

Library

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 9

"Ye Shall Be Sorrowful, But Your Sorrow Shall Be Turned Into Joy."

John 16, 20.



THE heart that doth so bravely trust
Dear Lord in Thee,
How can'st Thou hurt it so?
How can'st Thou like an anvil on cold steel
Strike blow on blow?

'Till crushed and broken, far beyond all ill
It feels naught, sees naught, 'tis a lifeless thing,
Passive to all both joy and pain
It has no will but to Thy hand to cling,
Until like from an evil dream it wakes
And looks about with fearful heart to find
Impenetrable darkness all about.
Where are the old familiar things to which it clung
So like a child that stumbles in the dark,
Seeing of life and light no single spark?
But lo, these selfsame hands that struck the blow
Now come to bless.
What healing lies within their touch!
How can they be so full of tenderness!
How can those lips that silent were to tears
Now speak such words that every fibre cheers!
Upon whose face no pity one could trace—
Look what compassion beams now from that face.
Helpless--alone--we stand, helpless until
Freed from all earthly ties with such strange treasures He
Our cup doth fill.
And should again the heart grow cold
Strike, strike, the blow;
But only let us keep Thee close that we
Such blest communion Lord may ever know.

Esther Schumann

JUBILATE — REJOICE!

IN these weeks after Easter the Church shall prepare for the Festival of Christ's Ascension into heaven and for the coming of the Holy Spirit on the Day of Pentecost. The Easter note, it is true, is still predominant on the first two Sundays after Easter. The Gospel Lessons recall the appearance of Christ to His disciples (First Sunday after Easter), and point to the Good Shepherd who laid down His life for the sheep and gathers them all into one flock (Second Sunday after Easter). But the appointed Gospel Lessons for the following Sundays announce the departure of our Lord to the Father who sent Him, and give promise of the coming of the Holy Spirit who shall abide with us and in us.

The very names of these Sundays after Easter are a revelation Jubilate — Rejoice; Cantate — Sing. The corresponding Gospel Lessons for these Sundays, however, tell the blessed story which will fill our hearts with rejoicing and our lips with songs of praise.

JUBILATE

We must appreciate that the announcement of our Lord, telling His disciples that He must leave them, filled their hearts with sorrow and fear. The thought of being separated from Him left them comfortless. But mark the words of comfort and the blessed promises which our Lord gave His disciples, promises which have since been gloriously fulfilled. "A little while," the Savior said to them, "and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father. . . . Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. . . . And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." John 16, 16-22.

Joy and Sorrow

Life on earth, for all men, means a constant interchanging of joy and sorrow. No sooner has one of these two altogether unlike sisters found her way into our homes and hearts when she is replaced, driven out, by the other. No joy here on earth is permanent, neither is tribulation and sorrow. Suddenly, unexpectedly laughter is turned into weeping, and again, a little while, and your sorrow shall be turned into joy. Christians also experience this. We too pass through light and darkness, poverty and riches, joy and sorrow, through honor and dishonor, good reports and evil reports. Moreover, the Scriptures and our experience teach us that the Christian's portion and lot here on earth is a good measure of sorrow and tribulation pressed and shaken together and running over. The Savior said, "Verily I say unto you that

CANTATE — SING!

ye shall weep and lament, but the world shall rejoice." How true! — While the lighthearted man of the world pursues the pleasures of this life, the Christian is hedged in by thorns and must bear the burden of sorrow. His sorrows also are such which the children of this world cannot know or understand. "Ye shall weep, and the world shall rejoice." That which makes the Christian weep and lament and the world rejoice is the pain, the vexation which the unbelieving world inflicts upon the follower of Christ. This is the peculiar sorrow of the disciple of Christ. The first disciples experienced it in full measure when Christ, their Lord and Master, was falsely accused, condemned, and crucified. — Neither has the enmity of the cross ceased. Every faithful Christian who loves his Savior and confesses Him before the world in word and deed will be made to suffer for it. And he will not only experience the hatred of the unbelieving scoffer, but in particular the ridiculing of false brethren. — While sorrows encompass the faithful witness of Jesus Christ, the world rejoices over its apparent victory.

But the Savior's promise is, "Your sorrow shall be turned into joy. The fears of that little flock of disciples in Jerusalem soon were dispelled by their joy and rejoicing. Christ the crucified rose from the grave and appeared to them with the heartening Easter message, "Peace be unto you." He gathered His little flock around Him in Jerusalem and in Galilee and strengthened their faith and courage. — Christ still lives to watch over His flock, the Church, to protect it, and keep it. And the Church has passed through all afflictions and persecutions with a faith that is hopeful, cheerful, and undaunted. The Gospel can not and never will be silenced but must have free course and be preached to the joy and edifying of Christ's people. — As the Lord deals with His Church, so He also leads the individual Christian. "Your sorrow shall be turned into joy." The Lord comforts His own in the hour of sorrow and affliction. "Weeping may endure for a night, but joy cometh in the morning." Ps. 30, 5. And, finally, the vicissitude of joy and sorrow here on earth must cease and only joy will remain, the eternal joy of heaven: "And your joy no man taketh from you."



CANTATE

Until we reach our heavenly home where Christ dwells we live by His promise, "I tell you the truth; it is expedient for you that I go away; for if I go not away,

(Continued on page 135)

EDITORIALS

A HOUSE DIVIDED

THE THING THAT WILL NOT DIE

PLEASING THE CUSTOMER

STRENGTH

A House Divided The ubiquitous priest of the Church of the Little Flower who is well known to most Americans as Father Coughlin of the state of Michigan seems destined for a blackout in his own church body. Or, is it a ruse? At least he is coming in for much adverse comment these days at the hands of fellow editors in his own church circles. The Catholic press is no longer satisfied with the priest who but a few years ago was the toast of the air and who gave the Catholic Church much favorable publicity, even among those who were not in sympathy with its religious tenets. At that time Father Coughlin was not a thorn in their flesh. Today, however, things have changed and the attitude of the Catholic press has changed toward this agitator, so it seems. Not because the radio priest has changed his program or his philosophy in recent days or at any time. His paper, *Social Justice*, is still being printed and sold and the tenor of its articles is still the same. So, just why the editors of the leading Catholic journals and church papers should now show such resentment toward the *Social Justice* organ is not so clear. According to the *Christian Century* "The *Florida Catholic*, organ of Bishop Hurley of that diocese, accuses the Coughlin publication of being 'unpatriotic and unchristian' of creating discord, perverting the truth and spreading Axis propaganda." That is, indeed, strong language as one brother to another. In fact, it brands this priest a traitor to his country. We wonder if that is just what the editor of the *Florida Catholic* wants its readers to infer. "The *Pittsburgh Catholic* says editorially that the Royal Oak paper promotes disunity and intolerance, pursues policies that follow the Nazi line, and should be rejected as a guide by Catholics even if it were a Catholic paper, which it is not. *Commonweal*, which can always be relied upon for the most intelligent Catholic opinion, expresses the hope that the government will have scrupulous regard for the constitutional rights of a free press 'even while we see *Social Justice*, for example, surpassing itself in contemptible journalism,' and it documents the 'contemptible' with two columns of particulars."

If this is the true state of affairs and if this is the true Catholic evaluation of Father Coughlin then, please, tell us why *Social Justice* is still a very popular seller on the sidewalks, particularly in the larger cities? And, the *Christian Century* remarks: "To be sure, the Coughlin sheet is still being regularly sold in front of most of the Catholic churches in Chicago, including the cathedral, at times when the most people are coming out. It is said that the church does not control the sidewalks, but one can easily imagine that something would be done about it if

a communist paper employed a similar method of distribution." This is well said.

What are we to say about the matter? If Father Coughlin really were such an eyesore and thorn in the flesh of the Catholic Church is it too much to say that the Pope would see to it that his mouth would be stopped? He is the supreme head and the absolute authority at whose every wish or demand every faithful Catholic will bow the knee in humble obedience. The fact that Father Coughlin is still writing and spreading his philosophy can only mean that the Pope has not called a halt to it. Whether Catholic papers shout in indignation and holy horror against the man it does not mean a thing — unless it means that the Catholic Church has suddenly become a house divided against itself — and, this we refuse to believe. The whole thing does not make sense. W. J. S.

* * * *

The Thing That Will Not Die From across the waters comes the news that the Russians have been extremely busy in the area conquered by the Germans in re-establishing the churches and church services. It is reported and accepted as reliable that the Orthodox priests following hard on the heels of the victorious German army "found churches closed and church cemeteries used as munitions dumps," as though the Russians would in this manner give expression to their contempt of anything and everything that had to do with religion. Under the protection and with the permission of the German officers the priests set about to reclaim what had been taken from them by the religion-hostile Russian government. They reconsecrated the cemeteries after clearing away the litter left there by the Russian armies, opened the doors of the churches and prepared them for public worship. It is said that the people, hungry and famished for spiritual food, came in droves to participate in the services and return thanks to God for the opportunity to worship again. The priests, so the report says, baptized thousands of people and re-married great numbers of couples who had had only a civil marriage. The priests were always concerned for the social customs and conditions that the people knew before the revolution and led the people to restore them to the condition of former days.

It may not be such a hard matter to take away from the people their religious ceremonies and the privilege to assemble publicly but it is another matter to rob them of their religion and their religious convictions. Those are things that die hard or will not die at all. Russia may achieve this finally, but not within the next generations.

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While there are still people in Russia who cling to their faith and who will teach the children that faith in the home (and there will be such) Russia will have a hard time to irradicate religion entirely.

News also comes from Swiss sources well authenticated that the German soldier who fought on the Russian front and who formerly had rejected the Christian religion eagerly accepted the services of the Christian army chaplains. To quote the *Basler Nachrichten*: "The stupendous scale on which things are going on, the overstrain of soul and body, the danger, the outward and inward loneliness, call forth in many soldiers the forgotten faith of their childhood, shake them up, make them restless, and make them receptive to the word of the chaplain. This word has all at once received power again, and the only thing that matters is how the chaplain offers it. It is striking how different the position of the chaplains now is in comparison with 1939-1940; how much and how continually respect for them is growing and how often they are sought out even by men in good health."

If these reports are true, and we have no good reason to doubt them, they ought to recall to our minds the words of Isaiah: "My word shall not return unto me void, but it shall accomplish that which I please and shall prosper in the thing whereunto I send it." Yes, "the word of God is powerful and sharper than any two-edged sword." That word, which like a seed is planted into the hearts of men, is a living seed and will not die easily where it has once found lodgment. In that Word — the Gospel of Jesus Christ — there is still hope for the world and in it alone.

W. J. S.

* * * *

Pleasing the Customer Large business establishments widely advertise the slogan that the customer is always right. In business it has been found a very profitable principle.

Someone has said that the trouble with the modern church is that this principle has also invaded the church and the pulpit. The modernist preacher sets his sails according to the wind. He wants to give the people what they want. He wants to deliver a message which is popular. He no longer considers it his calling to proclaim those truths which God wants proclaimed but to give his hearers something which coincides with their own views and wishes. As the Apostle predicted: "The time will come when they will not endure sound doctrine but after

their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn their ears from the truth and be turned unto fables."

The whole modernist movement, which has gained control of so many pulpits, flowed from the desire to please the customer, to be popular. The story of the creation was rejected in the world and the theory of evolution was popular, so some preachers dropped the first and adopted the second. It was considered behind-the-times to accept the Bible as the inspired Word of God and modern to look upon it merely as a good book, and many pulpits hastened to become up-to-date in that respect. It became the general view among men that Jesus was not the Son of God and Savior but only a good man and way — shower, and, the customer being always right, that became the position of preachers who wanted to be popular and to be regarded as being abreast of the times. Instead of this, that the church salt the world, it has largely come to this, that world is salting the church.

What the church needs is preachers who realize that the customer can be wrong, who do not take their cue from those in the pew, or whom at least they are trying to draw into the pew, but who transmit the truths of God. As St. Paul wrote to the Galatians: "Do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

Thank God that your pastor is not a men-pleaser but a God-pleaser.

I. P. F.

* * * *

Strength Perhaps, one of the most difficult lessons for a Christian to learn is to listen to God, at all times and under all circumstances — and to heed His will. Our troublesome flesh has not patience to tarry and wait on anyone. The flesh always demands to be the sole master in any situation that may arise. This attitude of the old man hampers the new man who is always ready to heed God's will. The old man is especially obstreperous and rebellious when the call comes to the Christian to put away certain matters for which the flesh—the old man—has a special predilection—especially if there is a promise in it for self-glorification. Those are moments when the Christian is severely tried and his faith tested. But he has the promise—"My strength is made perfect in weakness." Let us be weak—that we may be strong in the power of God's might.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

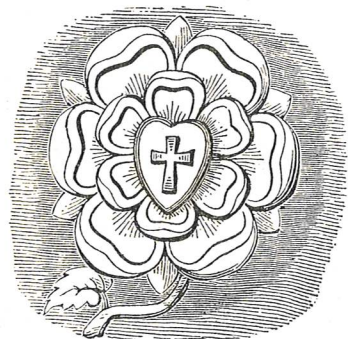
ARTICLE VII. Of the Church

Also they teach that ONE HOLY CHURCH is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments are rightly administered.

IV

SINCE the church is a purely spiritual body, totally invisible to the human eye, how can we be sure of its presence? It certainly is important to know where the church is if we as members are to enjoy the fellowship of the other believers and to be blessed by the contact we have with them.

Our Article VII mentions the marks by which we can definitely locate the church. The church certainly is strictly a *congregation of saints*, invisible, intangible, but it is such a congregation in which the *Gospel is rightly taught and the Sacraments are rightly administered*.



Thus, if we wish to locate the church, we must look for a body of people who are interested in the teaching of the Gospel and in the administration of the Sacraments.

If we find people banded together in the interest of cattle raising, of social or artistic entertainment, of scientific research, and the like, such activities do not indicate the presence of the church.

But if we find groups of people held together by the sole interest in the Gospel, there is the church without any doubt. We see people come together to sing and pray, to listen to a sermon, to provide for the Christian training of their children, to discuss ways and means of bringing the Gospel to the unchurched or the heathen, to contribute for the maintenance of colleges and seminaries for the education of future pastors and teachers; when we see groups of people meeting to partake of the Sacrament of the Altar, or to receive into membership by administering Baptism: then we can be sure we are dealing with a congregation of saints, with the church.

Why should the Gospel and the Sacraments be marks of the church, yes, infallible marks of its presence?

No one but a member of the church is interested in those things.

To natural man the Gospel is foolishness. Natural man wants to enjoy the things of this world. He would like to be rich in earthly possessions; he would like to hold an influential position among his fellow men; he would like to have a wide command of knowledge, have a deep insight into matters, enjoy the refinements of music and art. Such things fascinate him. But heaven? That is too remote, and should not be permitted to interfere with his more immediate interests on earth. To him the Gospel with its sole interest in heavenly things is foolishness.

If there is a heaven, natural man wants to claim admission as his right on the basis of his merits and character. He considers it too humiliating to be treated as a lost sinner who cannot get into heaven except through the grace and mercy of God. Moreover, he thinks if heaven is offered as a free gift to sinners, then no one will any longer make any efforts to lead a decent life. Why should he? His merits do not count for anything. Why then not travel the easy road and do the things you like? The Gospel with its offer of free grace is foolishness, if not something worse.

Natural man is indifferent, yes, hostile to the Gospel. If you therefore find a group of people who are interested in the Gospel, eager to hear it, ready to preach it, yes, willing to make sacrifices for it, then you can be sure that you are face to face with the church.

Or look at it from another angle. Read again what Article V says on the Ministry. The Word and the Sacraments are used by the Holy Spirit as vehicles by which He enters into our hearts, and as instruments by which He effects faith where and when it pleases God. Word and Sacrament are never without their God-pleasing effect. They produce, nourish, strengthen, preserve faith.

Thus, where Word and Sacrament are administered, there sins are forgiven, sinners are converted, there is the congregation of saints, there is the church. The Word of God never returns void.

But mark well a little word which our Article adds as a modifier to both the Word and the Sacraments: *rightly taught, rightly administered*.

Christians are born of the Word. They appreciate the new life they have thus received. They well remember what their former state was, sin and despair. They are happy that that is past. Though they still suffer from their sinful nature, they can overcome their own lusts; though they are attacked by doubt and fear, they have comfort and assurance in the Word and Sacrament.

Naturally they are very careful about Word and Sacraments. The Word as God gave it is their joy. They will be very careful not to adulterate it. To adulterate the Word, to change it in the least, might jeopardize their spiritual life. The Sacraments, as God gave them, are their source

of comfort and strength. They will not take a chance on ruining them by any alterations.

Can you imagine a Christian, who owes all the spiritual blessings he has to the Word and Sacrament — can you imagine him as being indifferent to these means of grace? If he were, it would reflect seriously on his sincerity. And if Christians become careless in the use of the God-given means, can the church survive very long?

Thus the right use of Word and Sacrament is the mark of the church by which its presence can be recognized.

Where the Word and Sacrament are not rightly taught and administered, the church may vegetate for a

while; but since the source of its life and health is corrupt, it is doomed. It may continue as an outward organization, it may even appear vigorous and prospering, but there is a secret poison gnawing at its vitals.

To be sure, even in erring church bodies the Holy Spirit will use what remnants of the Truth there are to create and nourish faith; but by its policy of tolerating error such church body will rob itself of the divine promises connected with God's Word, and will expose itself to His wrath for taking His name in vain.

Our next study will, God granting, take up the matter of the unity of the church.

THESE PERILOUS TIMES

A Study of 2 Timothy 3, 1-5

By Pastor Irwin J. Habeck, Weyauwega, Wis.

"Covetous"

IT seems strange that covetousness, the love of money, should be mentioned as one of the sins which is to characterize the perilous times before the end of the world. For the love of money is a sin which has appeared in the world down through the ages. Familiar Bible stories like those about Achan (Joshua 7), the bribe-taking sons of Samuel (1 Samuel 8), and Gehazi (2 Kings 5) remind us that the sin was no stranger even among the chosen race. In the days of our Savior the love of money was a common sin. For the love of money the high-priestly family permitted the Father's house to be made a den of thieves, for the love of money Pharisees devoured widows' houses and for a pretense made long prayers, for the love of money publicans betrayed their nation. Our Savior used strong and plain language in warning people that they could not serve God and mammon. And yet the sin entwined its coils about the heart even of one of His chosen twelve, and for the love of money Judas perpetrated the blackest crime of which history knows. His dreadful example did not suffice to prevent the appearance of this sin in the mother church at Jerusalem, and the love of money made Ananias and Sapphira lie to the Holy Ghost. Through His apostles the Lord issued many a solemn warning against covetousness, and special instructions were given that pastors were not to be greedy of filthy lucre. But in church and world alike the love of money left its slimy trail in every period of history, and it was the love of money that led to Tetzels sale of indulgences and Luther's vehement protest against the evil in his 95 theses.

A Modern Vice

How then can the love of money be a sin which characterizes the perilous times which mark the last days? Let us not forget what was said in a previous instalment:

It is not the fact that the signs of the last times are different from those which appeared in other periods, but the fact that they are more frequent and more intense which is to show us that the end is near. And surely all can see that the love of money is very widespread and very strong in our day. Much of conversation in the home centers about money, about what can be done because there is money, or cannot be done because there is none. Relatives with money are regarded with a feeling akin to reverence, and they who lack it, often with pitying contempt. Children are encouraged to enter a calling that "has money in it." Many a promising lad has been dissuaded from becoming a pastor because it costs too much money to study for the ministry and there is no money in it after it has been entered. When marriage is under consideration, young people are often urged to be sure to marry someone with money. In the social world a person's standing is to a great extent dependent upon the amount of money which he possesses. And all too often money rules in the political field, and the candidate who promises the most money to the most people is the one who wins.

The love of money is often an unwholesome element in the life in the church. Financial problems in congregational and synodical meetings take up more time than they deserve when one considers how minor they are in comparison with matters of eternal value. But they demand attention because love for money keeps church and synod members from parting from their money as cheerfully and liberally as they ought to in giving for the Lord's work, so that shortages and deficits produce problems which cannot be shaken. Since the Lord in our prophecy tells us that next to love of self love for money will be a besetting sin of these last times, it becomes the duty of a faithful pastor in our days frequently to warn against this sin and to counteract the false attitude of the age with frequent

instruction concerning the Lord's will regarding our attitude toward money. Still if a pastor is conscientious in the performance of this duty, many will refuse to hear him at all or will stuff their ears to what he says because "he is always talking about money." One of the underlying causes for friction and a lack of unity in congregations is the love for money which leads to jealousy on the one hand and a despising of the poor on the other.

A Christian and Money

How can a Christian keep his bearings in an atmosphere pervaded with the love for money? Remember: A man is profited nothing if he shall gain the whole world and lose his own soul, and infinitely more important than money is our Savior, His Word and Spirit, forgiveness, joy, peace, hope, and the other heavenly gifts which He bestows. Put them first! Remember, too: Money does not keep us alive, nor can money make us happy. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt. 4, 3). "A man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12, 15). Work hard and faithfully, save if you can, but for life, wellbeing, and happiness look not to the pocketbook, but to the Lord. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Ro. 8, 32). Remember, too: Money is given us, not for its own sake, but as something to use as faithful stewards. Happiness as far as money is concerned comes not from having it, but from using it well. As Christians we shall regard every bit of income which we receive as a new opportunity to do something good, and as we heed the Lord's directions and give the firstfruits to Him, we shall rejoice that even filthy lucre under the providence of our God can be an instrument to bring to men the true riches. With such a view of money, we shall be preserved from the love for money and shall be unhampered in our striving to be rich in good works and to lay up for ourselves treasures in heaven.

JUBILATE—REJOICE! CANTATE—SING!

(Continued from page 130)

the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16, 7-15. Sorrow filled the hearts of the disciples at the prospect of the Lord's departure from them. In this connection we note that the Savior's words,

"I go to the Father" included His death, His resurrection, and His ascension into heaven. And Jesus added, "It is experient for you that I go away." Indeed, He speaks of the blessings which are ours since He suffered and died and rose again and ascended into heaven. Thus Christ perfected a righteousness for men that avails in the sight of God. Thus He judged and condemned the Prince of this world, Satan, who brought sin and death and condemnation into the world. Thus Christ reconciled God and man, and there is now no condemnation to them which are in Christ Jesus. "Who will condemn us? It is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us.



But mark it: these blessings and treasures which Christ our Savior won for the world are spiritual blessings in heavenly places. These are not external, tangible and visible things. These are not truths which human reason can grasp and fathom. — Indeed, I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord nor come to Him. The Holy Spirit must teach us these truths, He must convince and convict us of the truth of salvation in Christ. And this is the promise which our Savior has given us concerning the Holy Spirit, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; — He shall glorify me: for He shall receive of mine and shall show it unto you." These words are plain. The Holy Spirit takes the things of Christ our Savior, all that Jesus said and did and suffered for us, His person, His work of reconciliation, and shows them to us. He writes the name of Jesus our Savior upon our hearts; He sheds the love of Christ abroad in our hearts. He works faith and conviction: I know whom I have believed. — This He does through the Gospel of Jesus Christ. That Gospel is spirit and life.

Let us not forsake the assembling of ourselves together, as the manner of some is — especially also after Easter. Our Savior's most comforting words of promise are given to us in these Gospel lessons for the forty days between Easter and Ascension Day. These words of promise will make us rejoice and sing,

Holy Spirit, God of Love,
Who our night dost brighten,
Poured on us from heav'n above,
Now our faith enlighten.
In Thy light we gather here;
Show us that Christ's promise clear
Is Amen forever.
Jesus our ascended Lord,
Oh, fulfil Thy gracious Word:
Bless us with Thy favor! Amen.

A. P. V.

Siftings

BY THE EDITORS

Many voices have been raised against the N. B. C. sustaining radio program of March 29. On that evening Arch Oboler's play entitled "Hate" was presented to the radio audience. The play evidently lived up to its title. It preached hate from end to end. The thought it tried to impress upon the listeners was: we must not only fight the Nazis but we must hate them and kill them with every weapon and means at our disposal. The climax of the play was reached when a Norwegian Christian pastor, a pacifist at first, but now thoroughly saturated with hate, crushed the life of a German officer with his bare hands. This exhibition is not a compliment to N. B. C.

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Paradoxes in this war. Not long ago the *St. Louis Post-Dispatch* listed some of the astonishing things which have recently come to pass in this war. It spoke of the plaque recently unveiled, with due British ceremony, on the house in London in which Nickolai Lenin lived as an exile forty years ago. It recounted the proposal made by a London business man to have the British board of trade erect a monument to Stalin as the man responsible for the London stock exchange's only bull movement in months. It told of the action of the Archbishop of Canterbury, at the request of King George, in calling on the British people "to remember in prayer the armies and people of Russia." But the *Post-Dispatch* professed to believe that the climax of all climaxes, the *ne plus ultra* in glittering impossibilities, had been reached when the red flag was displayed and "The Internationale" sung at a concert in Constitution Hall, the headquarters of the D. A. R. in Washington! Well, we will admit that was something. Perhaps, if Paul Robeson had been the singer we would have been forced to agree that nothing more stupefying could happen for the duration. However, we have another candidate for recognition as the most amazing development — at least so far. That is the sight of the British empire depending on Chinese troops to save Burma and block the road to India. When one thinks of the history of imperialism in the Orient, it is hardly conceivable that a paradox to surpass that can ever come to pass.

— *Christian Century.*

* * * *

This morning's paper told in great headlines that a chaplain serving in the army of our country and assigned to the parachute troops has made his first descent from a plane in motion, with a parachute. He explained that he felt he ought to do as his men do. If these men must jump from a moving plane to serve their country then he ought to do likewise. The argument is, of course, specious. Jumping from a plane with the help of parachutes is the calling and the duty of those men but it is the duty

of the chaplain to strengthen and comfort the men that desire it with the Gospel of Christ. For him it is written: "Thou shalt not tempt the Lord thy God."

* * * *

Protestant, Catholic and Jewish artists, twenty-four of them in all, will present their interpretations of Christ on canvass and in bronze in an exhibition of "Modern Christ" in Puma Gallery, New York City. Puma himself will exhibit his interpretation.

* * * *

The State of Minnesota, according to the *Lutheran Herald*, boasts a large Lutheran population.

Church Membership

	1930	1940
Baptists	35,522	37,704
Congregational	27,905	28,646
Episcopal	31,296	32,849
Methodist	60,844	77,384
Presbyterian	40,712	46,418
Lutheran	276,205	358,518
Others	26,641	46,707

The figures given for Lutheran do not include 151,148 Lutherans that belong to the Synodical Conference. If these were included in the above figures, the Lutherans in Minnesota would number 509,666. That is quite a representation.

* * * *

It is a felony in the state of Mississippi, according to a bill recently passed by the legislature of that state, to preach against America's entrance into the war. The bill reads in part: "Seditious utterances from the pulpit or elsewhere which would make it appear that the defense of our homes by arms is a crime in the sight of God" shall be considered a felony. This new bill, it is supposed, was drafted and made a law to block the activities of the Jehovah Witnesses.

* * * *

One of the oldest Lutheran churches in our country located in Philadelphia has been declared by President Roosevelt a national historic possession. This church was built by the Swedes in 1700. The marble baptismal font was brought from the homeland by the builders; the figurehead below the organ loft was brought from Sweden in 1644; here the first ordination of a Lutheran minister took place in 1703; here Betsy Ross was married in 1777. The church is still in use although not by Lutherans but by the Episcopalians. Another church thus honored is St. Paul's, Eastchester, near the New York boundary line, also an Episcopal.

THE PREDICAMENT OF THE JEWS

IN recent months there have appeared in the *Saturday Evening Post* three articles on the Jewish question written by three different Jews: Judge Jerome Frank, Waldo Frank and Milton Mayer. The last one by Mr. Mayer, "The Case Again the Jew," is marked by a frank and ruthless exposure of what the writer believes to be wrong with the Jews. His brutal diagnosis strikes one as laying bare the real sore spot and is, as far as it goes, similar to the explanation which the Bible gives of the troubles which were to come upon the Jews. He remarks that anti-Semitism has developed to such an extent in the world that "the wandering Jew has nowhere now to wander," "that anti-Semitism reached an all-time high in this country before Pearl Harbor."

Adaption to Environment

In the article referred to, the writer pictures modern designation and not a racial designation just as "Christian" is a religious designation. We know that our government divides the various religions of our country into the three classes: Protestant, Catholic and Jewish. Among the Jews themselves, who wince under the prejudice against the Jews, there is a widespread tendency to say that the Jews are not a race but a religion and that by discarding the Jewish religion they cease being Jews. But the fact remains that when people as a whole speak of Jews they think of them first of all as a racial group.

In the article referred to the writer pictures modern Jews in America as trying to avoid the hateful brand of Judaism by adjusting themselves to their surroundings, by acting just like their gentile neighbors and trying to lose their Jewish identity by being fully "assimilated." To quote Mr. Mayer: "He changed his name in New York and his nose in Los Angeles. He had himself baptized a Christian Scientist and his children Episcopalians. He 'reformed' his ancient ritual and then abandoned it altogether, just like the gentiles, for the movies, the rumba and the night clubs." . . . They tried to adjust, this pitiful people who once were proud. They tried to look like, talk like, be like everyone else. They tried to lose themselves in the crowd. . . . They resorted to every dodge known to fugitive criminals, from changing their names to changing their faces. And for all their trying, they were strangers in Egypt still."

It is one of the surprising phenomena of history that in all the generations that the Jews have had no country of their own, that they have lived scattered among the nations of the earth, hounded, with short respites, from country to country, they have not lost their racial identity. A Jew is still a Jew the world over in spite even of the modern endeavor to lose himself in the crowd and to accommodate himself to his environment. God did not want the Jews to lose their racial identity. The curse which the Jews took upon themselves before Pilate: "His

blood be on us and our children," is echoed to this day in the pitiful plight of the Jews as a race.

The Root of the Trouble

Mr. Mayer told his fellow-Jews that if they wanted to get out of the predicament they were in he could tell them how. "I will tell them the game they must play. I will tell them what Isaiah told their forefathers who whored after false gods twenty-six centuries ago. I will tell them in the six thunderous words of Isaiah: 'In righteousness shalt thou be established.'" . . . "For they have turned their back unto Me and not their face; but in time of their trouble they will say: Arise, and save us. But where are thy gods that thou hast made thee? Let *them* arise, if they can save thee." . . . "The Jews refused to be God's chosen people, and now, in the end, they are Hitler's." . . . "The Jew will be saved when he saves his own soul." . . . "They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

If the Jews would only heed the Bible words which this their fellow Jew quotes at them and understand them in their true sense, as he evidently does not understand them!

The Jews can not save themselves from the plight by their own bootstraps, by just reforming themselves, by quitting their sharp dealings and their shady practices. No their salvation lies in the blood which they so rashly called down upon themselves and their children—the blood of Jesus Christ, the Son of God, Who came to them to be their Messiah and Redeemer, Who came unto His own, but they received Him not. He would still like to gather them unto Himself as a hen gathereth her chickens under her wings.

Jew-baiting has been a popular pastime the world over. The Jew is regarded as an inferior type. Many people say that the Jews are getting what they had coming, which is true enough. But if we got what we had coming, what would happen to us? There is no occasion for pride here, for a better-than-thou spirit, but rather for deep humility that God is willing to own such unworthy sinners as we are as His children. What have we that was not given to us? What right have we to make invidious comparisons? As the Apostle Paul wrote in his Epistle to the Romans to the Gentile Christians who had taken the place of the Jews in the commonwealth of God: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear. For if God spared not the natural branches, take heed lest he also spare not thee."

I. P. F.

AN APPEAL — DARE WE REFUSE?

The Youngest Mission of the Minnesota District

FOR years the outlying district of Mankato, comprising the communities known as West Mankato, LeHillier and South Bend had been considered a prospective mission field. Religious surveys were made, but no definite steps were taken to form a congregation. Although the communities involved have a population of over 3,000 there is no organized congregation of any kind in this section. The Lutherans residing in this area have been served by Immanuel's Church of Mankato and St. Paul's of North Mankato. Every survey has shown many unchurched families in this field.

Last September the District Mission Board placed Candidate Martin Birkholz at West Mankato. After another survey involving some 600 missionary visits, services were finally begun on November 2. A small building (15×23), a former office of a veterinary surgeon, was rented. Twenty-five people attended the first service. The following Sunday the Sunday School was begun with twenty children. The necessary chairs, organ, table, etc., were furnished by Immanuel's Church. Since then, regular services have been held with an average attendance of over fifty. An average of thirty-five at-

tended the Lenten Services. Fifty children are now enrolled in the Sunday School.

The work is progressing under a great handicap. Our place of worship is far too small to accommodate our regular audiences. Many are turned away every Sunday. Even though Immanuel's and St. Paul's congregations are willing to supply us with more chairs, we have no place to put them. Our mission is ready to organize with twelve members by the first Sunday in May. Most of these men are now members of an Adult Class instructed by Pastor A. Ackermann of Immanuel's.

On April 8, these men drafted a petition to the Mission Board requesting funds to erect a temporary frame building. They have offered to do the work themselves. One of them has offered a lot for the erection of such a tem-

porary structure until a well-located site can be acquired and a permanent building can be erected.

May God grant that the Mission Board will grant this petition and help us to continue with our work and make full use of the rich blessings that the Lord has given us.

Martin Birkholz.



Sunday School Children, West Mankato, Minnesota

"SET THOU A SEAL UPON OUR LIPS"

Dear Master will you clothe our words
With royal dignity
That winged messengers of peace
And gladness they may be
Oh help us Lord to set them right
And put each in its place
That like the jewels within a crown
This day they'll grace

Oh words have such power to hurt
We would not have them so
But like a fertile soil from which
A happy heart may grow
And that in turn shall radiate
Its beauty like the sun
To everyone it touches Lord
Till day is done

While yet we speak oh let our words
Be gentle like Spring rain
Lest they should kill a tender flower
Or give it pain
For there shall be a reckoning
For every idle word
Oh guard our lips from gossip lest
We speak what we have heard

Who knows but what death's angel might
Reap e'er the sun go down
The soul of him you sent away
With angry words and frown
How terrible then the ache would be
What hope of gaining heaven
When Jesus says "Forgive as ye
Would hope to be forgiven."

Esther Schumann.

WHY BAPTISM FOR LITTLE CHILDREN

By Pastor Norman A. Madson, Princeton, Minnesota

1. Little children *need* baptism.

Why do they need it? Because all must confess with David: "Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51, 5. Because it is as true today as it was in the days of Job: "Who can bring a clean thing out of an unclean? not one." Job 14, 4. It is just as true today as it was on the night that Jesus told Nicodemus: "That which is born of flesh is *flesh*" (John 3, 6), and it is therefore that Paul writes the Corinthians: "Flesh and blood cannot inherit the kingdom of God." When Jesus therefore tells Nicodemus: "Except a *man* be born again of water and of the Spirit, he cannot enter into the kingdom of God." That word "man" refers to all, big and small, for the original Greek has it "*can me tis*," which literally means, "except ANYONE."

2. Is it possible for the little infant to be thus *made a member* of God's kingdom?

If it was possible for God to make the little Israelite of but eight days a member by the sacrament of circumcision, it ought still be possible under the New Covenant. And Paul speaks directly of baptism as the "*circumcision of Christ*": "Buried with Him by baptism," etc., Col. 2, 11, 12.

3. Is baptism *meant* also for children?

If that were not the case, Peter would most certainly not have stated in his stirring Pentecost sermon: "For the promise is onto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2, 39.

4. In Galatians 3, Paul speaks of the Gospel promises as a "*covenant*," a testament (Greek: DIATHEKE), a *will*.

Would you say that the will which you had made in favor of your little child was not valid because the child could not as yet appreciate what had thus been given it? Try to "disannul" as Paul puts it in this chapter, and you will find out that it can't be done. Should God's covenant be less valid? This is the point the apostle makes in this particular chapter of Galatians.

5. But *does Christ* want also the little children to be baptized?

His command is as plain as it is all-inclusive: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," etc. Matth. 28, 19, 20. Are not the little children members of our *nation*? To what nation do they belong then?

6. Is it *Christ's wish* that the little ones should be brought to Him for His blessing?

If it were not, why should He then have become "displeased" with His disciples who sought to keep the children away from Him, as recorded in the 10th chapter of

Mark? If it were possible for the grown-ups, who imagine that they know more about the Son of God, to keep the helpless little ones away, why should he have added: "Suffer the little children to come unto me, and *forbid them not*; for of such is the kingdom of God"? Mark 10, 14. Which doesn't mean that they *by nature* are members of His Kingdom, but that God's kingdom is meant for them as well as for the grown-ups.

7. But *can* the little infant *believe*?

What is faith? Is it something which you can work in yourself after you have gotten to a certain age? Isn't faith a work of the Holy Ghost? And does He have to wait until your *brain* has gotten to a certain stage of development before He can work that miracle of faith in you? No, since it is God which worketh in us both to will and to do of His good pleasure (Phil. 2, 13), that work can be done as readily in the heart of the infant as in that of the grown-up. But even as we teach a child to appreciate as it ought in later life, the treasures to which it fell heir by the will of its father, so we also teach the baptized child to evaluate the true meaning of what was bestowed upon it in holy baptism, just as soon as it is old enough to understand values.

— *Lutheran Sentinel*.

DEDICATION OF THE NEW ST. JOHN'S EV. LUTH. SCHOOL, ROOT CREEK, WIS.

With joyful hearts the members and friends of St. John's Ev. Lutheran Congregation of Root Creek, Wis., were permitted by the grace of God to dedicate a new school building on Sunday Laetare, March 15, 1942. Our joy can be better appreciated when it is known that the



St. John's Ev. Luth. School, Root Creek, Wisconsin

old school building was 90 years old; built in 1852, it served as church till 1896 and from then till date as school.

Professor A. Schaller of our seminary preached in German on Matth. 18, 10, 11, Pastor D. Hallemeyer, who taught here two years, preached in English on Psalm 111, 10, and Executive Secretary F. W. Meyer delivered a short address. All three speakers greatly strengthened our conviction of the blessing of a Christian school.

The exterior of the new building is 50x34 and is built of concrete block with brick veneer. It has an entry-hall of 22x10. The building contains one large class room, one smaller room for instruction, choirs, and Bible classes, and an office 15x10. Below the whole building is a modern basement with a ten foot ceiling. The building is heated with a forced air system which included a stoker.

The cost of the building is a little less than \$13,000.00. The cost of the equipment was covered by private donations, a thanksgiving collection, and the collection at the dedicatory service.

May the Lord continue to bless the important work of Christian education in St. John's Congregation and in the Lutheran Church at large. Wm. C. Mahnke.

CLOSING SERVICE IN THE SEMINARY

God granting, our present school year will be brought to a close, and the graduating class will be dismissed from the Seminary, in a special service to be conducted in the Seminary Chapel on June 4, at 9:30 in the forenoon. Friends and patrons of the school are cordially invited.

As has been the custom for several years, a light lunch will be served after the close of the service.

John P. Meyer.

ANNOUNCEMENTS

NOTICE

God willing, the General Synodical Committee will meet in the week of May 17. John Brenner.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on May 20, 1942, at 9:00 A. M.

Group Meetings

Monday, May 18:

The General Mission Board, St. John's School.....10:00 A. M.
The Board of Trustees, St. John's School.....10:00 A. M.
The School Committee, Jerusalem School.....10:00 A. M.

Tuesday, May 19:

Conference of Presidents, St. John's Parsonage.....9:00 A. M.
Representatives of Educational Institutions,
Grace Church9:00 A. M.
Spiritual Welfare Commission, Salem Church.....2:00 P. M.

The reports of all boards and committees are to be in the hands of the undersigned on May 7 ready for the printer.

John Brenner.

CALENDAR OF CONFERENCES

THE SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on May 26 and 27, 1942, at 9 o'clock War Time, at Wilmot, Wisconsin, with Pastor R. P. Otto.

Sermon: O. Heidtke, Matth. 13, 44-54; (E. W. Hillmer, Luke 10, 13-22).

Confessional Address: O. B. Nommensen (W. K. Pifer).

Essays: Old—E. Jaster, E. Hinderer, J. Bernthal, A. Koelpin; New—Wm. H. Lehmann, "Our Order of Service"; A.

v. R. Sauer, "Exegesis, 1 Corinthians 7"; M. F. Plass, "A review of Buenger's Essay on Ordination."

Those desiring quarters will kindly notify the local pastor in due time.

Edmund Sponholz, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Helenville, Wisconsin (Ed. Frederich, pastor), May 5 and 6.

Order of Business: Tuesday, 10:00 A. M., Opening and Roll Call; 10:15, Exegesis of the Epistle to the Galatians, Prof. H. Fleischer; 11:45, Report on Finances; 1:30, How the Papyrus Shed Light on the New Testament, Prof. F. Blume; 2:45, Latin Hymns in the Lutheran Hymnal, Prof. M. Franzmann; Wednesday, 9:00 A. M., Opening; 9:15 Sermon Criticism; 9:45 St. Paul as Missionary, Pastor Wm. Keturakat; 11:00, Church Symbols, Pastor W. Krueger; 1:30, Opening; 1:45, Exegesis of Psalm Sixty-three, Pastor H. Gieschen; 2:45, Miscellaneous (Continued Discussion on Nature of Preparatory Address; and Pastoral Problems).

Confessional: Pastor O. Koch, Pastor H. Schumacher (English).

Sermon: Pastor W. Krueger, Pastor H. Gieschen (English).

Remarks: Please, announce early and specify whether night lodging is desired or not.

H. Geiger, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will convene, D. v., June 9 and 10 at Grace Congregation, Waukesha, with Pastor H. Wojahn. Sessions begin at 9:30 A. M.

Essays: Hebrews, chap. 5, Paul Behn (A. Buenger); Zweck und Nutzen der Beichtrede, K. Lescow; Adult Instruction, J. Ruege; May a person, who enters upon a Catholic marriage, after signing the "Document" remain a communicant member in our church, Wm. Mahnke.

Communion service Tuesday evening. Sermon: Paul Behn (A. Buenger).

Th. Monhardt, Sec'y.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet, D. v., on June 2, 1942, beginning at 9 a. m., in St. John's Church (Im. Albrecht, pastor), at Fairfax, Minnesota.

Work: Reports on and discussion of the work of synod including General Synodical Committee Meeting.

Leaders: Pastors Wehausen, Albrecht, Fritz, Traub, Kuehner, Birkholz.

Note to pastors: Please report number of your delegates to Pastor Albrecht by May 17.

G. F. Zimmermann, Sec'y.

ATTENTION — SOUTHERN MINNESOTA

Mixed Pastoral Conference (Synodical Conference) for Southern and South Central Minnesota.

One Day, May 19, beginning at 9:30 A. M.

Bethany College, Mankato.

Business: Report by Dr. S. Ylvisaker on meetings of Union Committees of Synodical Conference, and discussion of certain Scripture texts under consideration by said Committees.

Further tentative subjects: Chaplaincy and Prayer-fellowship. The Committee.

RHINELANDER PASTORAL CONFERENCE

The pastors of the Rhinelander Pastoral Conference will meet at St. Paul's Ev. Lutheran Church, Crandon, Wisconsin (Walter Gieschen, pastor), May 20, 1942, at 10:00 A. M.

Papers: F. Raetz, The Practical Application of the Doctrine of Separation of Church and State; H. Lemke, War in the Light of Old Testament Prophecy; F. Bergfeld, Continuation of 1 Timothy; P. Gieschen, 2 Timothy.

Sermon: Bergfeld, Krubsack.

Kindly announce.

H. Lemke, Sec'y.

NOTICE — NEBRASKA DISTRICT

Mr. Paul Zutz has been appointed Treasurer of the Nebraska District. He will assume all duties of the office May 1, 1942. Mr. McFarland has removed from Norfolk and resigned. In behalf of the Nebraska District I herewith gratefully acknowledge his past faithful service.

Address: Mr. Paul Zutz, Box 715, Norfolk, Nebraska.
John Witt.

INSTALLATIONS

Being duly authorized by the Rev. W. T. Meier, President of the Dakota-Montana District, I installed Pastor J. E. Bade in the Evangelical Lutheran Mission at Marmarth, North Dakota, on the evening of April 15.

Address: J. E. Bade, Marmarth, North Dakota.
H. E. Rutz.

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Authorized by President Richard O. Buerger of Southeast Wisconsin District, Pastor H. Heckendorf was installed by the undersigned as pastor of the St. Paul's Ev. Luth. Church in Town Lomira and of the St. Petri Ev. Luth. Congregation in Town Theresa, Wisconsin, on Sunday, April 12. May God bless pastor and parish!

Address: Rev. H. Heckendorf, R. R. Lomira, Wisconsin.
H. Wolter.

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Authorized by President R. O. Buerger of the Southeast Wisconsin District, the undersigned recently ordained and installed L. Hallauer as pastor of St. Peter's Congregation, Township of Greenfield, Milwaukee County. Prof. A. Schaller assisted.

A. Nicolaus.

CHANGE OF ADDRESS

Rev. H. Wolter, 1326 School Avenue, Sheboygan, Wis.

DISTRICT CONVENTIONS

NORTH WISCONSIN DISTRICT

Pursuant to an invitation of Emanuel's Ev. Luth. Congregation of New London, Wis. (Pastor W. E. Pankow), the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, D. v., for its 13th regular meeting in its midst June 22 to 26 at noon a. c., inclusive.

The opening services will take place Monday morning at 10 o'clock, combined with Holy Communion.

The Lay-Delegates of the respective congregations are kindly asked to hand their Credentials to the Secretary of the District immediately after services. These Credentials must bear the signature of the Chairman and the Secretary of their respective congregation.

The first session will be held Monday at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. If any delegate prefers to have some other named delegate as partner, he should please state so in his announcement, because no changes can be made afterward. Please state also, whether you are coming with your own car.

All petitions and memorials must be sent in English and German to the President of the District, the Rev. W. E. Pankow, by the 1st of June, a. c.

A paper will be submitted by Pastor W. W. Gieschen of Watoma, Wisconsin.

Meals will be served at the usual price, lodging and breakfast will be free.

Please make your announcement at the earliest date possible.
G. E. Boettcher, Sec'y.

WESTERN WISCONSIN DISTRICT

God willing, the Western Wisconsin District of the Joint Synod of Wisconsin and Other States will convene in the midst of St. John's Congregation at Waterloo, Wisconsin (Rev. H. C. Nitz, pastor), June 15-18. The opening session will be held Monday afternoon, June 15, at 2 o'clock. Credentials of lay delegates, signed by the president and secre-

tary of the congregation, should be in the hands of the District secretary by 1:30 o'clock.

The opening service will be held on Monday evening at 8 o'clock. A Communion Service will be held on Wednesday evening.

During the course of the convention a paper on "Worship in the New Testament Church" will be presented by Prof. F. E. Blume.

All memorials and communications pertaining to the convention must be in the hands of the District president by June 1.

Breakfast and lodging will be furnished gratis, dinner and supper at a reasonable price. Requests for quarters should reach the local pastor by June 1. Those not driving their own cars are requested to indicate this in their announcement.

A. W. Paap, Sec'y.

TREASURER'S STATEMENT

July 1, 1941 to March 31, 1942

Receipts

Cash Balance July 1, 1941		\$ 7,009.49
Budgetary Collections:		
General Administration	\$ 85,822.91	
Educational Institutions	37,481.64	
Home for the Aged	2,510.70	
For Missions	158,429.65	
Indigent Students	1,905.97	
General Support	6,712.16	
School Supervision	234.65	
To Retire Debts	4,073.71	
Revenues	47,774.37	
Total Collections and Revenues	\$344,945.76	
Non-Budgetary Receipts:		
From Debt Retirement Committee....	16,350.00	
Sale of Minnesota Lot	525.55	
From Trust Funds for Northwest- ern Academy	300.00	
Miscellaneous	80.70	
Notes Payable — Money Borrowed	47,850.00	
Total Receipts	\$410,052.01	
		\$417,061.50

Disbursements

Budgetary Disbursements:		
General Administration	\$ 19,907.40	
Theological Seminary	18,830.20	
Northwestern College	45,856.10	
Dr. Martin Luther College	39,428.37	
Michigan Lutheran Seminary	12,194.14	
Northwestern Lutheran Academy....	11,383.78	
Home for the Aged	5,997.03	
Missions — General Administration	549.51	
Indian Missions	25,374.31	
Negro Missions	12,848.64	
Home Missions	120,605.54	
Poland Mission	5,236.64	
Madison Student Mission	898.04	
Spiritual Welfare Committee	4,289.24	
General Support	19,134.00	
School Supervision	2,477.95	
Total Budgetary Disbursements	\$345,010.89	
Non-Budgetary Disbursements:		
Notes Paid	72,000.00	
Total Disbursements	\$417,010.89	
Cash Balance March 31, 1942.....		\$ 50.61

Debt Statement

Budget Debt:		
Notes Payable July 1, 1941	\$152,525.55	
Net Decrease in Notes Payable	24,150.00	
		\$128,375.55
Accounts Payable (Unpaid Bills)....		5,366.14
Total Budget Debt March 31, 1942		\$133,741.69

Church Extension Debt:

Notes Payable July 1, 1941	\$ 40,642.69
Notes Paid Since	20,844.00

Notes Payable Church Extension March 31, 1942	\$ 19,798.69
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Total Notes and Accounts Payable	\$153,540.38
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Inmates Deposits Reserves	19,340.32
Annuity Reserves	8,350.00

Total Debts March 31, 1942	\$181,230.70
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Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 1,656.33	\$ 2,319.75
Nebraska	4,708	7,076.72	10,593.00
Michigan	15,983	36,522.86	35,961.75
Dakota-Montana	5,798	10,001.15	13,045.50
Minnesota	31,637	57,333.82	71,183.25
North Wisconsin	39,905	60,207.26	89,786.25
West Wisconsin	40,788	55,127.23	91,773.00
Southeast Wisconsin	43,893	61,440.74	98,759.25
Total	183,743	\$289,366.11	\$413,421.75

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 663.42		71.40
Nebraska	3,516.28		66.80
Michigan		561.11	101.56
Dakota-Montana	3,044.35		76.66
Minnesota	13,849.43		80.54
North Wisconsin	29,578.99		67.05
West Wisconsin	36,645.77		60.06
Southeast Wisconsin	37,318.51		62.21
Total	\$124,616.75	\$ 561.11	69.99

Collections for Chapels

Cash Balance June 30, 1941	\$ 1,720.78
Collections since July 1, 1941	1,525.07
Repayments on Chapel's Loans	642.61
	\$ 3,888.46
Less Disbursements for Loans	1,600.00
Cash Available for Loans	\$ 2,288.46

C. J. NIEDFELDT, Treasurer.

March requisition for the Negro Mission not received.
C. J. N.

MINNESOTA DISTRICT

December, 1941 — January-February, 1942

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
A. W. Blauert, Austin	\$ 27.30	
Theo. Haar, Bear Valley	137.00	4.00
Jul. F. Lenz, Bremen	28.88	9.26
E. G. Hertler, Brownsville	10.75	
R. Jeske, Caledonia	575.37	
R. F. Schroeder, Dexter	142.14	32.71
Karl A. Nolting, Frontenac	255.92	12.50
T. E. Kock, Goodhue	47.43	
F. W. Weindorf, Goodhue, Grace	106.19	27.00
F. W. Weindorf, Goodhue, St. John's	225.66	
E. G. Hertler, Hokah	30.80	
E. G. Hertler, LaCrescent	136.00	
T. H. Albrecht, Lake City	19.50	30.50
C. A. Hinz, Mason City	350.00	
Theo. Haar, Mazeppa	205.00	4.00
T. E. Kock, Minneola	94.85	
H. J. Anger, Nodine	286.85	10.23
N. A. Reinke, Oronoco	55.87	
N. A. Reinke, Poplar Grove	14.06	
Geo. W. Scheitel, Potsdam	132.50	
J. R. Baumann, Red Wing	378.33	16.20
R. Jeske, Union	57.75	
M. F. Muenkel, Wabasha	24.01	
Karl A. Nolting, West Florence	202.00	10.00
Paul E. Horn, Zumbrota	172.61	

Mankato Conference

E. Schaller, Alma City	227.03	10.05
W. Schuetze, Belle Plaine	401.09	
A. Jul. Dysterheft, Helen	45.00	
L. F. Brandes, Jordan	250.00	19.00
A. Martens, Lanesburg	177.53	
O. K. Netzke, Madison Lake	12.80	
A. Ackermann, Mankato	1,102.79	88.35

R. A. Haase, North Mankato	200.90	
A. H. Mackdanz, St. Clair	138.50	
Ernst C. Birkholz, St. James	183.65	30.30
O. K. Netzke, Smiths Mill	21.02	

St. Croix Valley Conference

O. P. Medenwald, Amery	187.74	
E. W. Penk, Baytown	61.00	17.00
Aug. W. Sarembo, Cady	52.00	2.75
F. A. Werner, Centuria	53.45	
O. P. Medenwald, Clear Lake	37.98	
E. H. Bruns, Delano	165.69	9.85
L. W. Meyer, E. Farmington	223.43	
E. W. Penk, Grant	19.40	20.00
P. R. Kurth, Hastings	97.53	7.26
R. J. Palmer, Minneapolis	42.38	
Paul C. Dowidat, Minneapolis	667.51	250.00
R. C. Ave Lallemand, North St. Paul	175.00	
A. H. Leerssen, Nye	10.85	
A. H. Leerssen, Osceola	52.35	
Otto Klett, Prescott	71.60	
A. H. Leerssen, St. Croix Falls	18.61	
F. A. Werner, St. Croix Falls, Redeemer	21.96	
C. F. Bolle, St. Paul	88.31	
G. A. Ernst, St. Paul	795.24	75.00
A. C. Haase, St. Paul	932.44	136.17
C. P. Kock, St. Paul		50.40
J. Plocher, St. Paul	671.08	17.58
A. W. Koehler, South St. Paul	115.25	63.46
J. W. F. Pieper, Somerset	10.47	
J. W. F. Pieper, Stillwater	196.20	
Aug. W. Sarembo, Weston	190.96	
H. C. Lietzau, Woodbury	53.00	
E. M. Schroeder, Woodville	46.00	

Redwood Falls Conference

J. G. Bradtke, Arlington	562.74	14.45
A. C. Krueger, Cedar Mills	349.98	151.13
Aug. Sauer, Vacancy Pastor, Danube	35.82	
Theo. Bauer, Echo	223.18	
C. C. Kuske, Emmett	81.68	17.00
G. F. Zimmermann, Essig	56.18	8.19
Im. F. Albrecht, Fairfax	279.75	
C. C. Kuske, Flora	55.65	29.90
G. F. Zimmermann, Ft. Ridgely	22.87	
Hy. Boettcher, Gibbon	112.46	
E. R. Becker, Milroy	23.87	10.00
M. J. Wehausen, Morton	161.10	
I. F. Lenz, Olivia	64.78	
A. W. Fuerstenau, Omro	162.75	57.50
Edw. A. Birkholz, Redwood Falls	524.55	21.31
Aug. Sauer, Renville	249.00	
G. R. Schuetze, Seaforth	23.82	
G. R. Schuetze, Sheridan	285.27	47.19
E. G. Fritz, Wellington	290.00	13.50
Aug. Sauer, Winfield	10.00	16.00
C. W. A. Kuehner, Winthrop	138.45	25.20
F. E. Traub, Wood Lake	494.98	

Crow River Valley Conference

W. G. Voigt, Acoma	87.70	3.00
E. R. Berwald, Buffalo	64.50	
M. Schuetze, Ellsworth	100.00	
Elmer J. Zehms, Graceville	37.55	
H. C. Duellmeier, Hancock	105.28	
W. J. Schulze, Hutchinson	566.39	123.35
P. R. Kuske, Hutchinson, Trinity	4.00	18.00
Chr. Albrecht, Johnson	260.46	
Karl J. Plocher, Litchfield	443.82	17.80
W. P. Haar, Loretto	367.29	6.00
E. A. Binger, Lynn	55.55	12.00
E. J. Zehms, Malta	54.25	
M. J. Lenz, Monticello	23.43	
F. R. Weyland, Montrose	10.60	
W. C. Nickels, Pelican Lake	167.65	
S. H. Baer, Rockford	128.62	

New Ulm Conference

H. C. Sprenger, Balaton	319.90	17.85
M. C. Kunde, Brighton	100.45	22.61
M. C. Kunde, Courtland	74.10	
L. W. Schierenbeck, Darfur	48.40	
H. A. Scherf, Eden	80.00	
A. J. Maas, Island Lake	31.07	
Paul W. Spaude, Lake Benton	143.84	3.83
W. Frank, Morgan	29.00	
G. Hinnenthal, New Ulm	1,471.85	25.00
F. Koehler, Nicollet	616.52	
R. Schierenbeck, Sanborn	313.65	10.50
G. Theo. Albrecht, St. Peter	209.00	
Wm. C. Albrecht, Sleepy Eye	346.44	55.00
A. J. Maas, Tyler	59.76	
Paul W. Spaude, Verdi	63.42	3.20
Karl Brickmann, Vesta	80.70	
R. Schierenbeck, Slayton	6.60	

Missouri Synod

C. Volz, Faribault	1.00	
	\$ 21,953.98	\$ 1,643.08

Memorial Wreaths

In Memory of	Through Reverend	Amount
John Damman	T. H. Albrecht, Lake City	\$ 11.00
Christopher Holst	T. H. Albrecht, Lake City	2.00
Mrs. Albert Juers	T. H. Albrecht, Lake City	2.00
Mrs. Sophie Grote Nehring	J. R. Baumann, Red Wing	2.00
Mrs. Liesu	Geo. W. Scheitel, Elgin	2.50
Mrs. Frieda Miller	R. Jeske, Caledonia	33.50
Mrs. John Post	F. W. Weindorf, Goodhue	27.00
David Richard Dalby	E. J. Zehms, Clinton	4.25

Mrs. Frieda Krieg.....A.	Jul. Dysterheft, Glencoe.....	5.00	Frank G. Gundlach, Salem, W. Granville.....	26.25
Mrs. John W. Neber.....A.	Jul. Dysterheft, Glencoe.....	5.00	Ph. H. Hartwig, Zion, Hartland.....	10.15
Mrs. Charles O. Steiner.....A.	Ackermann, Mankato.....	218.85	Ph. H. Hartwig, Zion, Hartland.....	105.00
Mrs. L. Wettlanfer.....A.	Ackermann, Mankato.....	1.00	Ph. H. Hartwig, Zion, Hartland.....	85.00
Mrs. Wm. Gosewich.....A.	Ackermann, Mankato.....	57.25	Gerald Hoenecke, St. Paul, Cudahy.....	113.89
Aug. Bahr.....E.	C. Birkholz, St. James.....	7.50	Gerald Hoenecke, St. Paul, Cudahy.....	75.06
Conrad Mathias.....E.	C. Birkholz, St. James.....	6.00	Gerald Hoenecke, St. Paul, Cudahy.....	154.61
Mrs. Herman Schewpe.....E.	C. Birkholz, St. James.....	8.00	W. R. Hoyer, Mt. Calvary, Westowne.....	7.86
Mrs. C. B. Engel.....E.	C. Birkholz, St. James.....	36.75	W. R. Hoyer, Mt. Calvary, Westowne.....	7.86
Henry Schewpe.....E.	C. Birkholz, St. James.....	6.30	W. R. Hoyer, Mt. Calvary, Westowne.....	5.85
Mrs. Johanna Tietz.....O.	K. Netzke, Smiths Mill.....	5.00	Walter Keibel, Nain, West Allis.....	10.26
Mrs. Herman Pischnov.....A.	Ackermann, Mankato.....	3.00	Walter Keibel, Nain, West Allis.....	247.41
Mrs. Gustave Schirr Schmidt.....A.	Ackermann, Mankato.....	15.00	Walter Keibel, Nain, West Allis.....	21.40
Mrs. Almine Birmann.....A.	Jul. Dysterheft, Helen.....	25.00	Walter Keibel, Nain, West Allis.....	43.72
Dora Brackmeyer.....A.	Ackermann, Mankato.....	16.50	P. Kneiske, St. John, Lannon.....	56.46
Mrs. Fritz Mahler, Sr.....P.	R. Kurth, Hastings.....	5.00	A. F. Krueger, Resurrection, Milwaukee.....	62.43
Mrs. Edward Kulzer.....A.	H. Leerssen, Osceola.....	4.00	A. F. Krueger, Resurrection, Milwaukee.....	49.95
Mrs. Anna Friedrick.....A.	C. Haase, St. Paul.....	9.50	A. F. Krueger, Resurrection, Milwaukee.....	34.55
P. H. Behrens.....J.	Plocher, St. Paul.....	2.00	Henry Lange, Nathanael, Milwaukee.....	68.26
Mrs. John Vajda.....A.	W. Koehler, South St. Paul.....	6.25	Kurt A. Lescow, St. John, E. Mequon.....	115.00
Edw. Keil.....E.	A. Birkholz, Redwood Falls.....	7.05	A. H. Maaske, St. John, Mukwonago.....	42.89
Mrs. Fred Grabour.....Aug.	Sauer, Renville.....	21.00	J. Mahnke, Mt. Lebanon, Milwaukee.....	64.76
Robert Kiecker.....E.	G. Fritz, Wellington.....	22.00	J. Mahnke, Mt. Lebanon, Milwaukee.....	60.50
Ezra Hill.....J.	H. Bradtke, Arlington.....	15.85	J. Mahnke, Mt. Lebanon, Milwaukee.....	69.09
Gust. Lehman.....Hy.	Boettcher, Gibbon.....	13.00	Wm. C. Mahnke, St. John, Root Creek.....	90.92
Alvina Nohrenborg.....A.	W. Fuerstenau, Omro.....	1.00	Wm. C. Mahnke, St. John, Root Creek.....	44.55
Fred Bullert.....J.	G. Bradtke, Arlington.....	26.50	Wm. C. Mahnke, St. John, Root Creek.....	56.17
Mrs. Alfred Reek.....C.	C. Kuske, Flora.....	15.50	A. J. Mittelstaedt, Trinity, So. Mequon.....	40.00
Mrs. Rev. Frick.....W.	J. Schulze, Hutchinson.....	5.00	A. J. Mittelstaedt, Trinity, So. Mequon.....	35.00
Minnie Krantz.....W.	J. Schulze, Hutchinson.....	3.50	A. Nicolaus, Christ, Pewaukee.....	60.00
Mrs. Rosina Boernecke.....P.	R. Kuske, Hutchinson.....	22.00	A. Nicolaus, St. Peter, Tp. Greenfield.....	11.51
Eileen Schnappauf.....W.	P. Haar, Loretto.....	6.00	C. A. Otto, St. John, Wauwatosa.....	364.50
Fred Hoff.....W.	G. Voigt, Acoma.....	2.50	C. A. Otto, St. John, Wauwatosa (School and S. School).....	16.43
Mrs. Conrad Banke.....W.	J. Schulze, Hutchinson.....	30.50	A. Petermann, St. John, Newburg.....	131.00
Wm. H. Boldt.....W.	J. Schulze, Hutchinson.....	2.00	M. F. Rische, Davids Stern, Kirchhayn.....	196.15
Karon Martha Luedtke.....W.	J. Schulze, Hutchinson.....	8.00	M. F. Rische, Davids Stern, Kirchhayn.....	40.60
J. Blackwelder.....Chr.	Albrecht, Johnson.....	13.50	M. F. Rische, Davids Stern, Kirchhayn (L. A. and B. C.).....	20.00
Lydia Boyle.....Chr.	Albrecht, Johnson.....	3.00	M. F. Rische, Davids Stern, Kirchhayn (S. S. Children).....	23.05
P. J. Yackel.....R.	Schierenbeck, Sanborn.....	27.00	M. F. Rische, Davids Stern, Kirchhayn.....	58.00
Edgar Agather.....R.	Schierenbeck, Sanborn.....	5.00	J. G. Ruege, Jordan, West Allis.....	171.66
Mrs. Elizabeth Schellenberger.....R.	Schierenbeck, Sanborn.....	7.50	J. G. Ruege, Jordan, West Allis.....	78.76
Mrs. Othilde Yaeger.....R.	Schierenbeck, Sanborn.....	26.25	J. G. Ruege, Jordan, West Allis.....	288.15
Elsie, Dolores, and Melvin Giese.....P.	W. Spaude, Verdi.....	4.00	G. Schaller, St. Paul, Tp. Franklin.....	114.35
Mrs. Maria Brueger.....M.	C. Cunde, New Ulm.....	6.00	G. Schaller, St. Paul, Tp. Franklin.....	24.80
Allen John Havemeier.....M.	C. Cunde, New Ulm.....	61.00	G. Schaller, St. Paul, Tp. Franklin.....	29.20
Marlene Mitzner.....H.	C. Sprenger, Balaton.....	23.05	Alfred C. Schewe, Trinity, W. Mequon.....	76.50
George Ulrich.....W.	Frank, Morgan.....	29.00	Alfred C. Schewe, Trinity, W. Mequon.....	38.25
Hulda Schmidt.....E.	A. Binger, West Lynn.....	12.00	Arnold Schultz, Trinity, Milwaukee.....	365.57
Mrs. Ruud.....E.	H. Bruns, Delano.....	3.50	Arnold Schultz, Trinity, Milwaukee (Rob. Boecher).....	20.00
Albert Krueger, Sr.....E.	H. Bruns, Delano.....	1.00	Arnold Schultz, Trinity, Milwaukee.....	10.50
Mrs. August J. Backer.....LeRoy	G. Ristow, New Ulm.....	43.00	Arnold Schultz, Trinity, Milwaukee.....	107.22
Floyd Nielsen.....A.	Ackermann, Mankato.....	2.25	H. W. Schwertfeger, Woodlawn, West Allis.....	129.19
Fred Peters.....A.	Ackermann, Mankato.....	7.00	H. W. Schwertfeger, Woodlawn, West Allis.....	37.71
F. G. Raske.....A.	W. Fuerstenau, Omro.....	52.55	H. W. Schwertfeger, Woodlawn, West Allis.....	44.09
C. H. Huhnerkoch.....G.	R. Schuetze, Sheridan.....	8.00	Harry Shiley, Trinity, Waukesha.....	286.43
Herman Kohls.....W.	J. Schulze, Hutchinson.....	5.00	Harry Shiley, Trinity, Waukesha.....	5.30
Aug. Schmidt.....W.	J. Schulze, Hutchinson.....	12.25	E. W. Tacke, St. Paul, Tess Corners.....	276.35

H. R. KURTH, District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Covering Period — January 2 to March 31, 1942

Arizona Conference		Milwaukee City Conference	
Reverend	Budgetary	Non-Budgetary	
O. Hohenstein, Grace, Glendale.....	\$ 62.44	E. R. Blakewell, Salem.....	154.26
Alfred M. Uplegger, Apache Mission, San Carlos.....	24.08	E. R. Blakewell, Salem.....	83.35
Dodge-Washington Conference		E. R. Blakewell, Salem.....	80.45
Geo. A. Barthels, Zion, Allenton.....	76.88	John Brenner, St. John.....	358.79
Geo. A. Barthels, Zion, Allenton.....	34.08	John Brenner, St. John.....	125.60
G. Bradtke, Zum Kripplein Christi, Tp. Herman.....	100.00	John Brenner, St. John.....	180.00
Herman W. Cares, Emanuel, Tp. Herman.....	27.25	Victor Brohm, Bethesda.....	546.70
Herman W. Cares, Emanuel, Tp. Herman.....		Victor Brohm, Bethesda.....	66.25
Herman W. Cares, Zion, Tp. Theresa.....	10.17	Victor Brohm, Bethesda.....	195.57
Herman W. Cares, Zion, Tp. Theresa.....		Victor Brohm, Bethesda.....	79.89
R. O. Marti, St. Jacobi, Tp. Theresa.....	16.30	R. O. Buerger, Gethsemane.....	58.89
R. O. Marti, St. Peter's, Kekoskee.....	76.57	R. O. Buerger, Gethsemane.....	151.61
Ph. Martin, St. Luke, Knowles.....	34.01	R. O. Buerger, Gethsemane.....	75.00
Ph. Martin, St. Paul, Brownsville.....	118.62	P. J. Burkholz, Siloah (L. Aid \$10.00 — L. A. \$20.00).....	86.39
W. Reinemann, Trinity, Huilsburg.....	95.00	P. J. Burkholz, Siloah (L. Aid \$10.00 — L. A. \$20.00).....	434.75
Ad. von Rohr, Peace, Hartford.....	199.88	P. J. Burkholz, Siloah.....	20.40
Ad. von Rohr, Peace, Hartford (Ladies' Aid).....	15.00	P. J. Burkholz, Siloah.....	210.99
Ad. von Rohr, Peace, Hartford (Sunday School).....		P. J. Burkholz, Siloah.....	52.75
E. C. Rupp, St. John, Lomira.....	110.33	J. C. Dahlke, Jerusalem.....	325.44
E. C. Rupp, St. John, Lomira.....	39.15	J. C. Dahlke, Jerusalem.....	68.82
W. P. Sauer, St. John, West Bend.....	536.77	J. C. Dahlke, Jerusalem.....	276.50
W. P. Sauer, St. John, West Bend.....	128.56	J. C. Dahlke, Jerusalem.....	17.02
W. P. Sauer, St. John, West Bend.....	142.71	J. C. Dahlke, Jerusalem.....	241.11
H. J. Schaar, St. John, Woodland.....	104.70	J. C. Dahlke, Jerusalem.....	14.75
H. J. Schaar, St. John, Woodland.....	21.43	James de Galley, St. Paul.....	219.36
H. Wolter, St. Paul, Tp. Lomira.....	17.37	James de Galley, St. Paul.....	20.05
H. Wolter, St. Paul, Tp. Lomira.....	57.84	James de Galley, St. Paul.....	20.28
H. Wolter, St. Paul, Tp. Lomira.....	42.52	James de Galley, St. Paul.....	9.73
H. Wolter, St. Petri, Tp. Theresa.....	16.80	E. Ph. Dornfeld, St. Marcus (L. Aid, S. S. B. Cl., \$69.89 — L. A. \$15.00).....	121.73
H. Wolter, St. Petri, Tp. Theresa.....	11.75	E. Ph. Dornfeld, St. Marcus.....	39.21
H. Wolter, St. Petri, Tp. Theresa.....	37.04	E. Ph. Dornfeld, St. Marcus.....	551.87
Eastern Conference		Gervasius W. Fischer, St. Jacobi.....	350.67
Martin Albrecht, Calvary, Thiensville.....	29.19	Gervasius W. Fischer, St. Jacobi.....	126.27
Martin Albrecht, Calvary, Thiensville.....	31.45	Gervasius W. Fischer, St. Jacobi.....	180.64
Paul A. Behn, Fairview, Milwaukee.....	105.00	Gervasius W. Fischer, St. Jacobi.....	51.55
Paul A. Behn, Fairview, Milwaukee.....	72.35	Fred Graeber, Apostle.....	199.52
Adolph C. Buenger, St. John, Good Hope.....	50.22	Fred Graeber, Apostle.....	48.12
Adolph C. Buenger, St. John, Good Hope.....	27.07	Fred Graeber, Apostle.....	37.56
Adolph C. Buenger, St. John, Good Hope.....	32.05	A. F. Halboth, St. Matthew.....	23.54
Adolph C. Buenger, St. John, Good Hope.....	32.05	A. F. Halboth, St. Matthew (Conf. Class).....	240.58
E. Ph. Ebert, St. Paul, East Troy.....	76.19	A. F. Halboth, St. Matthew.....	365.13
E. Ph. Ebert, St. Paul, East Troy.....	99.21	A. F. Halboth, St. Matthew.....	6.55
		A. F. Halboth, St. Matthew.....	121.14
		A. F. Halboth, St. Matthew.....	69.50
		A. F. Halboth, St. Matthew.....	145.25
		A. F. Halboth, St. Matthew.....	69.50
		Raym. W. Huth, Messiah.....	26.75
		Raym. W. Huth, Messiah.....	10.10
		Raym. W. Huth, Messiah.....	25.00
		J. G. Jeske, Divine Charity.....	594.49
		L. F. Karrer, St. Andrew.....	37.45
		Walter Kleinke, Christ.....	173.67
		Walter Kleinke, Christ.....	16.60
		Walter Kleinke, Christ.....	205.61

Walter Kleinke, Christ.....	110.21
Ph. H. Koehler, St. Lucas.....	551.53
Ph. H. Koehler, St. Lucas.....	382.27
Ph. H. Koehler, St. Lucas.....	246.31
Ph. H. Koehler, St. Lucas.....	443.52
Ph. H. Koehler, St. Lucas.....	175.00
A. C. Lengling, Saron.....	85.00
Erhard C. Pankow, Garden Homes.....	29.00
Erhard C. Pankow, Garden Homes.....	59.00
Erhard C. Pankow, Garden Homes.....	244.95
Wm. F. Pankow, Ephrata.....	532.02
Paul Pieper, St. Peter (S. S. Children \$6.00)...	174.90
Paul Pieper, St. Peter.....	256.77
Paul Pieper, St. Peter.....	975.59
Wm. F. Sauer, Grace.....	86.00
Wm. F. Sauer, Grace.....	132.25
Wm. F. Sauer, Grace.....	105.44
Wm. F. Sauer, Grace.....	91.00
Wm. J. Schaefer, Atonement.....	284.26
Wm. J. Schaefer, Atonement.....	44.00
A. B. Tacke, Zebaath.....	24.43
A. B. Tacke, Zebaath.....	25.96
A. B. Tacke, Zebaath.....	56.41
A. B. Tacke, Zebaath.....	13.98
G. A. Thiele, Parkside.....	8.75
G. A. Thiele, Parkside.....	25.55
G. A. Thiele, Parkside.....	14.80
Arthur P. Voss, St. James.....	217.20
Arthur P. Voss, St. James.....	5.23
Arthur P. Voss, St. James.....	84.22
Arthur P. Voss, St. James.....	27.50
Arthur P. Voss, St. James.....	27.50
Arthur P. Voss, St. James.....	106.84
S. E. Westendorf, Bethel (Ladies Soc. \$12.50)...	86.43
S. E. Westendorf, Bethel.....	58.77
S. E. Westendorf, Bethel.....	68.06

Southern Conference

A. C. Bartz, Immanuel, Waukegan.....	82.15
A. C. Bartz, Immanuel, Waukegan.....	31.65
Carl H. Buenger, Friedens, Kenosha.....	467.25
H. J. Diehl, First Ev. Luth., Lake Geneva.....	200.00
Walter A. Diehl, First Ev. Luth., Elkhorn.....	4.00
Walter A. Diehl, First Ev. Luth., Elkhorn.....	129.96
Walter A. Diehl, First Ev. Luth., Elkhorn.....	52.90
E. W. Hillmer, St. Luke, Kenosha.....	86.65
Eugene Hinderer, Zion, Bristol.....	30.00
Edwin Jaster, Epiphany, Racine.....	12.14
Edwin Jaster, Epiphany, Racine.....	22.70
Edwin Jaster, Epiphany, Racine.....	27.20
A. Koelpin, Trinity, Caledonia.....	75.75
W. H. Lehmann, St. John, Libertyville.....	131.35
O. B. Nommensen, Zion, South Milwaukee.....	80.55
O. B. Nommensen, Zion, South Milwaukee.....	82.29
O. B. Nommensen, Zion, South Milwaukee.....	77.47
R. P. Otto, Peace, Wilmot.....	100.00
R. P. Otto, Peace, Wilmot.....	100.00
W. K. Pifer, Bethany, Kenosha.....	56.84
W. K. Pifer, Bethany, Kenosha.....	24.17
M. F. Plass, St. John, Oakwood.....	152.39
Gerhard Redlin, Zion, Crete.....	103.86
Alfred von Rohr Sauer, St. John, Burlington..	258.50
Alfred von Rohr Sauer, St. John, Burlington..	76.43
Alfred von Rohr Sauer, St. John, Burlington..	84.78
G. E. Schmeling, Immanuel, Tp. Paris.....	25.05
G. E. Schmeling, Trinity, Tp. Raymond.....	80.50
Edmund Sponholz, St. John, Slades Corners....	175.75
Theo. Volkert, First Ev. Luth., Racine.....	174.16
H. J. Wackerfuss, St. James, Evanston.....	10.40

Memorial Wreaths

For Theo. Barganz from Herman Birr, Sr. Family by Pastor Ar. Schultz.....	2.50
For Mrs. Mary Bartelt from Siloah Ruth Mission Club by Pastor Burkholz.....	2.50
For Mrs. Wilhelmina Bendtschneider from Mrs. Elizabeth Boettcher by Pastor J. C. Dahlke	1.00
For Mr. Charles Brinkman from Mrs. Albert Gutzke by Pastor Theo. Volkert.....	3.00
For Mrs. Louise Ebert from Mr. and Mrs. Henry E. Bergmann \$2.00, from Miss Meta Schellberg and Mrs. L. Fontaine \$2.00, from the Fenske Family \$10.00, from Mr. and Mrs. A. Finke \$1.00, from Miss A. von der Heide \$3.00, from N. N. \$3.00, from Walter Weis \$3.00, from Mrs. H. Schroeter, Rev. and Mrs. Wm. Pankow, Miss Elda Pankow \$3.50, from Mr. and Mrs. August Miller and Family and Clara, Theodre, Herman, Frank and Leonard Ebert \$5.00, from Mrs. Emma Knuth, Prof. and Mrs. E. Falk and Rev. and Mrs. Victor Brohm \$5.00, from Mrs. F. Marquardt \$1.00, from Mr. and Mrs. Ed. Gitz \$5.00, from the Faculty of St. James School \$3.00 by Pastor Arthur P. Voss.....	58.59
For Carl Egdorf from his nine children, Charles, William, Alfred, Louis and Henry Egdorf, Mrs. Caroline Kisker, Mrs. J. O'Rourke, Mrs. Evelyn Hinrichs and Mrs. Meta Attrick by Pastor Walter A. Diehl....	10.00
For Carl Egdorf from First Ev. Luth. Congregation, Elkhorn, by Pastor Walter A. Diehl....	3.00
For Cl. Ehlen from Zion Congregation, South Milwaukee, by Pastor O. B. Nommensen..	2.00
For Orilla Denninger from Mr. and Mrs. Otto Denninger, Mr. and Mrs. Walter Denninger, Mr. and Mrs. William Denninger and Mr. and Mrs. Harry Kressin by Pastor E. Ph. Dornfeld.....	4.00
For Mrs. Laura Eickstaedt from former neighbors \$6.00, from the Birthday Club \$4.00, from Senior Choir \$3.00, from Mr. and Mrs. A. F. Meier \$5.00—\$5.00, from St. Lucas	

Ladies' Choir \$3.00, from Mrs. A. Nickel, Mrs. Wm. Griebenow, Mrs. M. Scheid \$3.00 by Pastor Ph. H. Koehler.....	13.00	16.00
For Mr. John Gieschen from St. Lucas Choral Society \$3.00, from Pastor and Mrs. Ph. H. Koehler \$2.00, from Mr. and Mrs. M. C. Bradtke, Mr. and Mrs. W. Gaulke, Mr. and Mrs. E. Hels, Mr. and Mrs. R. Breutzmann, Mr. and Mrs. G. Schultz, Mr. and Mrs. H. Wiedenkeller, \$6.00 by Pastor Ph. H. Koehler	5.00	6.00
For Teacher John Gieschen from Pastor Arthur P. Voss and Miss Laura Voss by Pastor A. P. Voss.....		2.50
For Mrs. Susanna Hafemeister from Mr. Otto Kison \$1.00, Mr. Arthur Prochnow \$1.50 by Pastor M. F. Rische.....		2.50
For Mrs. Augusta Hagen from Mr. and Mrs. Carl Gitzel by Pastor Ph. H. Koehler.....		1.50
For Mrs. Maria Henning from St. Marcus Church Council \$5.00, from Mr. and Mrs. Herman Prange \$2.00 by Pastor E. Ph. Dornfeld....	5.00	2.00
For Mrs. Minna Jordan from the Senior Chorus \$3.00, the Richard Hinz Family \$8.00, by Pastor R. O. Buerger.....		11.00
For Mrs. Wilhelmina Kallies from Gust Ebert by Pastor W. Kleinke.....	3.00	
For Mrs. Frank Krueger from Charles Gumtow, Mr. and Mrs. Herman Gumtow, Mrs. E. Wiedenkeller and Mr. and Mrs. H. Wiedenkeller by Pastor Ph. H. Koehler.....	4.00	
For Mrs. Bertha Leitzke from St. John's Congregation by Pastor John Brenner.....	5.00	
For Mrs. Friedericke Leonard from the Sons and Daughters of Mr. and Mrs. John Berg by Pastor A. Koelpin.....		4.00
For Mrs. Friedericke Leonard from Mr. and Mrs. Myron Schlund by Pastor Ph. H. Koehler.		1.00
For Baby Laren Luedke from Mr. and Mrs. Ferd. Graese, Mr. and Mrs. Erwin Graese and Mr. and Mrs. Albert Graese by Pastor M. F. Rische.....		3.00
For Mr. John Markofske from Rev. and Mrs. E. Jaster by Pastor Jaster.....	2.00	
For Mrs. Emilie Milz from Alvin Olsen Family by Pastor Ph. H. Koehler.....	1.00	
For Mrs. Ernst Nagel from Mr. and Mrs. A. G. Lehmann, Mr. and Mrs. A. C. Heller and Mrs. August Lehmann by Pastor F. O. Marohn.....	5.00	
For Mrs. Robert Plogt from the Birthday Club \$4.00, from William and Leona Nimitz \$3.00, from former neighbors \$7.00 by Pastor Ph. H. Koehler.....	14.00	
For Mrs. Robert Plogt from relatives by Pastor Ph. H. Koehler.....	5.00	
For Mrs. Ida Plogt from Walter and Emily Kant, Alvina Lorenz, Loretta Radtke, Leona Bruss and Martha Rabenhorst by Pastor E. Ph. Dornfeld.....	5.00	
For Mrs. Ida Plogt from the Wm. Heidtke Family by Pastor F. Graeber.....	3.00	
For Mrs. Bertha Rennpferd from the Women's Society of St. Peter's Church by Pastor Paul Pieper.....	5.00	
For Mrs. Anna Schmidt, Bethesda Congregation by Pastor Victor Brohm.....	3.00	
For Mrs. Wm. Schmidt from Mr. and Mrs. O. Vogelpohl by Pastor J. G. Jeske.....	2.00	
For Mrs. Fred Schroeder from Mr. and Mrs. Norman Dilg and Mr. and Mrs. Wm. Koelling by Pastor O. Heidtke.....	2.00	
For Aug. F. Schultz from St. Paul's Ladies' Aid \$3.00, Wm. and Ella Wollenburg \$1.00, Mr. and Mrs. Arthur Gruenwald \$1.00, Mr. and Mrs. Wm. Wollenburg and Edwin \$1.00, Mr. and Mrs. Albert Zahn \$1.00, Mr. and Mrs. Theo. Indermuehle \$1.00, Leola Zahn \$1.00, Otto Zahn \$1.00, Otto Haberkorn \$1.00, Mr. and Mrs. Lyle Messner \$1.00, Mr. and Mrs. Gruelke \$1.00, Anona Leske \$1.00 and Mrs. Anna Haberkorn \$1.00 by Pastor Ph. Martin	15.00	
For Chas. Steinberg from children \$20.00, from grandchildren \$10.00, Peace Congregation \$10.00, Rev. and Mrs. Schaar \$2.00, E. A. Indermuehle \$2.00 and Jul. Ringle \$1.00 by Pastor Ad. von Rohr.....	45.00	
For Aug. Steublein from ——— by Pastor Ad. von Rohr.....	7.00	
For Mr. Herman Woldt from Mr. and Mrs. Wm. Vater and Mrs. Mathilde Rabenhorst by Pastor E. Ph. Dornfeld.....	3.00	
For N. N., from St. Paul's Congregation, East Troy, by Pastor E. Ph. Ebert.....	2.00	

Personal Gifts

M. S. B.....	10.00
Ministers' Wives Mission Circle.....	25.00

Gifts Received by the Spiritual Welfare Commission

Prof. and Mrs. R. Fenske.....	\$ 5.00
A Soldier.....	1.00
A Sailor.....	.25
Pvt. Melvin Kasiske.....	3.00
Sgt. John Plautz.....	1.00
Ladies' Aid, Greenleaf, Wisconsin.....	23.75
Men's Club, Medford, Wisconsin.....	5.00
Mrs. Herman Schiffleger.....	5.00
Total.....	50.00

Grand Totals.....	\$ 23,384.99	\$ 3,212.47
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CHAS. E. WERNER, Cashier.