposal. The true Lord may give our American brethren the right understanding of our misery.

Yours truly,

AUGUST MARTIN

now: Ketschendorf near Fürstentwalde, Saarower Chaussee 13.

Christians and congregations that have lost as much as these Christians and this congregation have lost, still have not yet lost all. On the contrary, "that good part" has not been taken away from them. They may have lost all their goods, but they have not lost their God and Lord, of whom they can say: "The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot" (Psalm 16, 5). As congregations they may have lost their pastors, but they have not lost the Word of God, which in their day of visitation is a lamp unto their feet and a light unto their path. As congregations they may have lost their churches, where they have congregated for many a holiday and week-day, even in the course of two World Wars, yet here or there is a vacant room or meeting-place, where the few remaining members can congregate. Their number compared with pre-war statistics may be a very small one, and yet the number of their fellow-Christians at home and abroad, who are praying for them and seeking to aid them, is not small.

Till now we Christians in America have had little or no opportunity in aiding even those Christians of Europe who are of the household of faith. Channels of communication and transportation, which are otherwise open for relief-work, have been closed, even after the close of hostilities, to all non-military agencies.

According to latest reports, however, our State Department in Washington has withdrawn its objection to the sending of material relief to German nationals by our military agencies (comp. Lutheran Standard for December 22). This spells

a new opportunity for well doing. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6, 10).

P. PETERS.

## IT CAN'T? IT IS HAPPENING HERE!

*Peace on Earth? Not Yet. Here is an Accusation to Stir Anyone Who Wants to Settle Down Into Easy-going Self-satisfaction*

BY PAUL C. EMPIE

**A**RE you one of those many Christians who got squarely behind the "war effort" only after a preliminary twinge of conscience? One of those who, after a quick look over your shoulder, at the conscientious objector, said loudly that "after all, the thing's gone too far for us to stop now. The only thing to do is fight the war out, and

make us uncomfortably aware that the aggression, cruelty, imperialism, and deceit still going on can no longer have a convenient "Axis" tag pinned on them. We begin to wonder whether we are not about to see a showdown fight in the United Nations to determine whether the Christian Church shall have the slightest chance to make her voice heard and her



**BERLIN NOW.** — Flimsy cabins have been built where ruins of fine residents have been cleared away. In some of these shacks as many as 16 people live in a single room. Hundreds of thousands have no shelter at all, and live in cellars or in the parks as winter begins. Most of the population is dependent upon Allied relief.

then use Christian means to see that it doesn't happen again. That's the time for the Church to raise its voice and act!"

Well, if so, the war's over. This is the time. Right now.

Of course the war isn't really over. Not even the shooting has stopped. Censorship and "military security" no longer prevent facts from reaching us which

influence felt in the shaping of the post-war world.

Certainly she shall not if certain elements can prevent it. Subtly but vigorously, these non-Christian people have been entrenching themselves in civil authority and in public opinion. Christians hear things which shock them, read words which horrify them, look on with



a sense of outraged frustration, and wonder why someone doesn't do something about it!

Out of the tremendous volume of pictures, news stories, and personal accounts of misery, starvation, brutality, and murder, let's just list a few which should and do cause many a good citizen to lie awake at night:

... Reports from Geneva tell us that more people will die in the first year of peace than died in the last year of the war; that in Central Europe infant mortality is often 90 per cent; that babies at birth average four pounds and live three months; that every well-informed person over there knows it, but no one is willing to accept responsibility for it.

... When an issue of *Life* magazine pictured suffering German children and refugees, one woman wrote in, "I gloated over them. . . ."

... An Associated Press photographer who took pictures of the piled corpses in every German concentration camp from Buchenwald to Dachau, also photographed German war prisoners used for slave labor in France and remarked, "The only difference I can see between these men and those corpses is that here they're still breathing." Other accounts stated that the average weight of German prisoners in some camps was 101 pounds, and that many thousands would shortly die.

... In commenting about the 1,500 calories allotted daily to German civilians, one official pointed out that it was enough to keep a man alive only if he stayed in bed all day. General Montgomery was quoted as fearing he would be unable to continue the weekly ration of 2½ pounds of potatoes until the next crop could be harvested.

... A special House committee returning from Europe to report to Congress bluntly concluded, "If a 'hard peace' requires the elimination of eight or ten millions of Germans, it would be much more humane to eliminate them at once."

... The *New York Times* quoted one of our outstanding combat generals as asserting, "My friend, we fought the Revolutionary War to establish the rights of man. We fought the Civil War to free the slaves. We fought this war to lose for humanity what we won in the

other two wars." The same article revealed that "because Army officers . . . will obey orders and keep their mouths shut, they are frequently forced to assume responsibility publicly for measures taken in occupied Germany that they did not initiate . . . (and) that they privately condemn as un-American."

... A dispatch from Stockholm told of Estonians, Latvians, and Lithuanians who attempted suicide in preference to forced deportation to Russia.

... A refugee pastor from Pomerania wrote the following eye-witness account: "We had to leave our homes within ten minutes, and without any preparations. We were prevented from eating before we left, nor were we allowed to pack the most essential luggage. We had been told that we could take 20 kg. with us. When we tried to do so, they prevented us by beating us with the butt end of rifles and with sticks. My seventy-year-old father fainted under this treatment.

Some of us were without overcoats and without provisions. We had to leave those members of our families behind who happened to be away from home. Under such conditions we reached the station. In the train we were exposed to plundering and robberies of Poles and Russians, who carried away whole pieces of luggage. These robberies were ruthlessly carried out; little children in their perambulators and sick people were tramped upon. Two women were raped in the lavatory by three Russians.

In B . . . we had to wait on the platform from 10 P. M. until the next afternoon, when we boarded another train. All this time we had nothing to eat. During the night, we were shunted on to a line which was not in use, and were exposed all the time to gangs of Polish marauders. One coach after another was robbed. We had to suffer the worst physical ill-treatment. No regard was paid to the children and the sick; all pieces of luggage were thrown out of the train.

Then they took our overcoats, shoes, stockings, and in some cases even our trousers and coats. Women were chased out of the train, some of them naked, others only in their shirts and drawers, and then they were raped. Shirts and coats were taken away even from small

children. Finally, towards morning, the train reached S . . . , where we had to change. We arrived there barefooted, scantily clad, beaten and outraged."

... Shortly before the war's end, Dr. Frank Laubach declared, "One feels a sickening sense that the boys dying in the war are being sold down the river. Only Italy, Germany, and Japan must end their imperialism; the allied governments are increasing their areas of empire at the expense of their enemies. The war is deciding only *who can be imperialists*. The same old power politics will continue."

And so one could go on. It wouldn't be quite so bad if our leaders tried to deny these things. The damnable thing about it is that instead they try to justify them. Then, as though to intimidate any who would raise their voices in protest and extend their hands in loving aid, they proclaim their stern opposition to any soft-hearted and weak-minded sympathy. "These Germans are tasting their own medicine: let them 'stew in their own juice.' That was the trouble after the last war — well-meaning but misguided groups were kind and easy with them, and they thought we were 'suckers'! That's what encouraged them to fight again. This time, leave it to us; we'll fix them, and we don't want the Church to butt in!" What a monstrous distortion, to blame Christian decency for the fruits of devilish lust for power!

Let's face it — there are many nations and groups within nations now sitting firmly in the saddle who are on the one hand determined to have their "pound of flesh"! The point is, are Christians by silent acceptance going to share the guilt of this global double-cross? Is it for this that millions fought in a war that was to "liberate" the human race from tyranny and slavery? Can we possibly wash our hands and declare ourselves innocent of this blood, unless we try to do something about it?

Now is the time. It is happening here. It's too bad we made so much money out of the war. Sacrifice should have made us poor; instead, prosperity made us cheap. The worst thing Hitler could have done to our generation was not the killing of pastors or the destruction of church buildings. Far more deadly was



his ability to twist and warp and scar our souls. It seems that he made a pretty good start.

Can we learn from the soul-searing experience of the German Church? After all, its leaders should know something about it! Listen to the message of the Treysa Conference:

"Today we confess that long before God spoke to us in His wrath He tried to reach us with His word of love; but we did not listen. . . . Long before the mock order of the 'Reich' broke down, justice had been perverted. Long before men were murdered people had become mere numbers, and therefore nothing; and he whose own life is nothing does not have much difficulty in destroying life. *He who despises love will not fight for the rights of others*, and he does not care about men being seduced, nor does he hear the cries of their torture. He lives and talks as if these things were not happening. He shies away from his responsibility — as both Christians and non-Christians did. He tries to hide behind the commands of man in order to escape the judgment of God. This lie has become our death. Fear of suffering has brought about our boundless suffering."

Is there a single line in the above that cannot apply to Christians in America today?

When some of us went to Washington to inquire about the possibilities of getting aid to war victims in Europe ineligible for UNRRA supplies, especially Finland and Germany, we were told that while under certain conditions we could help the former country, we could not assist German nationals, for it was contrary to policy which was not likely to be changed until public opinion warrants it. At that moment it was felt that public opinion would not stand for additional help to German nationals, regardless of the misery of innocent women and children. The reasons given were three:

1. They are our enemies; they brought on a terrible war, and deserve no help.
2. Additional food to furnish all with a diet capable of maintaining life would mean further rationing.

Americans will not ration themselves to aid Germans.

3. The big problem is distribution in Europe. It would mean keeping many men there, and the use of equipment on a tremendous scale, slowing down the return of our boys from Europe. Americans won't stand for it!

Those who take the measure of the voters in our nation say we are revengeful, selfish, and cruel. Are we to plead guilty?  
— *The Lutheran*

## NEW YEAR'S MEDITATIONS

(Continued from page 2)

### Why Be Fearful?

Must we not enter the new year with fear and trepidation, when we see the forces of ungodliness on the march striving to overthrow the Christian Church and to eliminate the benevolent influence of Christianity in the world? Surely not. Has it not remained true what was said at the time of the Christchild in the days of cruel and bloodthirsty Herod: "They are dead, who sought the young child's life?" Where are men like Julian the Apostate, Thomas Paine and Ingersoll who sought the destruction of the Christian Church? The innocent children of Bethlehem had to die and thousands of Christians may again have to pay the supreme sacrifice for their conviction, but the gates of hell shall not prevail against the Church of Christ. Who can be fearful of the future with Christ at our side fighting our battles against the Devil and his following for us? To Him is given all power in heaven and on earth. All that He asks of us is that we preach His Gospel and cling to His Word and He promises to be with us unto the end of the earth. Can we not triumphantly shout with Paul (Rom. 8, 31f): "If God be for us, who can be against us?" Shall not He who spared not His own Son freely give us all things that we need spiritually and bodily? Let us therefore courageously and proudly go forth in the name of Christ and unfold the banner of our Lord, the King of kings, before friend and foe and trust in the final victory in and of Christ.

## STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 4)

has given us His Word and Sacraments for the very purpose of reassuring our faith and strengthening us in our struggles against the legalistic conceptions of our Old Adam, against the temptations of the devil and the lures of the world, which tend in the same direction; that He has placed us into the brotherhood of believers for mutual bracing. Consciences must be instructed that now we ought diligently to seek the fellowship of believers and make use of every opportunity to hear the Word and receive the Sacrament. And since of old Sunday has been set aside by the church for the purpose of divine services, we will for the sake of decency and order abide by the rule, not in order to merit God's favor, but in order to receive the needed refreshment for our faith. We do this in perfect freedom, because we know *the righteousness of faith and Christian liberty*.

To speak about modifications and mitigations of the Sunday ordinances, and to consider the latter of divine right, though not expressly so yet so for all practical purposes, will only lead to a confusion of consciences.

May God ever preserve our consciences clear concerning the righteousness of faith and our glorious Christian liberty, so that we may continue on guard against the two vicious errors rightly rejected by our fathers at Augsburg.

## A NEW YEAR'S THOUGHT JEWELS OF GRACE

Another year of grace is ended,  
Another year of grace begun:  
I praise Thee, Father, for Thy mercy  
Bestowed upon us through Thy Son.

Like one long chain of precious jewels,  
Thy blessings reach from year to year.  
O, make me grateful for the blessing  
That I Thy Name have learned to fear.

And give me hallowed moments daily,  
When I can pause for thoughts of Thee;  
Take me apart from wordly turmoil,  
That I, through prayer, may strengthened be.

Then, though confusion reign around me,  
I am at peace, for Thou art near:  
Within my heart I hold the jewels  
Of all Thy blessings through the year.

ADELIN WEINHOLZ.



# Siftings

**The Gift Of John D. Rockefeller** of one million dollars for Christian rehabilitation, reconstruction and education in Europe through the Friends of the World Council, though we do not minimize the gift, is still but a drop in the bucket. The devastation — not only the physical ruin of homes, schools and churches but especially the moral and spiritual ruin — will not be so easily righted. Not the gift of billions will be able to do it. Time and time alone, and good, honest, humble work of men who are armed with the sword of the Spirit and the power of Christ, though penniless, will do more to rehabilitate those people whom man and sin have ground into the mire of lust and sin. It is well that men at least will do something toward giving those unfortunates clothing and food and, perhaps, a roof over their heads. But if we stop here we will have accomplished little enough.

\* \* \* \*

**The Catholics Picketed** Mr. Harold Laski, chairman of the British Labor party at the hotel Astor in New York recently. He had come on the invitation of the Nation Associates to discuss the problem of the atomic bomb. About 2,000 people were gathered to hear him. During the evening, pickets representing the Holy Name Society and the Catholic War Veterans marched up and down the street in front of the hotel that harbored Mr. Laski and protested to the hotel management. It seems Mr. Laski had made some remarks at an earlier meeting which the Catholic church deemed "insulting to the Catholic Church." Hardly a dignified way for a church to bring its complaints to the attention of the alleged offender. There are other, more dignified ways, to lodge a protest.

\* \* \* \*

**Going High Church.** The increased interest in ritual is "one of the major movements in the Church today," announces the Federal Council department of research. There is a growing desire to recover elements in the Christian heritage which were discarded by many Protestants at the time of the Reformation. Rising cultural level in America is also

BY THE EDITOR

considered part of the explanation for more interest in liturgy. In a period of personal and social turmoil, people seek the "abiding and eternal," and therefore value the solemnity of the Church's historic worship. So says the *Lutheran*. We wonder if that means anything as far as a deepening desire for Christianity is concerned. Liturgy has its place in the service, but the center of our worship must still be the preaching of the Word. Nothing we may do dare detract from it. It would have satisfied us more to read that this research committee had reported that the churches are going back to good, sound preaching of the fundamentals. Here lies the hope of the churches for a new future.

\* \* \* \*

**The Association Of Evangelical Churches** of Puerto Rico met recently at San Juan. More than 100 delegates representing the Congregational, Baptist, Christian, Methodist, Presbyterian, Missionary Alliance, Disciples, were present.

\* \* \* \*

**Some Time Ago** we referred to the arrangement created by the Church of Scotland of having "industrial" chaplains. There are at this time about 250 such ministers operating on a partial or full-time basis. These men get into the factories and live among the people and labor along side of the men to whom they are ministering. Now the Church of Scotland wants to greatly expand this work. The Reverend Stewart Thomson, one of the spokesmen for the chaplain plan, has this to say: "The chaplains would be given opportunity to work on actual industrial production, and to share the experiences of the workers as fully as military chaplains shared the experiences of troops." But "they are not to be tools for employers or agitators for workers." We wonder how these "chaplains" will be able to get away from being just that. That, it seems to us, is one of the great weaknesses of the whole thing.

\* \* \* \*

**The Church Of The Brethren** is wreathed in a halo again. This church has become well known for its charities

## The Northwestern Lutheran

to war sufferers. During and right after World War I, its people gathered clothing and food for the victims of that war and now they are as assiduously engaged in providing for the victims of this war. This is a sample of their work: "80,000 bushels of wheat were sent from New Windsor to Holland, 89,000 yards of cloth have been cut and made into undergarments for Greek children, 2,200 layettes for Russian relief, 45,000 cotton garments for the Philippines, and carloads of canned goods, put up in local communities over the country, have been assembled at New Windsor and shipped abroad." Add to this the "Heifer project" which produced 866 cattle which have been shipped and another 120 are waiting to follow. These have been shipped to Holland, Belgium, France and Greece.

\* \* \* \*

**The Wrath And Rage** of the Zionist Leaders is being felt by President Truman these days. The president once spoke a little too soon when he expressed himself in favor of Palestine for the Jews. Now he has experienced a change of heart. He now favors a democratic state in Palestine open to all — to Jews, Christians and Arabs — alike and on equal terms. But he will not lend his influence in having Palestine declared to be a haven for Jews only which was the dream of the Zionists. For this the Zionist leaders are heaping abuse on the president and are even threatening to withdraw their support from the president and the democratic party. They are making a political issue of the matter.

\* \* \* \*

**We Hope To See** an increase in subscriptions to the *Northwestern Lutheran* after the turn of the year. We are hoping this for the sake of the Christians in our synod. A well informed Christian will be a better Christian. If all the pastors and readers have done conscientious work in trying to get new subscribers there ought to be a decided increase in readers next year.

\* \* \* \*

**The Bible Is Now Printed** in 1,068 languages and dialects reports the American Bible Society. Six new languages or dialects appeared in print for the first time during the last year.



**IT IS I; BE NOT AFRAID**

"It is I; be not afraid, sad soul,  
Though fires of grief would drive you to  
despair —  
E'en when dark clouds of sorrow o'er you  
roll,  
Thou still art My dear, loving child and heir.  
In My own time I shall dispense My aid,  
It is I; be not afraid.

"It is I; still the Lord today  
Who calmed the waves on Galilee's deep  
sea.  
I still am Captain in life's stormy fray,  
Your sighs of pain I'll turn to songs of glee;  
I am thy Shepherd; be thou not dismayed;  
It is I; be not afraid.

"It is I; thou canst not pierce the veil  
That separates My Savior-face from thine;  
My help will surely never, never fail,  
Why then, give way to worry and repine?  
I loved thee ere I earth's foundations laid;  
It is I; be not afraid.

"It is I; the suff'rings of this time  
Will ne'er compare with glory that shall be  
Revealed in thee when in that bliss sublime  
Thou'lt praise thy God in all eternity;  
Therefore trust Him who all creation made;  
It is I; be not afraid.

"It is I; e'en in death's dismal hour,  
When powers of darkness would thy soul  
assail,  
Then, led triumphantly through My own  
power,  
I'll bring thee safely through the gloomy  
vale  
Up to thy Home, where light transforms  
the shade.  
It is I; be not afraid.

"It is I; Yea, Lord, what joy divine  
Shall there be ours, to see Thee as Thou art,  
Where we, Thine own, like sparkling jewels  
shine,  
And meet our loved ones, nevermore to part.  
Till then, we'll trust His faithful Word who  
said:  
It is I; be not afraid."

DOLORES SCHUMANN.

**MISSION FESTIVALS**

**Seventh Sunday after Trinity**

St. Paul's Church, Prairie Farm Twp., Wis-  
consin.  
Offering: \$444.54. Louis Winter, pastor.  
St. Paul's Church, Dallas Twp., Wisconsin.  
Offering: \$102.33. Louis Winter, pastor.

**Thirteenth Sunday after Trinity**

St. John's Church, Kendall, Wisconsin.  
Offering: \$362.46. L. A. Witte, pastor.

**Fifteenth Sunday after Trinity**

Zion Church, Winthrop, Minnesota.  
Offering: \$251.18. C. Wm. Keuhner, pastor.

**Sixteenth Sunday after Trinity**

Immanuel Church, Dorset Ridge, Wisconsin.  
Offering: \$65.84. L. A. Witte, pastor.

**Twenty-second Sunday after Trinity**

Zion Church, Rhineland, Wisconsin.  
Offering: \$4,529.91. E. Scharf, pastor.  
Grace Ev. Lutheran Church, Powers, Michigan.  
Offering: \$30.75. F. C. Dobratz, pastor.  
Trinity Ev. Lutheran Church, Hermansville,  
Michigan.  
Offering: \$7.25. F. C. Dobratz, pastor.

**Twenty-fifth Sunday after Trinity**

Our Savior's Church, Pueblo, Colorado.  
Offering: \$29.20. W. H. Siffring, pastor.

**WISCONSIN SYNOD BUILDING FUND**

**MEMORIAL WREATHS**

In Memory of	Sent in by Reverend	
Louis Raisler .....	V. J. Weyland .....	\$ 43.00
Mrs. Philip Martin .....	H. Schaar .....	10.00
Mrs. Philip Martin .....	L. Gruendemann .....	5.00
Catherine Gottschalg .....	Alvin Degner .....	16.00
Charlotte Steckelberg .....	Alvin Degner .....	50.00
William Degner .....	Alvin Degner .....	1.00
Frank Prellwitz .....	W. A. Schumann .....	5.00
Henry Ruthig, Sr. ....	Willard Kehrberg .....	4.00
Glen Jacobsen .....	E. Gamm .....	3.00
Arno Telford, R. T. 3/C .....	E. Gamm .....	3.00
Mrs Bertha Ziemann .....	Paul Pieper .....	15.00
Mrs Bertha Ziemann .....	Paul Pieper .....	5.00
Mrs. Edward Dunzley .....	G. W. Zunker .....	10.00
Walter Tiefel .....	Geo. Tiefel .....	3.00
Herman Riechers .....	E. C. Mohnhardt .....	40.50
Elsbeth Schaefer .....	E. W. Penk .....	38.00
Peter Miller .....	L. A. Winter .....	10.00
Mrs. Herman Bessert .....	L. H. Koeninger .....	5.00
Charles Lange .....	L. H. Koeninger .....	5.00
August Roeseler .....	L. H. Koeninger .....	3.00
Herman Weith .....	E. E. Kolander .....	10.00
Mrs. A. Krieg .....	Chr. Albrecht .....	5.00
T/Sgt. Donald Bloeder .....	W. Pifer .....	500.00
Richard Leimberger, F. 1/C .....	H. Cares .....	5.00
John A. Chilman .....	R. Unke .....	10.00
Martin Nelson .....	H. Pussehl .....	10.00
Mrs. Mary Schmidt .....	P. Pieper .....	17.00
Mrs. C. E. Berg .....	C. E. Berg .....	51.00
Rev. Rud. Jeske .....	Mrs. Amanda Jeske .....	50.00
Harold Pottratz .....	Wm. Lindloff .....	30.00
Erwin Schulenberg .....	Henry Geiger .....	12.00
Mrs. Orville Liermann .....	E. C. Schroeder .....	12.00
Ranking Young .....	C. C. Henning .....	2.00
Mrs. Ida Herbst .....	J. Masch .....	1.00
Lt. Donald Hofmeister .....	N. Luetzke .....	2.00
Mrs. Eva Parr .....	W. C. Voss .....	29.00
Mrs. Edmund Winter .....	W. C. Voss .....	7.00
Ferd. Brendahl .....	W. C. Voss .....	4.00
Mrs. Henrietta Trapp .....	W. C. Voss .....	4.00
Mrs. Louise Bandkau .....	W. C. Voss .....	5.00
Cpl. Harold Ebe .....	W. C. Voss .....	10.00
Mrs. Marie Kionka .....	W. C. Voss .....	12.00
Elmer Boehnke .....	W. TenBroek .....	10.00
Gottfried Sprengeler .....	A. W. Koehler .....	2.00
Eva Parr .....	A. Degner .....	2.00



Herman Bessert	H. Eckert	13.00
Mrs. Herman Bessert	H. Eckert	17.00
Alfred Reuschel	H. Eckert	5.00
Mrs. Emilie Grimm	H. Eckert	21.00
Ludwig Bruss	H. Eckert	12.00
John Bubolz	H. Eckert	22.00
Herbert Ebert	H. Eckert	1.00
Mrs. Bertha Meyer	H. Eckert	3.00
Henry Pape	R. Schierenbeck	5.00
Adolf Titel	O. Medenwald	19.00
Mrs. Friederike Huebner	L. H. Koeninger	4.00
John Marquardt	L. H. Koeninger	16.00
George Langacker	W. F. Wichmann	2.50
Mrs. Ann Springer	H. C. Nitz	10.00
Dr. J. H. Ott	H. C. Nitz	2.50
Mrs. Wm. Sellnow	H. C. Nitz	10.00
Otto Steinbach	O. Kuehl	15.00
Mrs. Marie Kionka	Edw. Kionka	10.00
Mrs. Friederike Huebner	L. H. Koeninger	16.00
Mrs. Gustav Moldenhauer	L. H. Koeninger	14.50
Henry Kolell	W. Reinemann	58.00
Various members	V. J. Siegler	17.65
Charles Bauer	H. E. Russow	7.00
Edward Mielke	H. Zink	16.00
Friedr. Dikoff, Sr.	H. Hanke	10.00
Total previously acknowledged		\$3,775.82
Total to December 8, 1945		\$5,179.47

Mr. John Ungrodt, treasurer of the Synod Building Fund reports a total of \$611,000.00 remitted to December 31, 1945.

GERV. W. FISCHER, *Finance Secretary.*

We kindly ask pastors to use Remittance Advices in remitting memorial wreaths. Print names for whom memorials wreath has been given on "Blue Slip" which is sent to me.

G. W. F.

## ANNIVERSARIES

### GOLDEN WEDDING

Mr. and Mrs. Carl E. Manthe

On Sunday, October 28, 1945, Mr. and Mrs. Carl E. Manthe, faithful members of St. John's Ev. Lutheran Church, Alma City, Minnesota, were privileged to observe their golden wedding anniversary. A service of thanksgiving to praise the almighty God for His loving kindness during the fifty years of their wedded life was conducted in St. John's church immediately after the morning Reformation service. St. John's mixed choir sang the English version of "Fang Dein Werk Mit Jesu An," which had been their wedding hymn fifty years ago. Three of the four original attendants came from

Canada and other distant points to witness their renewal of vows. The undersigned based his words of praise on the prayer of the Emmaus disciples as recorded in Luke 24, 29. A substantial thankoffering, contributed by relatives and friends, was designated for various purposes in the interest of the Savior's work.

In life, in death, O Lord, abide with them.

M. J. LENZ.

### FIFTIETH ANNIVERSARY

Mr. and Mrs. Herman Abraham

Mr. and Mrs. Herman Abraham, members of Emmanuel's Ev. Lutheran Church at Grover, South Dakota, observed their

## The Northwestern Lutheran

golden wedding anniversary on November 25, 1945. The undersigned addressed the jubilarians on the basis of Psalm 47, 7. The anniversary service was held in connection with the main service of that day, the 26th Sunday after Trinity. May the Lord grant them a peaceful eventide.

W. F. SPRENGELER.

## CALENDAR OF CONFERENCES

### NORTHERN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene Monday and Tuesday, January 21 and 22, at St. John's Congregation, Zilwaukee; R. Koch, pastor.

Papers: Doctrinal Affirmation, A. W. Hueschen, O. J. Eckert, W. Franzmann. Bring your own copy along! "Fundamental and Nonfundamental Doctrines," O. J. Eckert; Roundtable Discussion, "An Evaluation of the Junior Northwestern," R. Sievert; Exegesis of Isaiah 61, R. Hoenecke.

Sermon: C. Leyrer, (E. Leyrer).

Confessional: B. Westendorf, (A. Westendorf).

Kindly announce early.

M. R. Toepel, Secretary.

### SPECIAL LAKE SUPERIOR PASTORAL CONFERENCE

The Special Lake Superior Pastoral Conference of the North Wisconsin District will meet January 15, 1946, at 9:30 at Powers, Michigan. F. Dobratz, pastor.

Work: The Doctrinal Affirmation, Rev. George Tiefel leading in the deliberations.

A. A. Schabow, Secretary.

### ONE DAY PASTORAL CONFERENCE DODGE-WASHINGTON CO. CONFERENCE

Place: Peace Church, Hartford, Wisconsin.

Time: Monday, January 7, opening with communion service at 10:00 A. M.

Speaker: F. Gilbert (A. Dornfeld).

Bring your "Doctrinal Affirmation."

H. A. Schultz, Secretary.

### SOUTHEASTERN MICHIGAN PASTORS-TEACHERS-DELEGATE CONFERENCE

The Southeastern Pastors-Teachers-Delegate Conference of the Michigan District will convene on Monday and Tuesday, January 21 and 22, at Zion Lutheran Church of Monroe, Michigan, S. Westendorf, pastor. The opening session begins at 10:00 A. M.

Kindly announce early!

A. Tiefel, Secretary.

### FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Kaukauna, Wisconsin. Paul Th. Oehlert, pastor.

Date: January 22 and 23, 1946.

Time: Opening at 10 A. M.

Essays: Exegetical-homiletical treatise of the Gospel of the new series for the following Sunday, F. Reier; Isagogics of Hosea, D. Brick; Practical Exegesis of James 2, 14-26, G. Struck; Church Symbols, M. Croll; Catechesis of the Sixth Commandment, O. Henning; Catechesis of the Seventh Commandment (substitute paper), C. Henning; The Primacy of the Pope, F. Senger; Church Discipline in our congregations, according to Matthew 18, V. Weyland; Discussion of the Doctrinal Affirmation, under the leadership of W. Pankow, F. Brandt, and A. Werner; Discussion of the Specific Duties of the Visitor and the Purpose of Visitation, under the leadership of W. Zink, R. Ziesemer, and R. Lederer; Exegesis of 2 Peter 1, 1-10, F. Thierfelder; "Does Charity Demand that we Fellowship with an Orthodox Congregation of the American Lutheran Church?"; P. Oehlert; Why we should have a Lutheran High School in the Fox River Valley, W. Hoepner; Substitute



Papers: Freewill and Conversion, F. Knuettel; The Hand of God in the Fulfillment of Old Testament Prophecy, E. Lehninger.

Sermon: Th. Baganz (Substitute: Im. Boettcher). Remarks: Kindly notify Pastor Oehlert of your intended presence or absence.

V. J. Weyland, Secretary.

**ST. CROIX PASTORAL CONFERENCE**

The St. Croix Pastoral Conference will meet at St. John's Lutheran Church, St. Paul, the Rev. J. Plocher, pastor, on Wednesday and Thursday, January 16 and 17, 1946.

The afternoon session on Thursday will be devoted to a joint meeting with the parish school teachers of the St. Croix conference.

Holy Communion at 11:00 A. M. Thursday. Preacher: R. J. Palmer (O. P. Medenwald).

P. R. Kurth, Secretary.

**INSTALLATIONS**

Upon authorization of Pastor Herbert C. Kirchner, President of the Western Wisconsin District, Pastor Markus O. Koepsell was installed by me on December 9, 1945, as pastor of Zion Ev. Lutheran Church, Town Spirit, Wisconsin, Pastor R. W. Mueller assisting, and as pastor of Bethel Ev. Lutheran Church, Prentice, Wisconsin, Pastor G. O. Krause and H. Winter assisting. The Lord bless shepherd and flock.

Address: Pastor Markus O. Koepsell, Prentice, Wisconsin.

W. J. Koepsell.

Being authorized by President Kirchner of the West Wisconsin District, the undersigned installed the Rev. G. W. Zunker as pastor of St. John's Congregation, Fox Lake, Wisconsin, on December 9, 1945, the second Sunday in Advent. May God bless both pastor and congregation.

Address: Rev. G. W. Zunker, Fox Lake, Wisconsin.

Theodore Frey.

**ACKNOWLEDGMENT AND THANKS**

N. N. of Watertown, South Dakota, donated the sum of \$50.00 to Dr. Martin Luther College Library. Our large enrollment makes the purchase of new books and the replacement of books that are beyond repair a thing of necessity. Therefore such additional funds are a most welcome gift. Our thanks to the kind donor.

E. R. Blifernicht, Librarian.

**CORRECTION**

Please correct your Parochial Report of 1944, North Wisconsin District, Lake Superior Conference, pages 38-39, Line 40, Carbondale, Michigan, St. Mark's, Bernard Kuschel, not a preaching station, but a Member of Synod. Line 63, p. 39 St. Peter's of Stambaugh, Michigan, contributed for Synod \$341.90, for Home Purposes \$1,910.93.

Theophil Hoffmann, Visitor.

**CHANGE OF ADDRESS**

Rev. W. R. Hoyer, 6-A Clark Homes, Flagstaff, Arizona.

**BOOK REVIEW**

**Northwestern Lutheran Annual for the Year 1946.** Price 15c.

**Gemeindeblatt-Kalender auf das Jahr 1946.** Price 15c.

There ought to be one or the other of our calendars in every home of our synod. The cost of either the German or the English is but 15c and the use one gets from them throughout the year richly repays one for the investment.

Both books offer the reader much edifying and entertaining and instructive reading material besides the usual calendar material. Both are printed and on sale at our Publishing House.

W. J. S.

**Amerikanischer Kalender for deutsche Lutheraner auf das Jahr 1946.** Price 25c.

**Lutheran Annual 1946.** Price 25c.

The above annuals are those published by our sister synod Missouri. They both contain the usual tables for reference — chronological and statistical, edifying and interesting reading material.

Print of Concordia Publishing House, St. Louis, Missouri.

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**Is There A Hell?** By B. A. Kettner. Concordia Publishing House, St. Louis, Missouri. Pages 18. Price 15c.

There is a hell, says the author of this little pamphlet and proves it from the Scripture. It is well written and will find a demand.

W. J. S.

**MINNESOTA DISTRICT**

June, July, August, 1945

**Red Wing Conference**

Reverend	Budgetary	Non-Budgetary
Markus O. Koepsell, Bay City, Wisconsin	\$ 77.87	\$
Theo. Haar, Bear Valley	220.00	
Karl A. Gurgel, Caledonia	688.50	10.00
H. F. Muenkel, Dexter	200.00	
Karl A. Nolting, Frontenac	413.45	15.50
T. E. Kock, Goodhue	192.25	
F. W. Weindorf, Goodhue, Grace	505.02	18.50
F. W. Weindorf, Goodhue, St. John's	440.21	
E. G. Hertler, Hokah	203.00	
E. G. Hertler, La Crescent	9.75	
T. H. Albrecht, Lake City	185.72	9.00
C. A. Hinz, Mason City	300.00	
Theo. Haar, Mazeppa	264.00	
T. E. Kock, Minneola	371.95	
H. J. Anger, Nodine	190.00	
N. A. Reinke, Oronoco	200.00	
N. A. Reinke, Poplar Grove	108.66	
Geo. W. Scheitel, Potsdam	393.14	5.00
J. R. Baumann, Red Wing	75.00	4.00
E. G. Hertler, South Ridge	585.00	
Karl A. Gurgel, Union	180.25	1.00
G. Radtke, Wabasha	54.15	
Karl A. Nolting, West Florence	648.00	
Paul E. Horn, Zumbrota	1,378.40	10.00

**Mankato Conference**

M. J. Lenz, Alma City	679.27	7.00
W. Schuetze, Belle Plaine	370.52	
H. H. Schaller, Helen	579.55	
L. F. Brandes, Jordan	174.50	84.00
F. E. Traub, Le Sueur	72.62	
A. Ackermann, Mankato	1,187.62	130.00
A. Martens, New Prague	107.59	
R. A. Haase, North Mankato	155.00	
A. H. Mackdanz, St. Clair	11.56	28.50
Ernst C. Birkholz, St. James	560.17	

**St. Croix Valley Conference**

O. P. Medenwald, Amery	75.40	
E. W. Penk, Bayton	26.25	
A. W. Sarembe, Cady, Wisconsin	118.00	45.90
F. A. Werner, Centuria	26.25	
E. H. Bruns, Delano	976.85	
L. W. Meyer, Farmington	454.86	
E. W. Penk, Grant	24.60	
P. R. Kurth, Hastings	41.07	
R. J. Palmer, Minneapolis	252.68	
R. C. Ave Lallemand, North St. Paul	50.00	
A. H. Leerssen, Osceola	56.50	
Otto Klett, Prescott	40.45	
F. A. Werner, Rock Creek	102.46	
C. F. Bolle, St. Paul	544.74	
G. A. Ernst, St. Paul	3.00	
A. C. Haase, St. Paul	446.66	2.00
C. P. Kock, St. Paul	213.79	96.75
J. Plocher, St. Paul	581.22	
W. Schaller, South St. Paul	144.98	11.00
J. W. F. Pieper, Stillwater	74.55	
A. W. Sarembe, Weston	500.50	

H. E. Lietzau, Woodbury	71.00
Im. W. Bade, Woodville	225.20

**Redwood Falls Conference**

J. G. Bradtke, Arlington	537.00	202.00
A. C. Krueger, Cedar Mills	90.92	91.06
W. J. Schmidt, Danube	158.22	15.00
Theodor Bauer, Echo	486.04	
K. Neumann, Emmet	225.01	
E. Habermann, Essig	142.76	
Im. F. Albrecht, Fairfax	231.00	5.00
K. Neumann, Flora	152.70	
E. Habermann, Ft. Ridgely	153.36	
E. R. Gamm, Marshall	222.77	
Waldemar A. Geiger, Milroy	35.30	
M. J. Wehausen, Morton	567.53	
I. F. Lenz, Olivia	31.00	
A. W. Fuerstenau, Omro	711.80	7.50
Edw. A. Birkholz, Redwood Falls	375.36	49.00
W. F. Dorn, Renville	410.00	
Waldemar A. Geiger, Seaforth	53.48	
W. F. Dorn, Winfield	240.00	
E. G. Fritz, Wellington	560.00	
C. W. A. Kuehner, Winthrop	94.81	
G. F. Zimmermann, Wood Lake	527.02	40.63

**Crow River Valley Conference**

W. G. Voigt, Acoma	243.01	
E. R. Berwald, Buffalo	336.07	
Elmer J. Zehms, Clinton	61.45	
F. R. Weyland, Crawford's Lake	88.40	
M. Schuetze, Ellsworth	538.00	
Harold Hempel, Glenwood	24.32	
Elmer J. Zehms, Graceville	187.85	
H. C. Duehlmeier, Hancock	499.94	
Arthur W. Koehler, Hutchinson	357.69	65.00
P. R. Kuske, Hutchinson, Trinity	24.62	
Chr. Albrecht, Johnson	510.97	8.00
Karl J. Plocher, Litchfield	47.56	
W. P. Haar, Loretto	297.54	61.00
E. A. Binger, Lynn	78.95	
F. R. Weyland, Montrose	41.95	
H. C. Duehlmeier, Morris	371.00	
E. L. Mehberg, Pelican Lake	252.97	
S. Baer, Rockford	660.94	

**New Ulm Conference**

H. C. Sprenger, Balaton	69.10	
M. C. Kunde, Brighton	92.76	
Martin Lemke, Butterfield	86.62	
M. C. Kunde, Courtland	195.80	
Martin Lemke, Darfur	50.28	
H. A. Scherf, Eden	441.00	
R. F. Schroeder, Island Lake	160.00	
Dr. Paul W. Spaude, Lake Benton	49.05	15.00
W. Frank, Morgan	531.50	
G. Hinnenthal, New Ulm	1,575.62	24.00
E. Schaller, Nicolle	1,271.28	20.00
G. Theo. Albrecht, St. Peter	553.23	
Wm. C. Albrecht, Sleepy Eye	240.41	14.00
R. F. Schroeder, Tyler	228.71	
Dr. Paul W. Spaude, Verdi	31.40	
Karl Brickmann, Vesta	157.52	

\$ 31,074.92 \$ 1,095.32



Memorial Wreaths

In Memory of	Reverend	Amount
LeRoy Wiebke	Karl A. Gurgel, Caledonia	\$ 26.50
Mrs. Mary Meifert	T. E. Kock, Goodhue	10.25
Mrs. William Kerkow	T. E. Kock, Goodhue	12.00
J. Fred Sellot	Geo. W. Scheitel, Potsdam	5.00
S/Sgt. Ernest Aftedahl	M. J. Lenz, Alma City	25.75
Henry Fehlant	L. F. Brandes, Jordan	48.00
Mrs. Roland Hessing	L. F. Brandes, Jordan	36.00
Sgt. Raymond Weber	A. Ackermann, Mankato	154.50
Mrs. Albert Lenz	A. Ackermann, Mankato	22.25
Frederick W. Kettler	A. Ackermann, Mankato	35.75
Mrs. Emma Kotz	A. Ackermann, Mankato	14.00
Herman R. Beinke	A. Ackermann, Mankato	30.50
Thomas Meony	A. H. Mackdanz, St. Clair	28.50
Paul Frauenholtz	Im. W. Bade, Woodville	6.00
Violet Otto	J. G. Bradtke, Arlington	142.00
Violet Otto	J. G. Bradtke, Arlington	2.00
Mrs. O. Tepfer	W. J. Schmidt, Danube	75.00
Mrs. O. Tepfer	W. J. Schmidt, Danube	2.00
Aug. Voek	I. F. Albrecht, Fairfax	5.00
Karen Nissen	H. C. Duehlmeier, Hancock	10.00
Mrs. Frank Boots	Chr. Albrecht, Johnson	17.00
Julius Fuhrman	Chr. Albrecht, Johnson	5.00
Sgt. Walter Fahje	Chr. Albrecht, Johnson	24.00
Mrs. Julius Mundt	Karl J. Plocher, Litchfield	24.00
August Zitzloff	W. P. Haar, Loretto	77.00
Gordon Bechtle	W. P. Haar, Loretto	6.00
Mrs. Martha Merrill	H. C. Duehlmeier, Morris	21.00
Mrs. Maria Stechmann	F. W. Weindorf, Grace, Goodhue	37.50
Emil Wohlers	T. H. Albrecht, Lake City	19.50
Wm. Utke	Karl A. Gurgel, Union	15.25
Fred Manthei	Paul E. Horn, Zumbrota	83.00
John Buck	Paul E. Horn, Zumbrota	31.00
Emilie Stehr	Paul E. Horn, Zumbrota	138.25
James Leogard	L. F. Brandes, Jordan	22.00
Mrs. Caroline Orr	L. F. Brandes, Jordan	24.50
Mrs. Otto Uhlhorn	A. Ackermann, Mankato	8.00
Mrs. Minna Rinne	A. Ackermann, Mankato	30.00
Mrs. Henry Benning	A. Ackermann, Mankato	30.00
Miss Ida Herbst	A. Ackermann, Mankato	12.00
Mrs. J. Fuhrman	Aug. W. Saremba, Cady	20.00
Mrs. Julius Fuhrman	Aug. W. Saremba, Cady	67.00
Mrs. Henry Miller	Aug. W. Saremba, Cady	23.40
Mrs. Inga Peterson	A. C. Haase, St. Paul	2.00
Merlyn E. Kuesel	Aug. W. Saremba, Weston	21.50
Julius Hanneck	Aug. W. Saremba, Weston	59.50
Mrs. Herman Lehmann	I. F. Albrecht, Fairfax	16.50
Mrs. Margaret Galow	A. W. Fuerstenau, Omro	91.75
Mrs. E. W. Kaddatz	Edw. A. Birkholz, Redwood Falls	74.00
Henry Boldt	W. G. Voigt, Acoma	2.00
Henry Fritze	Arthur W. Koehler, Hutchinson	48.00
Henry Fritze	Arthur W. Koehler, Hutchinson	6.50
Mrs. Wilhelmine Jungkaus	G. Hinenthal, New Ulm	14.00
Wayne Precht	G. Hinenthal, New Ulm	5.00
Fred C. Spangenberg	G. Hinenthal, New Ulm	57.50
Mrs. Ernestine Juderjahn	G. Hinenthal, New Ulm	42.50
Alfred W. Steffenhagen	Karl A. Nolting, Frontenac	17.50
Paul Hinrich Quast	F. W. Weindorf, Grace, Goodhue	32.00
Christ Reitmunn	J. R. Baumann, Red Wing	10.00
Miss Margaret Nibbe	J. R. Baumann, Red Wing	9.00
Henry Strobel	A. Ackermann, Mankato	.50
Pfc. Harry L. Peterson	G. A. Ernst, St. Paul	3.00
Eher Henke	W. Schaller, South St. Paul	5.00
Pfc. Ertwin Gens	J. G. Bradtke, Arlington	122.00
Clifford Hoggstad	K. Neumann, Emmet	7.00
George Schrupp	I. F. Albrecht, Fairfax	1.00
August Krupke	G. F. Zimmerman, Wood Lake	46.65
Edwin C. Fenner	H. C. Duehlmeier, Hancock	1.00
Steven Carl Klammer	H. C. Duehlmeier, Hancock	31.00
Auguste Wilhelmina Schmidt	Arthur W. Koehler, Hutchinson	15.00
Emil Jacob Phillip Bechtel	Arthur W. Koehler, Hutchinson	10.50
Mrs. Augusta Stern	Arthur W. Koehler, Hutchinson	24.50
Mrs. Marie Clasen	G. Hinenthal, New Ulm	4.00
	Wm. C. Albrecht, Sleepy Eye	14.00

H. R. KURTH, Treasurer.

TREASURER'S STATEMENT  
July 1, 1945 to November 30, 1945

Receipts

Cash Balance July 1, 1945	\$ 54,881.14
Budgetary Collections:	
General Administration	\$ 85,885.55
Educational Institutions	27,257.05
Home for the Aged	1,710.85
Spiritual Welfare Commission	13,600.25
For other Missions	169,955.55
Indigent Students	949.99
General Support	7,213.28
School Supervision	1,197.90
Revenues	51,523.90

Total Budgetary Collections and Revenues \$557,250.26

Non-Budgetary Receipts:

U. S. Government Bonds sold and matured	\$150,000.00
Proceeds from sale of lots	800.00

Total Receipts \$562,951.40

Disbursements

Budgetary Disbursements:	
General Administration	\$ 15,945.45
Theological Seminary	19,011.68

Northwestern College	35,899.49
Dr. Martin Luther College	31,376.10
Michigan Lutheran Seminary	26,069.41
Northwestern Lutheran Academy	9,555.63
Emergency Building Projects	24,333.43
Home for the Aged	4,692.17
Missions — General Administration	154.86
Indian Mission	17,552.14
Negro Missions	7,193.15
Home Missions	97,816.09
Poland Missions	3,004.01
Madison Student Mission	413.60
Spiritual Welfare Commission	20,078.05
Winnebago Lutheran Academy	750.00
General Support	14,344.65
School Supervision	2,496.78
Total Budgetary Disbursements	\$328,664.67
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages	9,806.41
Advance to Church Extension Fund	150,000.00
Total Disbursements	\$488,471.08
Cash Balance November 30, 1945	\$ 74,460.32

C. J. NIEDFELDT, Treasurer.

P. S. Collections for November from the Nebraska and Minnesota Districts were not received in time for this report.

C. J. N.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

November, 1945

For Spiritual Welfare Commission

Memorial Wreath in Memory of Mrs. Ed. Dunzey given by: Mr. and Mrs. Reuben Moll and family, Mr. and Mrs. Arthur Moll and family; Mr. and Mrs. Norbert Krueger and family, Mr. and Mrs. Wm. Moll, Mr. and Mrs. Leubert Moll and family, Mr. and Mrs. Edgar Fenske and family, Mr. W. Moll, and Cpl. Lester Moll, Elroy, Wisconsin	\$ 8.00
Rev. Wm. Schiebel, Washington, D. C.	5.00
Mr. William H. Moeller	10.00
Philip Tousey, Fond du Lac, Wisconsin	10.00
Carl J. Greif, Mesa, Arizona	1.00
Pvt. John A. Sievert, Fort Ord, California	3.00
Mr. Ernest Kuesel, Spring Valley, Wisconsin	25.00
Eileen E. McCarey, Appleton, Wisconsin	2.00
Emil H. Koester, Glencoe, Minnesota	20.00
Darwin Nystrom, G. M. 3/C, San Francisco, California	20.00
Pfc. John Reif, New York, N. Y.	2.00
Mrs. A. G. Schultz, Liberty	2.00
Pfc. Paul Fenske, Moberge, South Dakota	3.00
Memorial Wreath in memory of their Son, S/Sgt. Ewald Widman killed in action on Okinawa, from his parents Mr. and Mrs. Alexander Widman	5.00
Mrs. Amos Matheys, Oconto, Wisconsin	1.00
Sgt. Leon Laubscher, San Francisco, California	1.00
Mrs. C. L. Schweppe, New Ulm, Minnesota	10.00
R. H. Elbing, Zeland, Michigan	5.00
Arthur W. Ahlman, N. A. S., Banana River, Florida	2.00
T/4 Clarence Manthey, San Francisco, California	15.00
Otto Moeske, Milwaukee, Wisconsin	5.00
Herbert Garbrecht, Prairie View, Illinois	10.00
Harold Selk, Plymouth, Nebraska	1.00
W. L. Proksch, Cox, San Francisco, California	5.00
Aid Ass'n for Lutherans, Branch 17, Mr. Arthur Kuehl, Secretary, Kewaunee, Wisconsin	10.00
Ladies' Aid of St. Bartholomew Church, Kasson, Calumet County, Wisconsin	5.00
St. Peter Ladies' Aid, Kewaunee, Wisconsin	5.00
Aid Ass'n for Lutherans, Branch 78, Rhinelander, Wisconsin	25.00
Clara Steiberg, Waupun, Wisconsin	5.00
Memorial Wreath sent in by Mr. and Mrs. Aaron Hoffmeister, Sebewaing, Michigan	2.00
Aid Ass'n for Lutherans, branch 780, Brookings, South Dakota	3.00
St. John's Lutheran Ladies' Aid, Mrs. Carrie L. Goelzer, Treasurer, Oakwood, Wisconsin	10.00
Memorial Wreath in memory of Pfc. Walton H. Schmidt by Mixed Choir, Bethany Lutheran Church, \$5.00. Mr. and Mrs. Felix Schmidt, Mr. and Mrs. Theo. Schmidt, Mr. and Mrs. Fred Driese, Mr. and Mrs. Ed. Schmidt, Mr. and Mrs. Clarence Schmidt, \$5.00	10.00
St. Peter's Lutheran Ladies' Bible Hour, Mishicot, Wisconsin	5.00
	\$ 251.00

For Missions

Memorial Wreath in memory of Sgt. Werner E. Hohenstein given by relatives and friends	\$ 79.00
Ludwig Rader	100.00
Rose Ertzche, Norfolk, Nebraska	10.00
	\$ 189.00

For Church Extension Fund

Memorial Wreath in memory of Mrs. Herman Bessert by the Bethany Sewing Club, Manitowoc, Wisconsin	\$ 3.50
Memorial Wreath in memory of Mrs. Wilhelmina Eichhorst by Bethany Sewing Club, Manitowoc, Wisconsin	3.50
Memorial Wreath in memory of Erwin Schweitzer given by Mr. C. J. Niedfeldt and Mrs. Lucile Buuck	3.00
Memorial Wreath in memory of Mrs. Wilhelmina Eichhorst by Rev. and Mrs. A. Schwerin	2.00
Memorial Wreath in memory of Pvt. Arnold Lehmann given by N. N. sent in by Rev. Paul E. Horn	1,000.00
	\$ 1,012.00

C. J. NIEDFELDT, Treasurer.