

# 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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## "Why Are Ye Fearful, O Ye Of Little Faith?"



Storm At Sea

"Then He arose, and rebuked the winds, and the raging of the water, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

## "WHEN HE WAS TWELVE YEARS OLD" . . .

Read Luke 2, 41-52

WE are accustomed to saying that this record in Luke's Gospel is the only story in the New Testament of the childhood of Jesus. This statement, however, needs to be qualified. The New Testament has a number of stories about the Child Jesus. But we do mark this that the sacred writers tell these stories from a single point of view. They show us what angels and men thought and said of this Child, what was done for this Child and with Him. And throughout this record no mention is made of any self-expression on the part of the Child Jesus. Even that familiar line in the children's hymn, "The little Lord Jesus no crying He makes" finds no Scriptural support. Only this is important to the holy men of God who spake as they were moved by the Holy Ghost to tell us in what surroundings the Child Jesus lived and was reared, how His parents cared for Him. — Perhaps the Scriptures are a bit tantalizing in this respect. There is no child that interests us more than the Child Jesus. How we should like to observe Him, mark His every expression, and follow Him day by day through all the years of His childhood! But the Scriptures do not satisfy our curiosity. They tell us that Mary wrapped her first-born son in swaddling clothes and laid Him in a manger, how the shepherds came, and the Wise Men, and worshipped Him, how Herod plotted His death, how Joseph took Mary and the young Child and fled with them to Egypt, how they remained there until Joseph received word that he should return to Nazareth; and with the words, "The Child grew, and waxed strong in spirit, filled with grace: and the grace of God was upon Him," the entire record of His early childhood is completed.

### They Performed All Things According to the Law

All emphasis in this story is laid on the care which Joseph and Mary exercised in protecting their Child and in fulfilling every parental duty. Joseph is constantly watching over Mary and the young Child and listening for the Lord and the Angel of the Lord so as to carry out every command concerning this Child. In Luke 2, 39 we read of Joseph and Mary, "And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth." Every command of God given to all parents in Israel concerning their sons was carefully heeded by Joseph and Mary. They brought their Child to the temple for circumcision, they presented Him to the Lord, and Mary brought the sacrifice according to the Word of God. And this story of the boy Jesus at the age of twelve years still shows the concern of His parents. We read, "Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast." It was a pious, God-fearing home in which the Child Jesus was reared. — And even now

we see them seeking the boy with great anxiety when they believed Him lost. One cannot read the story of the childhood of Jesus without being impressed by the parental care which this Child received. And the story might be summed up in the words, "They performed all things according to the law of the Lord.

### Parental Neglect

How many homes in our day present a picture which is strikingly different from that which is here presented! This story of the childhood of Jesus is beautiful, because Jesus here is *simply a child*, entirely dependent upon His parents, cared for by them, trained by them, almost hidden by His parents. But mark the many homes today in which children have been permitted, yes made to step out of their sphere, where parents conduct themselves toward their children not as their superiors, but as their equals. — There is to be sure a natural love and pride, a natural admiration of parents for their own flesh and blood, but the doting, indulging parent hardly realizes how distasteful it is to others when he parades his little darlings before men as supermen. Such parents are the worst enemies of their children. It is a sad truth illustrated in every day's experience that spoiled, indulged little children are disobedient and ungrateful and most likely will break the hearts of their parents in later life. What a sad spectacle it is to see parents lay down their God-given authority in the home to be trampled in the dust by their children. Of Eli the Lord said, "I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, *and he restrained them not.*" From their earliest youth Eli had permitted his sons to express themselves, to have their own way, to satisfy their every desire. This meant disaster for these sons and their father. — The parents of Jesus knew themselves to be altogether responsible for the training of their Child. The entire picture presented to us of the childhood of Jesus shows how painstakingly they cared for the child entrusted to them.

### Jesus' First Word

But now the story changes, and we are permitted to see the boy Jesus in the temple at Jerusalem and in the home at Nazareth when He was twelve years old. He is still a child, to be sure, yet a child that has reached the age of discretion. And now we may see the fruits of His early training. Now, moreover, He begins to express Himself, to reveal what is in His heart and mind. We hear Him speak for the first time, we see Him in the company of the scribes and doctors in the temple asking, answering questions. Now we may observe Him in His attitude and behavior toward Mary and Joseph. — And there is but this one story of the boy Jesus. Again the

curtain drops on all of the succeeding years of His life until He appears as a man thirty years of age. And thus this story of the boy Jesus points forward to the years that follow. As we see Him here in this Gospel lesson so we must picture Him in the years that followed. Two sentences in this record of Luke's Gospel complete this picture of Jesus for us: His own word spoken in the temple, "Wist ye not that I must be about My Father's business?" and the words of the Evangelist concerning Him, "And He went down with them, and came to Nazareth, and was subject unto them." What is the import of these sentences?

### The Father's Son

That temple in Jerusalem to which Jesus and His parents came was the house of God. Many faithful children of Israel journeyed annually to this temple happy in the thought that God would accept their sacrifices and that He had adopted them as His people and His children. — But Jesus as a boy of twelve came to that temple with a joy and a conviction of Sonship which no other child in Israel knew or could know. He was at home in the temple, in the house of God. And marvel not over the fact that He lingered longer in the courts of the temple, that His parents found Him in the company of the scribes and doctors. And why should these doctors be astonished at His understanding and answers? — The temple was His Father's house, the Word which the doctors taught was His Father's word. Jesus, the boy in the temple, is the Son of God, not by adoption, not by creation, but He is God of God, being of the same substance with the Father. The Gospel lesson of the boy Jesus in the temple is properly placed into the Epiphany Season. Here, too, Jesus manifested forth His glory, the glory of the only begotten Son of the Father.

### He Learned Obedience

But the remarkable thing is this that the Son of God came to Jerusalem as a boy and that He became obedient, not only to His heavenly Father but to Joseph and Mary. This is the gracious manifestation of Jesus, He learned obedience, obedience to God and to men. — And in *this order*. Mary must learn the lesson that her son belongs first to the Father, even as Jesus tells her, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" — To please His Father in heaven, to obey His God, is Jesus' first commandment and concern. He must be about His Father's business and become obedient unto Him — even unto the death on the cross. Though a sword pierce the heart of Mary, His mother, He will obey His Father. Yet His obedience to God does not disturb His relation toward Mary and Joseph. Indeed not, for He went down with them and became obedient unto *them*. His obedience to God included this filial obedience in the home at Nazareth.

Wist ye not that I *must* be about My Father's business?" And did He chafe under this "must"? His was

a wholehearted, willing obedience to God and man. He *must* show obedience, it is the joy of His life. "I delight to do Thy will." And His obedience is therefore perfect.

### Our Savior

By His perfect obedience Jesus atoned for our sins, the sins of children and of parents. He has atoned for the folly and sin of the youth in his teens who is drifting from the Father's house, who questions the truth of God's Word. He has atoned for the sins and follies of the youth in his teens who acts grownup in the home and thinks that he must enjoy certain liberties and no longer needs to obey his parents. He has atoned for the sins of parents who have neglected their duty toward their children. — And will we, young or old, parents or children, trifle with such mercy and grace?

We must learn the lesson which the boy Jesus teaches us. His first concern was His obedience toward His Father in heaven. — This same Jesus has warned us, "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." His apostles have told us, "We ought to obey God rather than men." Our love of parents, of children often interferes with our love of God. Our duties, as we see them, toward our children and parents often hinder us in our duties toward our God. — Let this be our first concern as it was the first concern of Jesus, "Wist ye not that I must be about My Father's business?" And the fear of God and our love for Him will not interfere with our relation toward children and parents, but *God-fearing* children will also be *obedient* children.

A. P. V.

### ALTAR CANDLES

The candle flames upon the altar burning  
Are like the faith of mortal man below;  
At times they burn with steadiness and calmness,  
And then again, they waver to and fro.

It is the same with faith in mortal bosoms.  
At times it burns serenely, calm and bright;  
But when the winds of trial blow around it,  
We see naught, but a flickering, feeble light.

Sometimes one flame seems struggling for existence,  
While at its side the other brightly glows;  
And thus it is with faith of God's dear children;  
But God, Who sees the heart, our weakness knows.

As quietly I watch the altar candles,  
I pray that God would keep my candle bright,  
That in the darkest hours of pain and trial  
Its steady flame may make my pathway light.

Adeline Weinholz.

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## EDITORIALS

## A NEW WORLD ORDER

## NOBLE PEOPLE

## JUDGE RUTHERFORD IS DEAD

## SPIRITUAL GROWTH THROUGH THANKSGIVING

**A New World Order** Many, many people believe in the world. They believe in her glory, her fortunes, as though they were not ephemeral. In spite of the lessons taught by history they believe with their whole heart stability and permanency can be accomplished, that the affairs of this earth can so be ordered that they will abide. The fact that this order has been changed from time to time does not dishearten or disillusion them. They believe in this world as staunchly as though her affairs have been fixed and established as the mighty planets on the canopy of heaven. The fact that things have changed from time to time on this earth these people attribute to the weakness of men and nations and to sufferance. They firmly have convinced themselves that if man, or strong nation or any combination of nations decide this thing must end and make themselves the watch dogs over an established order, this order will abide. The idealists of World War I claimed they would make the world "safe for democracy." They believed they settled things for all times at Versailles. Only a very few expressed their doubts and shouted their warnings, but no ear of the powers that were heard them. The world order was not stabilized.

We are now engaged in the World War II. The war has hardly begun for us here in America and already men everywhere are speaking and writing about "A New Order" after this world war has been successfully fought. Mr. Churchill hinted in the closing remarks of his speech to the Congress of the United States that the "new world order" would be brought about "by England and America policing the world until the trouble making nations will have come to their senses." In other words, the "new world order" will be established by an Anglo-American coalition. As at other times so also this time men are trying to convince themselves that if "this," "that" and "the other thing" will have been removed the cause for world disorder will have been removed and all things will be well forever.

Much as we may wish that such a thing could be accomplished we know that it can be no more than a pleasant dream and a myth. If it is impossible — and we know that it is impossible — to keep perpetual peace even in very small groups, in communities, cities, states, how can we keep strife and — yes wars — from marring our experiences of life throughout the world and between nations? Such a thing is impossible. Not only because the various nations and peoples have not all the same ideals, cultures, etc. — that is too superficial — but because "*the imagination of man's heart is evil from his youth.*" Genesis 8, 21. And in James we read: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" The bitter root of sin will not permit "a new order" in which wars will be banished and impossible.

The Christian *must* hear this and read this and ponder this again and again. He is ever in danger of forgetting, through constant repetition by fanatics and enthusiasts to the contrary, that wars will not cease until sin ceases; and sin will not cease until the end of the world. Then the true "new order" will begin which will endure into eternity.

W. J. S.

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**Noble People** It ought to go without saying that anyone who calls himself a Christian will pay his honest debts. The Scriptures make short work of those who get money from another under any pretense and neglect to repay. It says: "The *wicked* borroweth and payeth not again." Ps. 37, 21. In the eyes of the Lord such people are simply "wicked" (godless). It is possible, of course, that a Christian may find himself in a position which, willing though he be, will not permit him to repay his creditors. In such cases he is the innocent victim of circumstances beyond his control or a case of mistaken judgment, but malicious intent does not enter into the case. Whoever borrows with the intent and

purpose of not repaying is "wicked" in the eyes of the Lord and shall not inherit the kingdom of God. Says the Word: "That no man go beyond and defraud his brother in any matter; because that the Lord is the Avenger of all such."

What is true of an individual is most certainly true of a Christian church by whatever name it may be called. If the Lord expects the individual Christian to be a careful steward of money gotten from others He certainly expects a Christian congregation to be as scrupulous. During the last depression a few church bodies had financial difficulties and a few were forced to give up their property to their creditors in repayment. In such cases the creditors did not realize a fair return on their investment; in some cases they actually lost money. In those cases it would be hard to say that the respective churches willfully defrauded their creditors. One may say that the churches in question used poor judgment etc., but that is all one could possibly accuse them of.

In the face of such considerations it is reassuring to hear the case of a Methodist church in Macon, Ga. This church was hard hit during the last depression and was unable to pay its debt. They reached an agreement with their creditors and the debt was voluntarily reduced by the creditors themselves from \$106,000.00 to \$53,000.00. The debt was thus reduced 50%. Many congregations would be satisfied with this settlement and would have forgotten about the \$53,000.00 they did not pay nor did not have to pay according to a legitimate agreement with the creditors. This church, however, had no such thought. When they had wiped out the debt — the \$53,000.00 — they met and decided that the other half ought to be paid as well, now that they are able to do so. And assume the other \$53,000.00 they did. This year they will begin paying on this half with an initial payment of \$5,000.00.

Well done, we say, and noble people. A promise made by a Christian church is the most sacred thing there is, and every member ought to feel the responsibility of such a promise. We should not give the world an occasion to point to any Christian church with an accusing finger, especially in money matters. Here, if any where for the sake of the world, the church should be scrupulously careful that the name of the Lord may not be blasphemed among the heathen on our account and because of what we have done. How could a Christian worship in a church building which stands by the sufferance of the world and knowing that under one pretense or another even ONE CENT remains unpaid. If anyone then surely the church ought to owe no man anything. That is in harmony with the righteousness she preaches.

W. J. S.

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"Judge Rutherford is Dead" It will, no doubt, be quite a shock to the two million admirers of "Judge" Rutherford, the leader of the sect known as the "Jehovah Witnesses" to hear that the man who proclaimed, "*Millions now living shall never die*"

himself died at the age of 72 years. For many years he was the acting head of this shameless, fanatical, brazen sect, assuming the title of "Theocrat." He was the sworn enemy of organized Christianity which he named an "unholy alliance against the common people" and a "racket of the devil."

Little is known of Rutherford's earlier life. He was a former Missouri lawyer of no repute, was once elected or appointed a Justice of the Peace in some small town in Missouri whereupon he assumed the title of "Judge." He started his public career in 1896 as a campaign speaker for William Jennings Bryan. Suddenly he attached himself to Charles Taze Russell, the organizer of the "Jehovah Witnesses," when Russell was badly in need of a lawyer. With Russell he believed and preached there is no hell, no eternal punishment, and the millennium with Christ's return to the earth to rule here for a thousand years.

Like Russell, Rutherford knew much about mob psychology. He knew how to impress and persuade the people, especially those who belong to the class of disgruntled, fanatics, emotional, and of generally low intelligence. Among them he reaped his harvest and gained his comparatively large following. His bait, of course, was the Scriptures or his misinterpretation of them. He claimed a following of more than two million in 36 countries. And, he had some ability to write, ever holding out the prospect to his dupes that they would reign with Christ at His coming to reign on earth. He pictured that fantastic condition as one wholly pleasant to the flesh and the natural desires of men which accounts for the fanatical zeal of the "Jehovah Witnesses."

His dupes supported him well. None ever knew what financial advantages he enjoyed since no books were kept to show the figures. His claim that he sold his books below cost and that he received no financial assistance from his people evidently did not agree with the facts. He bought and paid for a palatial home near San Diego, Calif., and called it Beth-Sabin. He paid \$75,000.00 for it and it cost him quite a bit of money to rebuild it to suit his taste. Here, at this estate, he died, and his death was reported on January 11. It was his wish that his followers bury him quietly in a crypt on this estate, but the laws of the state frustrated this intention.

So passed out of this life to face the eternal and righteous Judge a man who led millions (if we can rely on this figure) astray from the truth of the Scriptures, a man who has many, many more lost souls on his conscience than he even admitted. He has met Him of whom he said, "He is not the eternal Son of God, but a *creature* made a little higher than the angels but not equal with God and whom God elevated to Godship because of His obedience." Who will take over the leadership relinquished by this arch enemy of God is not known, but we can rest assured that they will find a leader, one even stronger, perhaps, than this man. The devil is not asleep at the switch.

Let us once more at this time sound a warning to all

to have nothing to do with this sect that shamelessly and brazenly goes from house to house and carries on its nefarious work of deceiving the people. Let us cling mightily to the Word and these people will have no power over us.

W. J. S.

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**Spiritual Growth Through Thanksgiving** There are few traits in human nature that more clearly show the depravity of man than his lack of gratitude to God. Every day the Lord showers him with innumerable blessings both for body and soul. His Maker has endowed him as no other creature. He shelters, feeds, and protects him. God gave to man His Son. He sent us His Spirit. He calls us to be His sons and daughters. But natural man remains cold and indifferent as stone. Therefore God in Scripture speaks of man as having a "stony heart."

But the one who recognizes God as the giver of all good and perfect gifts, and is truly thankful for them, is richly rewarded, as we see from the story of the ten leprous men who were all cleansed. The Samaritan was given these assuring words of Christ: "Arise, go thy way; thy faith hath made thee whole." Such an assurance to a sinner from the lips of Christ was indeed a great reward. And the poor Samaritan could now go his way rejoicing in receiving the approval of his Savior Whom he had glorified by his thanks. Thanksgiving on the part of man to God is, according to Christ's word in this story, glorification of God. The nine who did not return to give thanks were indeed cleansed as well as the Samaritan. They thereby received a wonderful gift, but only for this life; the better part of a spiritual nature and of eternal value they lost.

There are also in our days many who pray to God in times of affliction and are helped; but to glorify God by their thanks and praise most people forget or neglect.

The spiritual growth by thanksgiving is of essential value. Thereby we give God His dues, and humble ourselves, acknowledging that it is not of ourselves, but of God, we have all things. So in case of sickness when a doctor is called. If the patient is cured, it is in the first place God, and not man, that should be given thanks. Similarly in the case of a pastor who succeeds in winning a soul back from his lost state to God. If any good deed is done by man, the doer is but the instrument in the hands of God to accomplish the thing. Thus does the giver of thanks grow. And the more thanks the greater the growth.

As an example of a giver of thanks recorded in Scripture we find in the first place our Savior. Even before He calls Lazarus from the grave, He gives thanks to the Father that He has always heard Him. In the Psalms David often begins his supplication by thanksgivings and praise. "O give thanks unto the Lord," he so frequently and fervently exhorts the congregation of believers.

As the sun gives us light, and the rain fructifies our fields, as the starry heaven and the flowers and all creation delights our hearts by their many wonders, and as still more beneficially and beautifully God comes to us in the spiritual world, so a Christian, the recipient and beneficiary of all good things from God, feels that he never can give thanks enough to God. And in such an atmosphere of thoughts and feelings he grows — upward to God more and more.

I. Blakkan in *Lutheran Sentinel*.

## JUDAH

By Professor John Meyer

**J**ESUS, our Savior, the anniversary of whose birth we observed a few days ago, was a descendant of Judah. He is called the Lion of the tribe of Judah: Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed. Yes, Jesus prevailed, He won the victory for us. — Who was this Judah from whose tribe Jesus, our Savior, was born?

### I

The first thing we learn from his history is that he was a *great sinner*.

Judah was the fourth son of Jacob, born to him by his wife Leah. From the story in the books of Moses we get the impression that he was a strong character, that he had independent ways about himself, that, in short, he was a born leader.

The favorite son of Jacob was Joseph, whom Rachel

had borne to him. Joseph was envied and hated by his brothers. There was an evil report against some of his brothers. Joseph thought, his father should know about it, in order to correct his wayward sons. He told his father. This act his brothers resented very much, not only the ones that were directly implicated, but the others also. Judah no less than the rest.

That shows us what type of man Judah was. He resented the strict order his father tried to keep up in his family. He wanted to have his own way and wanted to be his own master; he hated even Joseph because he stood up for the good reputation of the family and for his father's authority.

The rebellious nature of Judah manifested itself in an even worse form a little while later. Joseph had two dreams, which indicated that he at some time would become the head, the ruler of the house. Jacob, who reprimanded

manded Joseph for his boasting about the dreams, yet could not help but recognize that they had been sent by God and were full of meaning.

But what about the brothers, Judah among them? They hated Joseph because of his dreams. They called him *the dreamer*, and planned to get him out of the way. They felt, like their father, that the dreams came from God, and that God in this way was sending them a warning. They should have taken the matter to heart and should have repented of their evil ways. But just as they resisted their father's authority, so now they were ready to resist even God's.

And Judah was with them in all this. He made himself guilty of rebellion against God. He even took a prominent part in the action of the wicked brothers against Joseph. He helped to throw Joseph into a pit. And later it was Judah who suggested: "What profit is it if we slay our brother and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." Fine brotherhood! Joseph was in anguish of soul when his own brothers sold him into slavery, he earnestly pleaded with them to spare him, but they would not listen.

And Judah was the leader in this transaction!

He also took part in the deception the brothers now practiced on their father, making him believe that an evil beast had devoured Joseph. Jacob refused to be comforted and mourned for Joseph a long time.

It seems that at this time Judah's conscience began to trouble him. He could stand it at home no longer. But he did not repent. He left his father's house, he left his brothers, and joined himself to a stranger.

He married a Canaanite woman, and established his own home. He had three sons. But what training can a father who led a life like Judah, who was troubled by his conscience and yet refused to repent, who left his father's house in order to escape the daily reminder of his sin by his father's mourning — what kind of training can such a father give his sons, especially if, in addition, his wife is a heathen Canaanite? About two of his sons we are told that they were wicked in the sight of the Lord, and the Lord slew them.

Judah's sins are not at an end yet. In spite of all the calls from the Lord to repent, he continued in his sin. His wife died. And then Judah committed gross fornication with one who he thought was a public woman, but who in reality happened to be his own widowed daughter-in-law.

This deep fall, finally, seems to have brought Judah to his senses. When he wanted to execute stern judgment against his daughter-in-law for the disgrace she had brought on his house, she confronted him with the evidence that he was the greater sinner in the affair.

Judah repented — *and found grace*. A sinner need not despair. Though entangled in sin for a long time, though stubbornly refusing to heed God's call: there is grace with God for the most desperate case.

## II

In the second place we see how the converted Judah brought forth *rich fruit meet for repentance*.

That Judah now was a different man, he indicated by returning to his father's home. When he and his brothers had performed their foul deed on their brother Joseph, and when his father showed genuine, deep-seated grief over the loss of his favorite son, which he expressed time and again even after the days of formal mourning had long been past, Judah protested by withdrawing from his father's house and by founding for himself a house conspicuously separate from that of his father. The other sons of Jacob also married and had families of their own, but they did not leave their father's house; rather, together with their families they were joined to the old home as one large group under the leadership of Jacob.

Judah had separated himself. Now he returned; for the next thing we hear about him is that he was together with the other brothers in his father's home and under the direction of his father. *He was a changed man*.

There came a severe famine over the land. Only in Egypt they had corn. God had forewarned the Egyptians in a double dream of Pharaoh. Joseph, whom his brothers had sold into Egypt, understood the meaning of the dreams, and through his providence the Egyptians laid by large stores of grain during the seven years of plenty. Then during the famine all countries came to Egypt to buy.

Jacob also sent ten of his sons, Judah among them, to Egypt to buy provisions for themselves, "that we may live and not die," he said.

Benjamin, Joseph's brother by the same mother, Rachel, stayed at home. Jacob would not send him, lest, he said, peradventure mischief befall him.

What an occasion for the old jealousy to raise its ugly head again among the brothers! "The ten of us may perish," they might have said, "what does our father care? That would not mean anything to him. But Benjamin, yes, that is a different thing. He must be spared." — No thought of that kind was lodged in their hearts. They simply went down to Egypt to buy corn. And when trouble arose in Egypt they confessed to themselves that they well deserved it on account of the way they had treated Joseph.

More trouble was to follow. But in these very troubles we see what a changed man Judah was. He brought forth splendid fruits of his repentance.

Joseph demanded that Benjamin must come down with his brothers. Jacob refused, and the frivolous offer of Reuben that Jacob slay Reuben's two sons if he failed to bring Benjamin back safely, was promptly rejected.

Then Judah arose. Without mincing words he stated the cold facts of the case to Jacob: "The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food; but if thou

wilt not send him we will not go down, for the man said unto us, Ye shall not see my face except your brother be with you."

Judah did more. He said to his father, "Send the lad with me, and we will arise and go; that we may live and not die, both we and thou and also our little ones. **I will be surety for him**; of my hand shalt thou require him. If I bring him not unto thee and set him before thee, then let me bear the blame for ever."

Noble words, to be followed by a still nobler deed.

As Jacob had feared, some mischief did befall Benjamin. According to all appearances Benjamin committed a dastardly theft in Egypt, taking the silver cup of Joseph. The theft was discovered, and the brothers could not but admit the guilt, for the evidence seemed overwhelming. "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants."

Benjamin was to be made a slave, as a punishment. Was Judah still bound by his pledge? Benjamin had brought the mischief on himself.

But now listen to Judah as he pleaded with Joseph for Benjamin.

"Oh my lord, let thy servant, I pray thee, speak a word in my lord's ear, and let not thine anger burn against thy servant. My lord asked his servants saying, Have ye a father or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one. And his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me that I may set my eyes upon him. And we said unto my lord, The lad cannot leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

"And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again and buy us a little food. And we said, We cannot go down. If our youngest brother be with us, then will we go down, for we may not see the man's face except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons. And the one went out from me, and I said, Surely, he is torn in pieces, and I saw him not since. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

"Now therefore, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life: it shall come to pass that when he seeth that the lad is not with us that he will die. And thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

"Now therefore, I pray thee, *let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.* For how shall I go up to my father and the lad be not with me? lest peradventure I see the evil that shall come on my father."

A more eloquent, a more touching plea cannot be found in all the world's literature.

Judah was a changed man.

### III

In his plea for Benjamin he was a *type of Jesus*, the Lion from the tribe of Judah.

Judah became surety for his brother Benjamin. He carried out his pledge even when Benjamin, as far as Judah knew and as far as his brethren knew, had made himself unworthy of any further consideration. It was the fervent love toward his father which made him overlook the unworthiness of Benjamin. He could not bear to see the grief of his father if harm should come to Benjamin, even though Benjamin brought it upon himself. He was *ready to take Benjamin's place*, to be *charged with Benjamin's offence*, to bear the bonds of servitude which Benjamin had incurred.

Not one word do we hear out of his mouth as though he regretted he had ever made the promise to his father. No, great though the sacrifice was, he stood ready to bring it for his brother that his father might have his lost son back.

The guilt of Benjamin was not real. It only appeared so. But our guilt before God is real. Our lot was not only temporal bondage, it was eternal damnation.

Jesus became our surety. He took our guilt upon himself. He not only *offered* to suffer in our stead so that we might be free, might return to our heavenly Father, might inherit His kingdom of heaven, no, He actually did suffer pain and death, even the torments of hell.

He never complained that we were unworthy. No, He loved us and He loved His heavenly Father, and most willingly He suffered in order to redeem us.

Judah was a type of Jesus.

When Jacob was near his death he once more assembled his sons about his bed to pronounce his last blessing on them. Jacob was anxiously waiting for the salvation of the Lord.

This is the blessing he pronounced on Judah:

"Judah, thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp. From the prey, my son, thou art gone up. He stooped down, he couched as a lion and as an old lion; who shall rouse him up?

"**The scepter shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.**

"Binding his foal unto the vine and his ass's colt unto the choice vine: he washed his garments in wine and his



clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk."

Shiloh did come, Jesus our Savior. And while formerly the tribe of Judah, under their great king David, forced the unwilling neighbors into submission, now *Shilo is drawing the people unto himself by the sweet*

*message of peace, the Gospel.* In Jesus the type of Judah is gloriously fulfilled.

Thus we have briefly seen Judah as a great sinner. We have seen him as a thoroughly changed man. We have seen him as a type of our Savior in whom we all have peace with God and life eternal in our Father's home.

## JEHOVAH'S WITNESSES, MILITANT MARTYRS

By Kirk Bates

Religious Sect Founded on Pastor Russell's Promise That "Millions Now Living Will Never Die," Refuses to Salute Flag or to Fight Until the Righteous Battle Satan at Armageddon

FROM Maine to Texas, Jehovah's Witnesses have been getting into trouble. Some have been beaten up, some have been thrown into uncomfortable jails and some have been given a ride out of town astride a rail. Meetings of the faithful have been broken up by peace officers and also by mobs, and headquarters of the cult have been raided and sacked. State and municipal authorities have forbidden the Witnesses to hold conventions here and there.

Nowhere have the attacks against the Witnesses been because of their religion. In every instance the "persecution" has been because the Witnesses have refused to salute the American flag. These are times when American tempers are short, and the person who refuses to demonstrate his Americanism risks violence.

The Witnesses have been called pro-Nazis, "reds" and fifth columnist — all groundless charges. Their refusal to salute the flag stems from their own interpretation of the Ten Commandments. Members of the sect assert that to salute the American flag is to violate the commandments of God, which state that "thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the water under the earth" and that "thou shalt not bow down thyself to them, nor serve them. . . ." The Witnesses of Jehovah go further and state that they will not salute or venerate the symbol of any earthly — and therefore unrighteous — government.

\* \* \* \*

Americans can remember fifteen or more years ago when barns, billboards, store fronts, sheds and outbuildings were plastered with the slogan, "Millions now living will never die." That was the gospel according to Charles Taze Russell.

Russell hailed from Pennsylvania and while still a young man was doing all right in the shirt store business. He was a Congregationalist, and a fairly ardent one, until, it is said, a pool-room skeptic doubted out loud if there was a God, a heaven or a hell. That started the Russell brain to whirring, and before it had stopped he had become a heretic and stayed one for some three years. Then he came up with his own new and unique interpretation of the Scriptures and on it founded a new cult. The year was 1878.

While Pastor Russell — he assumed that theological title — was having visions, he made two great discoveries: (1) the return of Christ is near at hand. (2) There is no hell. Belief in the millennium became the foundation of his new religion.

Pastor Russell proved a potent organizer. His followers became known as Russellites, although the formal and proper name was the International Bible Students's association. Within the tenets of the faith are two very comforting thoughts — there is no hell, and it will all be over pretty soon anyway, with everlasting glory for those who profess the true faith. Pastor Russell as a theologian was strictly a haberdasher — he had no training or

scholarly skill for undertaking to unravel the mysteries of Scripture. But his lack of training did not give him pause.

As a platform performer Pastor Russell, of course, was superb. He went over the country preaching the new idea that millions then living would never die. And, generally, he packed them in. He attacked all organized religion bitterly, holding up his own as the one true faith. This caused the more orthodox ecclesiastical scholars to attack his interpretations and point to imperfections. He replied with the parable of "Russell in the critics' den, with scholars crouching and snarling on the floor littered with books."

The pastor not only talked, but he wrote extensively. He had a dozen or so books and many pamphlets to his credit. Millions of copies were printed. Indeed, he modestly claimed that his "explanatory writings on the Bible were far more extensive than the combined writings of St. Paul, St. John, Arius, Waldo, Wycliffe and Martin Luther." He went on to state that when the history of the church is finally written "the place next to St. Paul in the gallery of fame as expounder of the Gospel of the Great Master will be occupied by Charles Taze Russell."

By 1909 Pastor Russell had his organization on such a profitable basis that he set up permanent headquarters in Brooklyn, taking over the church from which Henry Ward Beecher had inveighed against slavery and moving into Beecher's old home.

The religion that Russell founded did not attract many followers except from the lower educational and economic classes. But from this great submerged class of Americans it drew some 40,000 dues paying members. The faith was carried by missionaries beyond the seas. Russellism has been referred to as a religion that "would never have gained so strong a hold had it not been for the underdog's superb sympathy with himself."

\* \* \* \*

Pastor Russell was not a man to make frothy promises. He liked to be definite. So about the time he settled in Brooklyn he read deeply and extensively in the Scriptures, subjecting what he read to his own interpretation, did a bit of calculating and then came up with the startling intelligence that the world would end in 1914. When the World War started in August of that year the pastor rubbed his hands in great glee. "See," he boasted. "I'm right, as usual."

But when 1914 faded into 1915 and the world still staggered around its orbit, the pastor was chagrined. He did some more compounding and announced that he had misfigured — 1918 was the year. In 1918 he set the time ahead to 1928, and then he died.

The Russellites seemed in danger of cracking up. Their leader was dead, their legal counsel had just got out of jail, where he had served a term for attempting to stir up young men to resist the draft. But the legal counsel came to the rescue.

Judge J. F. Rutherford (nobody knows where he got the title of judge) took over. He is a big man from Missouri, pomp-

ous and pious, and a go-getter in a commercial sort of way. He has made the sect pay dollars where it used to pay dimes under the leadership of Pastor Russell.

Judge Rutherford became the interpreter of the Scriptures as Pastor Russell had been before him. But he avoids definite dates such as embarrassed Russell. In fact, when questioned too persistently about the 1914 end of the world Judge Rutherford explains that the date is correct — that in that year Christ took over the rule of the world again, and that since then things have been rapidly shaping for the final battle of Armageddon, after which the faithful will come into their own.

It was a favorite contention of Pastor Russell that the dead are really dead, but that at the millennium they will be awakened and given a chance to accept salvation. Those who take advantage of the second chance will go on to everlasting bliss, but those who are so perverse as to refuse will be finally annihilated in a lake of fire.

Judge Rutherford goes on from there, stating, "With the coming of Christ Jesus into power in 1914 Satan and his demon hosts have been cast out of heaven and onto earth. At any time now the final battle may take place, hence millions now living will never die."

The judge also avers that "The organization of the world has been streamlined for its plunge into destruction at Armageddon. You had better get off now." He likes to lecture on such topics as "Is Hell Hot??" "Where Are the Dead?" and "The End of the World."

The New York *Post* recently investigated and found that Jehovah's Witnesses under Judge Rutherford had become a big business. Headquarters are in a seven story apartment house — assessed at \$425,000 — in Brooklyn. There the judge and his assistants direct the affairs of the International Bible Students' association in 36 countries. There are the headquarters of the Watchtower Bible & Tract Society, a Pennsylvania corporation, J. F. Rutherford, president, and the Watchtower Bible & Tract Society, Inc., a New York corporation, J. F. Rutherford, president.

In this building are the studios for station WBBR, whence the unctuous voice of Judge Rutherford is heard several times a week. Soothing organ music opens and closes the programs and hymns are mixed with such popular favorites as "The Old Gray Mare." WBBR transmitters are on the Witnesses' farm on Long Island.

Over at 117 Adams St., Brooklyn, is the sect's factory. Here are produced the 28,000,000 books and pamphlets in 42 languages that the faithful distribute every year. Here also are built the 9,000 phonographs that help carry the gospel. The factory is eight stories high and assessed at \$325,000. But it is different from any other Brooklyn factory. The workers are all members of the flock and work for their keep and "about \$10 a month."

"Each and every one in the organization is a servant of the Lord and not of the pleasures of man," explains the judge. The books that they print are sold for 25c, the pamphlets for a nickel. Two magazines are published. Judge Rutherford says that this does not cover the cost, but printing experts consulted by the *Post* estimated that the profit ranges from 250 to 450%. The phonographs sell for \$10 and are estimated to cost about \$6. The organization also sold 21,000 records — all of Judge Rutherford's voice — last year.

The phonographs are standard equipment of the missionaries. They go over the land ringing doorbells and when given permission to enter a home their first act is to set up the phonograph and start a speech of Judge Rutherford's. It is better to let the judge do the talking as well as the thinking, the missionaries have found.

In 1930 Judge Rutherford was pretty sure the end was near and he bought an old Spanish mission near San Diego, Calif., for \$75,000 and spent quite a bit of money fixing it up. He had the

deed recorded in the name of King David, the biblical conqueror of Goliath, and announced that the place was to be the home of David, Joseph, Samson and some other personages of Scripture when they shortly returned to this earth.

"I purposely had the grounds landscaped with palm and olive trees so they would feel at home," explained the judge. He has not explained, however, how he knows David, Joseph, Samson *et al* will like San Diego and be content to live there. The judge likes it and lives there quite a bit of the time himself.

One morning the judge was strolling among the palm and olive trees when he was approached by a seedy character.

"Hello, judge," said the bum, "I'm Daniel."

"I could see at once that he was not," said the judge.

The year book of the sect no longer gives any financial reports. This, the judge states, is because enemies would use it in the fight against the Lord. The judge insists that operations are at a loss and that the deficit is made up by "voluntary contributions." How much is received this way he does not say.

\* \* \* \*

So the faithful roam from India to Yugoslavia and from Australia to England, playing their phonograph records, selling tracts, preaching the Word in 42 languages and spreading the message that millions now living will never die. To do this they meet many hardships.

Hitler, for example, proscribed the faith and tossed 6,000 of the Witnesses into German concentration camps. In England they have been harried over their refusal to fight "this war between wicked men which has not God's approval." Many have been arrested. In Canada the sect is forbidden, along with the Bund and the Communists.

—Kirk Bates in *Milwaukee Journal*.

## FOR A HAPPY DAY

Let your first thought in the morning be of God and thank Him for His magnificent blessings and the Grace that sent His Son into the world for thy redemption.

Acknowledge thy sins and weaknesses and implore His strength and His joy through the day.

Take the task that He has given thee to do and do it cheerfully and with all thy might. Let nothing ruffle the serenity of thy spirit, for if God be for thee, who can be against thee?

Commune with Him oft through the day whether it be of sorrow or of joy, whatever is nearest thy heart. Know this, that sorrow shared with Him is no longer sorrow and joy that is shared with Him is like the brightness of the sun in a cloudless sky.

Be not content with opportunities of service that are thrust on thee but seek them even as a child seeks precious stones along the seashore; for good deeds are the fruits of faith and faith without works is dead.

Shun every evil thought as it ariseth from the heart and lend not thy ear to its promptings lest thy mind take up the seed and the body nourish it — whatsoever things are beautiful and good think on these things.

Be not content to stagnate but strive ever to follow a higher purpose that thou mayest apprehend that for which thou art apprehended of Christ Jesus.

Let no day pass without a few moments of quiet solitude whether it be in thy chamber where thou canst shut the door to every distraction or whether it be neath the starry sky — converse with the Spirit that is in thee — for we are His temple.

Seek humility of spirit and of mind, for we stand by Grace.

Esther Schumann.

# Siftings

BY THE EDITORS

*A Mighty Fortress is Our God*, the great battle hymn of the Reformation, which was composed by Dr. Martin Luther, the words as well as the music, is receiving attention during these days of the war. War songs are again flooding the market, and publishers are literally bombarded by song writers who believe they have written a song that will live through the years. In this connection the songs that really have survived all the changing conditions of life are being re-studied. Dr. Martin Luther's "A Mighty Fortress" is considered by many to be foremost among the best. One writer has this to say about it, "Martial music has helped to win many wars and struggles. One of the greatest hymns, 'Ein' feste Burg ist unser Gott,' sung by millions of Americans as 'A Mighty Fortress is our God,' was written and composed by Martin Luther in 1521. It was said of the great religious leader by his enemies that this battle hymn of the Reformation and his other hymns 'destroyed more souls than all his writings and sermons.' Luther himself was a fine baritone. During the Reformation 'A Mighty Fortress' became a comfort to the Protestant people and the national hymn of Germany, which has a tremendous store of patriotic music. 'A Mighty Fortress' was adopted by Gustavus Adolphus, hero of the Thirty Years' War, as a battle hymn when he led his troops to meet Wallenstein."

\* \* \* \*

*Pastoral Letters are Becoming* so common that one is apt to overlook one or the other in our daily papers. Last week we chanced upon one that did interest us. It purported to come from the Federal Council of Churches (the executive committee, we presume). It struck us as being a bit peculiar and out of place for this body to compose a "pastoral" letter and send it to 150,000 churches. With nothing behind them but a loose outward organization representing so many different creeds and sects the executive committee suddenly usurps a "pastoral" attitude toward constituents. In this letter it outlined a 13 point "platform" of attitudes and responsibilities of Christians during this time of war. As one would expect, the 13 points are as vague as the Federal Council is liberal in its theology.

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*Here is Something Unusual.* In Los Angeles, California, there is a firm which manufactures precision tools which are vitally necessary in the construction of airplanes. The firm has sixteen employees. Each morning before these sixteen men go to their machines and begin work for the day they kneel in prayer and ask "for strength to make these tools with which our country's fighting planes are built." The prayer service is conducted by the manager of the plant.

*In Detroit, Michigan*, a young man of 23 years of age was sentenced to five years in the federal penitentiary by a Federal Judge for failure to report for transportation to a conscientious objector camp.

After the Judge passed sentence he asked the young man:

"Will you now salute the flag?"

The young man replied, "I respect it, but I will not salute it."

This young man refused draft classification as a conscientious objector, insisting that he be classified as a minister. He is, as no doubt you have already guessed, a Jehovah Witness. It were well if a Bible were given him on entrance at the penitentiary with a recommendation to study Romans 13. We are usually in sympathy with the underdog, but we must confess that we have no patience with this stubborn tribe.

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*This Reminds Us* of their lamented leader, "Judge" Rutherford. He had about the same experience this young man is now having during the World War I. He was forced to spend nine months in a federal penitentiary in 1917 for advocating that young men refuse to take an active part in the war.

\* \* \* \*

*Why Not War Time Prohibition?* asks the *Christian Century* editorially. It claims that several papers of influence are "excited by what is said to be evidence that the dry forces are massing to demand of Congress some form of wartime prohibitions." The *Christian Century* claims to know of no such effort being exerted on members of Congress but is ready to agree that it may be a wise move in order to conserve all grain possible during this war period. The *Christian Century* then adds, "Wartime prohibition may still seem an unlikely prospect, but isn't it about time to begin discussing the subject?"

\* \* \* \*

*Much Space Has Been Given* and much has been said and written about the "neo-pagan" religion and its growth in Germany. This religion which is a revival of the old pagan religion in Germany, as some of the writers and reporters would have it, was spreading over Germany like wild-fire and taking roots everywhere. This is not true to the facts. According to the *Christian Century*, *Das Reich*, an official German magazine espousing the cause of the new religion, reported to have gained only 40% in seven years of ballyhoo for the old Teutonic gods and ingenious exploitation of colorful ceremonials devised to

capture the imagination of youth. This seems a small achievement. For while pointing with pride to this growth, *Das Reich* admits — and apparently with no consciousness that it is a damaging admission — that the neo-pagan “now number  $3\frac{1}{2}$  per cent of the population,” only  $3\frac{1}{2}$  per cent, it would be appropriate to say. Christianity does, indeed, face fearful dangers in Germany; but whoever loses, it does not appear likely that Thor and Wodin will win. The *Lutheran's* characterization of the neo-pagan campaign is too good not to quote: “A petty past and a precarious present point to a futile future.”

*By the Terms of a Strange Will* Dr. Harry L. Ice is no longer the pastor of Independence Boulevard Christian Church, Kansas City. Mr. Harry Jones, an elder in the church before his death, bequeathed the church the amount of \$100,000 with the proviso that before sixty days after his death the church would dismiss the present pastor and refuse to employ him in any other capacity. Thereupon the elders asked Dr. Ice to resign his pastorate, and he did. Now the Independence Boulevard Christian Church is richer by \$100,000. Seems to us that this is quite a compliment for Dr. Ice.

## THE ELGIN-BURT-LEITH PARISH, NORTH DAKOTA

THE Elgin-Burt-Leith parish in North Dakota has, by the grace of God, become self-supporting this year. The history of Immanuel's Ev. Luth. Congregation begins



around the year 1908 when Rev. F. Wittfaut included Elgin in his large mission field in this State. He was succeeded in turn by W. C. Limpert, F. E. Traub, A. H. Lenz, W. Herrmann, P. R. Kuske, and by the undersigned in August, 1941. The congregation was organized Feb-

ruary 12, 1909; two charter members are still members here. The congregation owns a church building and a parsonage, and it is free of debt.

The first three pastors of the Elgin congregation conducted church services in Burt where Zion's Ev. Luth. Congregation was organized in 1920. About that time W. F. Sprengeler, and later on F. C. Voges, W. Herrmann and P. R. Kuske, served that congregation. It has a church building and is being served by the Elgin pastor.

Various groups apparently failed in their mission work in Leith until Rev Kuske made a new attempt in September, 1938. Church services and Sunday school classes were so well attended that a temporary organization was effected January 8, 1940, when a constitution was adopted by sixteen charter members. Forty children and adults have been confirmed, and other classes are being instructed in St. Luke's Congregation every year. This young congregation is growing, but it is in urgent need of a church home of its own.

Our Elgin-Burt-Leith parish has a total membership of sixty voters, 170 communicants, and more than 300 souls. The members appreciate the help which the sister congregations have given them in the past and prayerfully hope for God's continued blessings.

Oscar Lemke.

## SCHOOL DEDICATION

“THROUGH God we shall do valiantly” (Ps. 60, 12). Thus the members of St. Peter's Ev. Luth. Church at Weyauwega, Wis., had every reason to exclaim when they on December 14 were permitted to dedicate their new school to the service of the triune God. For when we consider that the cause of Christian education is not a popular one, even with many professed Christians; when we consider that the congregation had scarcely concluded a turbulent period in its history; and when we consider that the defence program made any building project unusually difficult, it is evident that it is only of the Lord

that the above-mentioned congregation could undertake to build a new school and bring the undertaking to a successful conclusion during the year 1941.

The school was dedicated by the undersigned, pastor of the congregation. Festival sermons were preached by Pastor W. E. Pankow of New London, president of the Northern Wisconsin District, and by Pastor L. Koeninger of Manitowoc, chairman of the district school committee. The former drew words of inspiration and encouragement from Rev. 3, 8, the latter let 2 Cor. 3, 18 define the aim of Christian education.

The building itself is of brick and tile construction. It contains three classrooms, a large one, 41x22, and two so-called standard rooms, 32x22. A library is added to the large classroom as an alcove. A principal's office and a roomy hall take up the remainder of the space on the first floor. The basement contains a large playroom, 55x26, toilets, a furnace room, a kitchen, and a storage room. The building is rated as fire resistant. In the construction of it all requirements of the State Industrial Commission were met. It cost a little less than \$21,000.00. Much of the common labor and some of the carpenter work, as well as numerous individual items of furnishings and equipment, were donated by members of the congregation.

This is the third school building to be owned by the congregation. From 1888 to 1900 the first church, which had been converted into a school, was used. Prior to 1894 the pastors served as teachers. In that year Mr. Aug. Schauer was called as teacher. During his term of service a new two-room frame school was erected and dedicated November 4, 1900. The following teachers taught in this school after Mr. Schauer left in 1910: Alma Oehlert, 1910-1911; Carl Hohenstein, 1911-1914; Louis

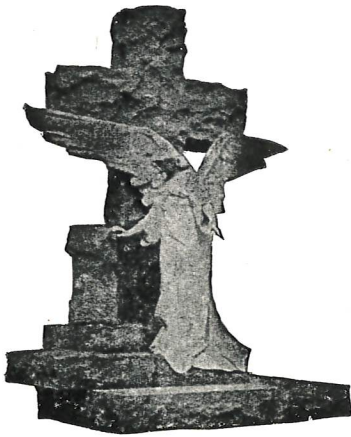
Sievert, 1914-1923; Wm. Wudel, 1923-1925; Kurt Oswald, 1925-1941. In 1925 a second teacher was added to the faculty. The following have served as primary teachers: Emil Leitzke, 1925-1926; Irma Boettcher, 1926-1927; Geo. Kopsiske, 1927-1929; Molly Bender, 1929-1934; Elmer Behrens, 1934-1941. The first teachers to serve in the new school are Elmer Behrens, principal, and Mrs. Magda Johnson, primary teacher. At the present writing the school has an enrollment of 75 pupils.

The first funds gathered for the new school were memorial wreaths. Thus the building in a sense is a memorial to the departed members of the congregation. Instead of being invested in flowers, which long since would have wilted and decayed, the money given for these memorial wreaths is helping to make it possible that in congenial surroundings the rising generation is learning the wisdom unto salvation through faith in Christ Jesus which made life worth living and death a blessed sleep for those who have gone before. May the Lord hold His protecting hand over the school and bless both teachers and pupils so that it may ever be a place in which the lambs of Christ are fed.

IRWIN J. HABECK.

## OBITUARIES

### † MRS. ROSINA BOERNECKE †



Mrs. Rosina Boernecke, widow of the late pastor Carl Boernecke, entered her eternal rest on Thursday, November 13, 1941. She was the daughter of the late pastor and Mrs. Conrad Schuster of Houghton County, Michigan. She was born on November 8, 1853, and received into the covenant of God's grace by Holy Baptism at the Lutheran Church

in Houghton County. Receiving her Christian education in a parochial school near Chicago she was confirmed on April 14, 1869, by pastor Ludwig Lochner.

On August 11, 1872, she was united in holy wedlock with Pastor Carl Boernecke of Danville, Minn., where they lived for eleven years. Then Pastor Boernecke accepted a call to Pine Island, Minn., where they resided for twelve years. Their wedded life was blessed with two sons and four daughters.

In 1895 Pastor Boernecke retired from the ministry, and the family moved to Acoma, Minn., where they made their living on a farm. When he rhusband died in 1902,

Mrs. Boernecke moved to Hutchinson, Minn., residing there with her grandson, Fred Hintz, until April, 1941. As her health began to fail she made her home with her daughter, Mrs. Henry Mackdanz near Hutchinson, until the Lord summoned her to her eternal home. Mrs. Boernecke was exceptionally well versed in the Scriptures, firmly founded in the Christian faith, and was always an ardent worker for the church. She had been a member of the Trinity congregation, Hutchinson, Minn., since its founding. Funeral services were held on November 16, 1941, and interment made in the Acoma cemetery. The undersigned preached the sermon based on Psalm 116, v. 15: "Precious in the sight of the Lord is the death of His saints."

Her husband, three daughters, Ida dying in infancy, Mrs. Fred Hintz, Mrs. Herman Albrecht, and one son Carl, at the age of fourteen, preceded her in death. She is survived by her son Otto Boernecke, parochial school teacher at La Crosse, Wis.; her daughter, Mrs. H. Mackdanz, Hutchinson, Minn.; one sister, Mrs. Mathilda Leiningner of Chicago, Ill.; one half-brother, Herman Bartells of Bremen, Indiana, twenty-one grand-children, and twenty-one great-grand-children.

Mrs. Boernecke reached the age of 88 years and 5 days. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? — These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." P. R. Kuske.

## † MRS. K. C. LINDLOFF †

On November 30 God called unto Himself the widow of the sainted Pastor Wm. Lindloff, at the age of 71 years, 5 months, and 5 days. Funeral services were held in Zion Lutheran Church of Olivia. Her remains were laid to rest at Olivia, Minnesota.

Katharina Lindloff was born June 25, 1870, at Adelsheim, Germany. Here she was baptized and received her instruction for her confirmation in the Christian faith.

In December, 1889, she came to this country and two years later, December 31, 1891, was united in marriage to Henry Cramer. Their home was in Stillwater, Minnesota, where Mr. Cramer passed away.

On April 13, 1910, she was united in marriage with the Rev. Wm. Lindloff of Millville, Minn. In April, 1918, they moved to Stillwater and very soon after to Olivia, Minnesota.

Pastor Lindloff passed away November 18, 1919. Since his death Mrs. Lindloff had made her home in Olivia taking great interest in the welfare of Zion Congregation.

She had looked forward to the first Sunday in Advent, the day set for the installation of Zion's new pastor, the Rev. Im. F. Lenz. As usual, she was in the house of her Lord. During the singing of the very first hymn she quietly passed over into eternity.

She leaves as her most immediate relatives three step-children, Mrs. Gustav Winkler of Roscoe, So. Dak., the Rev. Wm. Lindloff, of Elkton, So. Dak., and Martin of Minneapolis, and one sister, Mrs. Elizabeth Pfeiffer of St. Paul.

M. J. Wehausen.

## ANNOUNCEMENT

## LIST OF CANDIDATES

## Nominated for the New Professorship at Michigan Lutheran Seminary, Saginaw, Michigan

Rev. P. Albrecht, Bowdle, South Dakota.  
 Rev. H. Allwardt, Detroit, Michigan.  
 Rev. L. Bernthal, Beaver Dam, Wisconsin.  
 Rev. J. Dahlke, Milwaukee, Wisconsin.  
 Rev. A. Dornfeld, Fox Lake, Wisconsin.  
 Rev. H. Engel, Saline, Michigan.  
 Rev. W. Franzmann, Coloma, Michigan.  
 Rev. C. Frey, Kawkawlin, Michigan.  
 Rev. R. Gensmer, Findlay, Ohio.  
 Rev. P. Gieschen, Rhinelander, Wisconsin.  
 Rev. W. Gieschen, Oshkosh, Wisconsin.  
 Rev. Irwin Habeck, Medford, Wisconsin.  
 Dr. H. Koch, Manitowoc, Wisconsin.  
 Rev. W. Kleinke, Milwaukee, Wisconsin.  
 Rev. W. Krenke, Mancos, Colorado.  
 Prof. O. Naumann, New Ulm, Minnesota.  
 Prof. G. Martin, Milwaukee, Wisconsin.  
 Rev. H. C. Nitz, Waterloo, Wisconsin.  
 Rev. Irwin Scharf, Slinger, Wisconsin.  
 Prof. A. Schultz, Saginaw, Michigan.  
 Prof. K. Sievert, Moberge, South Dakota.  
 Rev. M. Schwenzen, Kenosha, Wisconsin.  
 Rev. K. Timmel, Watertown, Wisconsin.  
 Rev. F. Traub, Wood Lake, Minnesota.  
 Rev. W. Zank, Waterloo, Wisconsin.  
 Rev. W. Zink, Dale, Wisconsin.

The new professor will be called in a special meeting of the Board of the institution, to be held at the Seminary Tuesday evening, March 2, 1942, at 7:30.

Should there be any objections to any of these candidates, please notify the Board of such objections.

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

## CALENDAR OF CONFERENCES

## EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Winter Conference convenes, D. v., January 27, at Jordan Congregation, West Allis, with Pastor J. Ruege.

English Communion Service at 9:30 A. M.

Preacher: M. Albrecht (P. Behn).

Essay: Hebrew Exegesis of Genesis 5, W. Keibel.

G. Monhardt, Sec'y.

## WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 9 and 10, 1942, at Winnebago Lutheran Academy, Fond du Lac, Wis. The first session will begin at 9:00 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen; Mose, der Knecht Gottes, J. Schultz; Titus 3, I. J. Habeck; Biography of the Apostle Peter, W. W. Gieschen; Hints for Sick Calls, G. Pieper; Sermon Study for Pentecost, T. Redlin; The History of the Mass and the Individual Communion Cup, H. Vogel.

Sermon: English, G. Schaefer, H. Warnke.

Please send an early announcement to the Winnebago Lutheran Academy, 51 E. 2nd St., Fond du Lac, Wis.

Carl Lawrenz, Secretary.

## SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet on February 3, 1942, at Sparta, Wisconsin, Pastor Arthur Berg. Opening Service, 9:30 A. M.

Papers: Exegesis, 1 Tim. 5, M. Glaeser; Isagogics, 2 Thess., L. Bleichwehl; Sermon Outline, C. W. Siegler; Faith Cure, A. Looek; Confirmation Instruction for Adults, Phil. Lehman.

O. A. Sommer, Sec'y.

## MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Manitowoc, Wisconsin (L. H. Koening, pastor) on February 10 and 11.

Confessional: E. Zell — E. Schroeder.

Sermon: H. Kuether — M. Schwartz.

Papers: Melancthon's Part in the Reformation (M. Sauer); The Patriotism of Jeremiah (H. Kuether); Argumentation of the Book of Job (E. Zell); Continuation of 1 Tim. (E. Froelich); Continuation of Work (E. Kionka); Synopsis of the Exegesis of Chapters 1-2 of Luther's Commentary on Galatians (H. Puschel); Is the Lutheran Church of the Synodical Conference driving into the Martha Spirit at the expense of the Mary Spirit (E. Schroeder); Continuation of the Exegetical Study of Gal. (Conf.); Isa. 40, 9-11 (W. Schink); Isa. 40, 12-14 (H. Eckert).

H. H. Eckert, Sec'y.

## JOINT CONFERENCE

Joint Conference meeting February 10 (10:00 o'clock), at Trinity Lutheran Church, 659 Wabasha Street, St. Paul, Minn., the Rev. A. C. Haase, pastor.

Communion service, Tuesday, 11:15 A. M.

Communion address: Koehler — Poehler.

Papers: The Chief Hermeneutical Rules and the Pastor's Sermon Work, Prof. A. C. Streufert; A Comparison of the Authorized Version with the Most Prominent Modern Versions, R. Palmer; Separatism in the Church of the First Century, O. Kohn; The All-Sufficiency of Christ according to Colossians, R. Ave-Lallemant; Some Recent Abnormal Sects, H. Theiste; Paper on Sociological Subject, E. Glabe; An Open Forum Discussion of Reaction on Pastor H. Boettcher's Paper led by L. Wohlfeil; Series of Lenten Outlines: W. Clausen.

Paul Zitzmann, Sec'y.

**CENTRAL CONFERENCE**

The Central Conference will convene at Ft. Atkinson (Pastor H. Gieschen) Tuesday, February 10, 1942.

Order of Business: Tuesday, 9:00 A. M., Opening, Roll Call, and Election of Officers. 9:20, Exegesis of Galatians, Prof. H. Fleischer. 10:15, Church Symbols, W. Krueger. 11:00, Communion Service (German). 1:30, How the Papyri Shed Light on the New Testament, Prof. F. Blume. 2:30, Continuation of Discussion of Prof. H. Schmeling's Essay on the purpose and Aim of the Confessional Address. 3:30, Latin Hymns in the "Lutheran Hymnal," Prof. M. Franzmann.

Confessional: Prof. H. Schmeling, O. Koch (German). Please, kindly announce a week before the meeting.

H. Geiger.

**MISSION FESTIVAL**

**Twenty-fourth Sunday after Trinity**

Trinity Lutheran Church, Hillrose, Colo.  
Offering: \$74.40. Orval Kreie, pastor.

**INSTALLATIONS**

On Sunday, January 11, the first Sunday after Epiphany, Pastor A. Lookk was installed by the undersigned as pastor of St. Paul's congregation at North Freedom, Wis. Pastors Ph. Lehman and G. Gerth assisted. May God bless people and flock.

Address: Rev. A. Lookk, North Freedom, Wis.

Herbert C. Kirchner.

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Authorized by President Walter Pankow of the North Wisconsin District, the undersigned installed his brother, Pastor Walter Gieschen, as pastor of the Crandon-Argonne-Hiles parish in a joint service at Crandon on New Year's Day, January 1, 1942. Pastors J. Krubsack and H. Lemke assisted. May the Lord's blessing rest upon shepherd and flock.

Address: Rev. Walter Gieschen, Crandon, Wis.

Paul J. Gieschen.

**ORDINATION**

Authorized by President R. O. Buerger of the South-East Wisconsin District Pastor A. J. Schliesser on the Sunday after Christmas, December 28, 1941, ordained his son, Paul Schliesser. The young brother has accepted a call into the Indian Mission, and will be stationed in Cibecue, Arizona. Pastors L. G. Schliesser and Walter Bezold assisted. This ordination took place in Joliet, Ill. The undersigned preached the sermon.

Rudolf P. Otto.

**REQUEST**

Any congregation or individual no longer using the old Wisconsin or Missouri Synod hymnals will please send them to the undersigned. Hymnbooks with tunes are preferred.

Orval Kreie,  
Hillrose, Colo.

**"BY A FRIEND AS A TOKEN OF FRIENDSHIP"**

On several occasions during recent years substantial gifts of money have been presented to St. Matthew's Church at Oconomowoc, by anonymous members of the congregation. Among several gifts given to the congregation this Christmas was a Cashier's Check of \$1,600.00 with the greeting by a friend, as a token of friendship.

N. E. P.

**ACKNOWLEDGMENT AND THANKS**

**Michigan Lutheran Seminary**

During the course of the past months we received the following provisions for the Seminary kitchen. Our heartiest thanks to all who donated as well as to all who were helpful in gathering the donations and in bringing them to us.

From St. John's Congregation, Riga, Michigan, brought to Saginaw by Rev. C. Schmelzer and Mr. Chas. Goetz: 21

bags of potatoes, 2 of apples, 1 of popcorn, 2 of cabbage, 1 of flour, 6 of wheat, 73 quarts of canned goods, 7 quarts jelly, 1 gallon lard, eggs, and \$12.00.

From the St. Stephen's Congregation, Adrian, Michigan (Rev. H. A. Baer): 2 bags of potatoes and a quantity of canned goods.

From New Salem's Congregation, Sebewaing, Michigan (Rev. G. Schmelzer), delivered to Saginaw by Mr. J. Strieter and Mrs. Baur: 16 sacks of potatoes, 4 each of pears and beets, 2 each of apples, carrots, and cabbage, 1 each of rutabagas and beans, 50 quarts canned goods, 1 pail each of lard and honey, 5 quarts jam and jelly, ½ dozen towels.

From St. John's Congregation, Frankenmuth, Michigan, brought to the Seminary by Rev. A. Kehrberg: 1 box groceries, 17 quarts canned goods, 1 sack of beans and 2 of potatoes, a quantity of carrots and tomatoes.

From Trinity Congregation, Bay City, Michigan: brought to us by Rev. E. Kasischke: 18 quarts and 1 pint canned goods, 9 jars jelly, 1 sack each of potatoes, carrots, and beets, 10 pounds sugar, 19 bottles catsup, \$5.00.

From Trinity Congregation in Saline, Michigan, brought to us by Mr. Gustav Lindenmann accompanied by Rev. H. Engel: 8 bags of apples, 30 of potatoes, 5 of cabbage, 5½ of carrots, 1 of turnips, 3 each of squash and beets, 2 each of nuts and pumpkins, 100½ quarts of canned goods, 15 glasses of jelly, 20 sacks of flour, 1 gallon apple butter, 2 gallons honey, 25 pounds sugar, 6 bottles catsup, 1 can chocolate and \$26.00.

From St. Luke's, Vassar, Michigan: 3 bags of potatoes, 4 bags vegetables, 1 bag each of pears and beans, 10 quarts canned goods, 2 glasses jelly and \$1.00.

From St. Paul's, Mayville, Michigan: 7 bags of potatoes.

From Zion Lutheran, Silverwood, Michigan: 7 bags of potatoes, 2 bags vegetables, 5 quarts canned goods, and pumpkins and \$1.00. — The donations from Vassar, Mayville and Silverwood were brought to us by Mr. G. J. Foess and Rev. A. Voges.

From Emanuel Lutheran, Town Greenwood, Michigan (Rev. R. Kaschinske): 4 bags of potatoes, 2 bays of pears, 2 bags of cabbage, 1 sack of beans, turnips, pumpkins, and \$2.00. Brought to Saginaw by Mr. Anton Priehs and Mr. Fred Lepien.

From St. Paul's, Remus and Zion, Broomfield, Michigan (Rev. D. Metzger), brought to the Seminary by Mr. P. Diehm and Mr. F. Ulrich: Remus: 12 bags of potatoes, 2 of carrots, and 1 of cabbage; Broomfield: 15 bags of potatoes and 1 sack flour.

From St. Jacob's, Waterloo, Michigan (Rev. H. Muehl), brought to us by Mr. Martin Hannewald: 5 bags of potatoes, 4 bags of apples, 3 of carrots, 1 each of beets and parsnips, and \$5.50.

From St. Paul's, Saginaw, Michigan (Rev. O. and O. J. Eckert): 2 bags of potatoes, 1 bushel pears and one quart of pickles.

From St. Paul's, Hale, Michigan, brought to us by Rev. A. Schwerin: 2 bags of potatoes, 16 quarts of canned goods, and squash.

From Salem Lutheran, Scio, Michigan (Rev. A. Wacker): 10 bags of potatoes, several bags of apples and cabbage, a large quantity of canned goods, 4 dozen eggs, 3 gallons cider.

From Christ Lutheran, Swan Creek, Michigan (Rev. G. Cares), brought to us by the ladies of the Aid Society when they visited the institution: 14 quarts canned goods, 5 pounds flour, 1 pound coffee, 5 bags of potatoes, 1 bag each of beans, carrots, and cabbage.

From St. John's, Bay City (Rev. A. Westendorf), delivered to the Seminary by Mr. Otto Bryce: 69½ quarts canned goods, 7 large and 81 smaller tins of various kinds, 4 glasses jelly, 2 bags of potatoes, 1 bag each of carrots and apples, 92 pounds of various groceries, and a doe.

From St. Bartholomew's, Kawkawlin, Michigan, brought to us by Rev. C. Frey and Mr. Wm. Friebe: 28 bags of potatoes, etc., 45 head of cabbage, 35 squash and pumpkins.

From Emanuel Lutheran, Tawas City, Michigan (Rev. J. Roekle): 66 quarts canned goods, 17 bags of potatoes, 4 bags each of cabbage and squash, 3 of carrots, 2 each of apples, pears, and pumpkins.

From St. John's Lutheran, Sterling, Michigan, brought to the Seminary by Rev. J. Zink: 6 bags of potatoes, 1 bag of carrots.

From St. John's, Clare, Michigan (Rev. E. Leyrer): 7 bags of potatoes, 3 of apples, 2 of cabbage, one each of squash, beets, carrots, and mixed vegetables, and \$8.00.

From Zion Lutheran, Chesaning, and Christ Lutheran, Brady, Michigan, brought to us by Rev. R. Hoenecke; from Chesaning: 5 bags of potatoes, 3 of apples, 1 each of cabbage, beets, and carrots, 2 bushels peaches, 75 pounds flour, 25 pounds pancake flour, 16 quarts jelly, 96 quarts canned goods, and \$5.00 — from Brady: 3 bags of potatoes, 2 of carrots, 1 of cabbage, 50 pounds flour, 7 pumpkins, ½ bushel tomatoes, 25 quarts canned goods, 1 quart jelly, and \$15.00.

From St. Matthew's, Tittabawassee, Michigan (Rev. H. Zink): 1 bag of potatoes.

Otto J. R. Hoenecke, Dir.

MINNESOTA DISTRICT

September, October, November, 1941

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
A. W. Blauert, Austin.....	\$ 35.84	\$
Theo. Haar, Bear Valley.....	35.00	
Jul. F. Lenz, Bremen.....	59.60	
E. G. Hertler, Brownsville.....	8.15	
R. Jeske, Caledonia.....	439.78	
R. F. Schroeder, Dexter.....	318.19	
T. E. Kock, Goodhue.....	129.80	
F. W. Weindorf, Goodhue, Grace.....	81.55	1.00
F. W. Weindorf, Goodhue, St. John's.....	147.58	21.75
Jul. F. Lenz, Hammond.....	1.85	
E. G. Hertler, Hokah.....	14.50	
E. G. Hertler, La Crescent.....	32.25	
T. H. Albrecht, Lake City.....	603.29	
Theo. Haar, Mazeppa.....	50.00	15.00
T. E. Kock, Minneola.....	33.44	17.25
H. J. Anger, Nodine.....	487.25	
N. A. Reinke, Oronoco.....	10.07	
N. E. Reinke, Poplar Grove.....	20.50	
Geo. W. Scheitel, Potsdam.....	35.00	
J. R. Baumann, Red Wing.....	155.01	
R. Jeske, Union.....	118.30	
H. F. Muenkel, Wabasha.....	54.38	
Paul E. Horn, Zumbrota.....	573.00	30.00

Mankato Conference

E. Schaller, Alma City.....	202.75	
W. Schuetze, Belle Plaine.....	499.19	
A. Jul. Dysterheft, Helen.....	36.00	
L. F. Brandes, Jordan.....	230.00	
A. Martens, Lanesburg.....	413.14	
O. K. Netzke, Madison Lake.....	24.00	
A. Ackermann, Mankato.....	481.85	42.15
R. A. Haase, North Mankato.....	215.00	
Ernst C. Birkholz, St. James.....	138.00	10.00

St. Croix Valley Conference

O. P. Medenwald, Amery.....	50.00	
E. W. Penk, Baytown.....	386.25	
F. A. Werner, Centuria.....	46.03	
E. H. Bruns, Delano.....	362.93	2.00
L. W. Meyer, E. Farmington.....	95.95	
E. W. Penk, Grant.....	132.50	4.50
P. R. Kurth, Hastings.....	171.01	14.00
R. J. Palmer, Minneapolis.....	86.90	
Paul C. Dovidat, Minneapolis.....	700.00	100.00
R. C. Ave Lallemand, North St. Paul.....	250.00	
A. H. Leerssen, Nye.....	85.05	
A. H. Leerssen, Osceola.....	137.45	
Otto Klett, Prescott.....	12.00	
F. A. Werner, Rock Creek.....	26.09	
C. F. Bolle, St. Paul.....	175.00	
A. C. Haase, St. Paul.....	202.79	
C. P. Kock, St. Paul.....	125.00	
J. Plocher, St. Paul.....	564.02	5.00
Arthur W. Koehler, South St. Paul.....	345.15	
J. W. F. Pieper, Stillwater.....	300.00	
Aug. W. Sarembe, Weston.....	135.25	
H. E. Lietzau, Woodbury.....	347.00	
E. M. Schroeder, Woodville.....	78.00	

Redwood Falls Conference

J. G. Bradtke, Arlington.....	699.69	8.00
A. C. Krueger, Cedar Mills.....	160.74	
A. W. Blauert, Danube.....	372.42	
Theodor Bauer, Echo.....	188.56	
G. F. Kuske, Emmett.....	108.92	
C. F. Zimmermann, Essig.....	47.27	
Im. F. Albrecht, Fairfax.....	670.00	10.00
C. C. Kuske, Flora.....	38.50	
G. F. Zimmermann, Ft. Ridgely.....	32.43	
Hy. Boettcher, Gibbon.....	1,114.74	30.00
M. J. Wehausen, Morton.....	168.25	
M. J. Wehausen, Vacancy, Olivia.....	226.38	
A. W. Fuerstenau, Omro.....	274.88	
Edw. A. Birkholz, Redwood Falls.....	97.53	1.00
Aug. Sauer, Renville.....	155.75	
G. R. Schuetze, Seaforth.....	7.49	
E. G. Fritz, Wellington.....	236.75	
Aug. Sauer, Winfield.....	50.00	
C. W. A. Kuehner, Winthrop.....	202.77	
F. E. Traub, Wood Lake.....	233.89	17.25

Crow River Valley Conference

W. G. Voigt, Acoma.....	859.94	
E. R. Berwald, Buffalo.....	297.39	
F. R. Weyland, Crawford's Lake.....	260.68	3.00
M. Schuetze, Ellsworth.....	24.00	
Im. F. Lenz, Graceville.....	207.00	
H. C. Duehlmeier, Hancock.....	18.35	
W. J. Schulze, Hutchinson.....	1,347.84	
P. R. Kuske, Hutchinson, Trinity.....	150.38	10.00
Chr. Albrecht, Johnson.....	167.10	
Karl J. Plocher, Litchfield.....	263.62	
W. P. Haar, Loretto.....	421.46	1.50
E. A. Binger, Lynn.....	241.60	58.65
M. J. Lenz, Monticello.....	45.59	
F. R. Weyland, Montrose.....	79.07	
H. C. Duehlmeier, Morris.....	187.14	
W. C. Nickels, Pelican Lake.....	115.58	
S. H. Baer, Rockford.....	167.74	

New Ulm Conference

H. C. Sprenger, Balaton.....	395.42	
A. J. Maas, Brighton.....	156.45	
J. C. A. Gehm, Darfur.....	112.30	
H. A. Scherf, Eden.....	175.00	
A. J. Maas, Island Lake.....	76.33	
Paul W. Spaude, Lake Benton.....	110.98	
G. Hinenthal, New Ulm.....	1,587.76	5.50
F. Koehler, Nicollet.....	563.15	
G. Theo. Albrecht, St. Peter.....	224.00	
Wm. C. Albrecht, Sleepy Eye.....	1,008.07	
A. J. Maas, Tyler.....	31.46	
Paul W. Spaude, Verdi.....	90.79	2.25
Karl Brickmann, Vesta.....	164.43	
	\$ 24,985.97	\$ 409.80

Memorial Wreaths

In Memory of	Through Reverend	Amount
Mrs. Hugo Schroeder.....	R. Jeske, Caledonia.....	\$ 30.00
Henry Rehder.....	F. W. Weindorf, Grace, Goodhue.....	13.50
Mrs. J. Diercks.....	F. W. Weindorf, St. John's, Goodhue.....	21.75
Wm. Krick.....	R. Jeske, Union.....	10.50
Fred Holtz.....	E. Schaller, Alma City.....	2.75
Peter J. Williams.....	A. Ackermann, Mankato.....	2.00
Gustave Schirrschmidt.....	A. Ackermann, Mankato.....	3.00
Mrs. Otto Kropp.....	J. Plocher, St. Paul.....	10.00
Mrs. Leopold Schmiduth.....	J. G. Bradtke, Arlington.....	5.00
Mrs. Chas. Mueller.....	J. G. Bradtke, Arlington.....	3.00
Mrs. Fred Bullert.....	J. G. Bradtke, Arlington.....	11.00
Mrs. Fred Bullert.....	J. G. Bradtke, Arlington.....	2.25
Mrs. Victor Heuer.....	Theodor Bauer, Echo.....	14.00
Wm. Sommer.....	Im. F. Albrecht, Fairfax.....	21.00
Bernhard Strey.....	Aug. Sauer, Renville.....	4.50
Baby Boy Boehlke.....	F. R. Weyland, Crawford's Lake.....	3.00
Mrs. Noah Pochardt.....	A. J. Maas, Island Lake.....	2.50
Mrs. O. C. Heidemann.....	F. Koehler, Nicollet.....	15.50
N. N.....	F. W. Weindorf, St. John's, Goodhue.....	18.00
John Lemmermann.....	Theo. Haar, Mazeppa.....	17.25
John Augustine.....	J. R. Baumann, Red Wing.....	6.00
Mr. and Mrs. Henry Buck and Marlys.....	J. R. Baumann, Red Wing.....	20.00
Edwin Friese.....	P. E. Horn, Zumbrota.....	22.25
Donald Wandersee.....	E. H. Bruns, Delano.....	5.00
Benjamin Willcutt.....	E. H. Bruns, Delano.....	5.50
Mrs. Robt. Otto.....	E. H. Bruns, Delano.....	21.25
Carl Zillmer.....	E. M. Schroeder, Woodville.....	1.00
Chas. Black.....	Im. F. Albrecht, Fairfax.....	10.00
Herman Bloedow.....	Edw. A. Birkholz, Redwood Falls.....	1.00
Mrs. Dora Roepke.....	W. P. Haar, Loretto.....	10.00
Emil Krone.....	W. P. Haar, Loretto.....	10.25
Mrs. Emilie Splittstoesser.....	W. P. Haar, Loretto.....	4.50
Dennie Herbert Binger.....	E. A. Binger, Lynn.....	65.65
Mrs. Elsie Giese, Melvin The Giese and Dolores Giese.....	Rev. Dr. Paul W. Spaude, Lake Benton.....	10.25
Donald Pieper.....	R. Jeske, Caledonia.....	8.50
Henry Ahrens.....	P. E. Horn, Zumbrota.....	43.00
Mrs. A. Heydmann.....	P. E. Horn, Zumbrota.....	24.00
Mrs. Henry Ahrens.....	P. E. Horn, Zumbrota.....	45.25
Mrs. Herman Koester.....	A. Jul. Dysterheft, Helen.....	36.00
A. A. Prey.....	A. Ackermann, Mankato.....	56.65
Mrs. Louis Wettlaufer.....	A. Ackermann, Mankato.....	113.00
Louis Koch.....	A. Ackermann, Mankato.....	2.00
Albert Krueger.....	E. H. Bruns, Delano.....	6.00
Mrs. T. Ruud.....	E. H. Bruns, Delano.....	5.00
Henry Reier.....	E. W. Penk, Grant.....	2.00
Mrs. Caroline Langner.....	A. H. Leerssen, Osceola.....	4.50
Karl Riedler.....	J. G. Bradtke, Arlington.....	1.00
Henry Wendland, Sr.....	G. F. Zimmermann, Essig.....	9.50
Herman Albrecht.....	Im. F. Albrecht, Fairfax.....	1.00
Mrs. Alvina Nohrenberg.....	A. W. Fuerstenau, Omro.....	32.15
Mrs. Albert Stangor.....	Aug. Sauer, Renville.....	2.25
Wm. Senholtz.....	H. C. Duehlmeier, Hancock.....	11.50
Mrs. Louise Braun.....	W. J. Schulze, Hutchinson.....	22.75
Herman Albrecht.....	P. R. Kuske, Trinity, Hutchinson.....	21.00
Herman Busack.....	P. R. Kuske, Trinity, Hutchinson.....	2.00
Dennis Binger.....	Chr. Albrecht, Johnson.....	1.00
Mrs. Jul. Frick.....	E. A. Binger, Lynn.....	2.00
Mrs. Harry Sundquist.....	H. C. Duehlmeier, Morris.....	13.50
Carl Zickler.....	G. Hinenthal, New Ulm.....	6.00
Loretta Berg.....	G. Hinenthal, New Ulm.....	10.00
Emil Bethke, Sr.....	G. Hinenthal, New Ulm.....	12.00
Mrs. Fred Radtke.....	G. Hinenthal, New Ulm.....	16.00

H. R. KURTH, District Treasurer.