

# The Northwestern LUTHERAN

Prof. Henry J. Vogel  
395 Ellis St.  
Jan. 44

*"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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"I am  
the  
Resurrection  
and the  
Life"



## BUT NOW IS CHRIST RISEN FROM THE DEAD

Read 1 Cor. 15



**W**HAT further need have we of witnesses? — The testimony we have for the resurrection of Christ is that of eye and ear witnesses. They testified to seeing Him, hearing Him, some to touching Him and eating with Him. St. Paul enumerates some of these witnesses in the chapter before us, "He was seen of

Cephas, then of the twelve, after that, He was seen of above five hundred brethren at once; — after that, He was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time."

### The Evidence

A consideration of the circumstances which attended the testimony of these witnesses also will convince all reasonable people that Jesus rose from the dead. With possibly one or two exceptions the witnesses to the resurrection of Christ were persons who knew the Lord before His crucifixion. These men and women were not mistaken in their identification of Him when He appeared to them after His resurrection in Jerusalem and in Galilee. Their testimony was of a simple nature, direct, without embellishment, or unnecessary detail. The testimony was given in Jerusalem, the place of the trial and crucifixion of Jesus. It was made *publicly* before the very people who had put the Lord to death. It was given despite the opposition, the threats, and persecutions of the national leaders in Jerusalem. There were many witnesses, and their testimony agreed. There was not a single discordant note among them. No fact in history has stronger evidence than the resurrection of our Savior Jesus Christ. — But now is Christ risen from the dead.

### The Miracle of Miracles!

In the little statement before us we have the climax of all that Jesus said and did. The ministry of Jesus was remarkable. Peter refers to it in his Pentecostal address with the words, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you as ye yourselves also know." Acts 2, 22. The Apostle points to the miracles of Jesus which He performed in such great numbers. Mark them, the healing of the

blind, the deaf, the palsied, the cleansing of lepers, the raising of the dead. And what manner of man is this that even the winds and the sea obey Him? Peter answers, "A man approved of God." — But now is Christ risen from the dead. The miracle of miracles! He laid down His own life and took it again. Thomas gives expression to our thoughts at the sight of this wonder, "My Lord and my God!" The keystone in the grand arch of miracles which attest the deity of Christ is His own resurrection from the dead.

### The Foundation of His Claims

The miracles of Jesus throughout His ministry were attended by His preaching. And never a man spake as this Man. He healed the palsied with the assurance, "Son be of good cheer, thy sins be forgiven thee." He healed the demoniac with the claim, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." At the well of Sychar He told the woman of Samaria, "I that speak unto thee am He — the promised Messiah." Christ embraced all the precious promises concerning the Messiah of the Old Testament and claimed to be the fulfillment of these promises. In answer to the question of John the Baptist in prison, "Art thou he that should come, or do we look for another?" He said, "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them."

When the leaders of the Jews repeatedly challenged His claims to Messiahship He answered, "Destroy this temple, and in three days I will raise it up." The Evangelist adds, "But He spake of the temple of His body." John 2, 19, 21. Note the claims of Christ throughout the years of His ministry, and observe how He based the truth of these claims on His resurrection. His enemies never forgot that claim. After they had crucified the Lord they hurried to Pilate and said, "Sir, we remember that that deceiver said while He was yet alive, after three days I will rise again." — So they went, and made the sepulchre sure, sealing the stone, and setting a watch. — But stone, and seal, and watch, notwithstanding, now is Christ risen from the dead. And His resurrection substantiates His every claim. His first dis-



ciples were convinced of this. "When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the Word which Jesus had said." John 2, 22.

### The Sign of Judgment

The unbelieving world is likewise affected by the resurrection of Christ. When His enemies came to Him demanding a sign from heaven that He was the promised Messiah, Jesus answered, "An evil and adulterous generation seeketh after a sign; but there shall be no sign given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." It is significant, that the risen Lord did not appear to His enemies after His resurrection. Yet, "They shall look upon Him whom they have pierced." Now is Christ risen from the dead, He lives and shall come in judgment upon the unbelieving world.

### For Our Justification

The ministry of Jesus on earth was consummated with His passion in death, His innocent suffering and death. This is the heart and soul of the Gospel message. St. Paul writes in this chapter in Corinthians, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." — But now is Christ risen from the dead. He was delivered for our offenses, and was raised again for our justification. He died only to make satisfaction for our sin, to pay the penalty for us. His resurrection gives assurance that God is satisfied with the sacrifice which Jesus brought for us. God in the resurrection of Christ placed His broad seal upon all that Christ wrought for us.

### For Our Sanctification

Christ died not only to save us from the guilt of sin but from its power and tyranny. St. Paul writes Romans 6, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death." We who were spiritually dead in sin are now dead to sin. — But now is Christ risen from the dead. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and

blessedness, even as He is risen from death, lives and reigns to all eternity.

### Christ the First Fruits

"If a man die, shall he live again?" — Can we be sure? — But now is Christ risen from the dead, and become the first fruits of them that slept. — "Christ the first fruits, afterward they that are Christ's at His coming." This is our sure hope, the hope of resurrection and life everlasting.

"Hopeful, cheerful, and undaunted  
Everywhere they appear  
Who in Christ are planted.  
Death itself cannot appal them,  
They rejoice when the voice  
Of their Lord doth call them." A. P. V.

### DR. HULT IS CALLED TO ETERNAL REWARD

Dr. Adolf Hult has gone home. In his passing the Augustana Synod has lost one of its most picturesque figures and virile leaders. A man singularly gifted with a gracious personality and a keen mind, he exercised a profound influence over his own Synod and the entire Lutheran Church by virtue of his strong convictions and his faithfulness to sound Lutheranism. Though small in stature, he was an intellectual and spiritual giant.

Professor Hult was not only a preacher and a teacher but also a poet and a musician. His love for the highest and noblest forms of church music and hymnody, particularly the Lutheran choral, as well as his staunch championship of Lutheran practices, contributed much in raising the standards of worship within the Augustana Synod and in wider circles. In addition to his teaching of hymnology in Augustana Seminary, he was a member of the Synod's hymnal committee and at one time served on the inter-synodical group which produced the American Lutheran Hymnal.

In his classroom and in the more intimate circle of friends, Dr. Hult grew most eloquent when the conversation centered around the mighty musical compositions of the peer of Lutheran organists and "high priest of church music," John Sebastian Bach. His prophecy that the Lutheran choral would eventually come into its own in America is being abundantly justified in the light of recent trends in worship, not only in the Lutheran Church but in all church bodies.

Blended with his artistic nature and cultural refinement was a strong and uncompromising faith in the objective truths of Christianity, all of which left an indelible stamp on all who came in contact with his unique personality.

Dr. Hult will be missed in wide circles. His engaging smile, his warm-hearted handshake, and his words of encouragement will not soon be forgotten. But, above all else, he will be remembered for his fidelity to evangelical truth and his devotion to the service of the Lord and Master whom he loved.

*Requiem aeternam dona ei, Domine, et lux perpetua  
luceat ei!*  
— Lutheran Companion.

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Editorial Committee: **W. J. Schaefer, Managing Editor**  
**Arthur Voss, Church News**  
**Prof. John Meyer**

Associate Editors: **Professor K. Schweppe**  
**Im. P. Frey**

ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.

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## EDITORIALS

## "RELIGIOUS WEDDINGS"

## CHILDREN OR ADULTS?

## THE PASTOR'S WIFE

"Religious Weddings" There is a great stir going on in one of the large cities of our land. The "spiritual leaders" of that community are up in arms against the aldermen, judges and justices. We can understand that the aldermen should come in for a share of the ire of these citizens — (they usually do, right or wrong) — but why the judges and the justices? In this city they are doing too much "marrying." A certain minister who had time to interest himself for such a thing and who made a "study" of the conditions, found to his and his interested "brethren's" surprise that 24 per cent of all the marriages in that city were being performed by the aforementioned aldermen, (we didn't know that aldermen had this civil power) judges, and justices. That of course, is quite a cut of the total for men who are supposed to have other means of livelihood. And to top it off 1,609 of these marriages were "quickies" which "were performed for soldiers and sailors on short leave, for whom the three day rule was waived." We doubt, though, that this clergyman blamed the aldermen for that situation. We believe that in this tabulation he is just stating a fact without incriminating any one. Be that as it may — the ministers of the Protestant churches, (no Lutheran included, we hope) the priest of the Catholic church, and the Rabbi are going to begin propaganda for "religious marriages." That is, they are going to advise people who have matrimonial inclinations to tie themselves to some minister or rabbi and have their marriage solemnized.

We believe that the young people of the church without any influence from the outside, will want to have their marriage solemnized by their pastor, especially Lutheran young people. They will want this because they have been taught and know that "everything is sanctified by the Word of God and prayer," and they want their marriage so sanctified. But what about people who have no interest in the church otherwise, who never have been instructed in the divine Word, who seldom show their face in a service? If it is their wish to have their marriage performed by a minister, that is their business and the

minister's who is called upon to perform such a ceremony. But is the fact that a minister has "blessed" the marriage with words that those people do not understand and, perhaps, did not even hear or listen to, going to make a difference as to the success or failure of that marriage? Has it been done better because a clergyman united them in marriage and made them husband and wife? We doubt it.

If these ministers are so much concerned about this matter let them begin to educate their own young people and let this work as a leaven. When they have done this with the Word of God they have done all that God expects of them. But, God save that city from a propaganda campaign and from new slogans and red-letter advertisements by this group of clergymen! In the first place it will do no good. People will go just where they please to get married and ministers ought to thank God that they are not plagued with request from most of those who seek such service. In the second place, their actions will again make the whole church look cheap in the eyes of the uninformed, and rightfully so; as if the ministers are trying to drum up business for themselves.

"Religious Weddings" will do no good without religion in the heart of them that apply for a "religious wedding." That ought not to be so difficult to understand.

W. J. S.

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Children Or Adults? In the *Watchman-Examiner* we read the following: "We believe in child conversion, but we do not believe in neglecting any opportunity of reaching adult people. Once, years ago, Dr. J. Wilbur Chapman, while pastor of the Bethany church, Philadelphia, Pa., received 175 members, of whom 173 were over 30 years of age. Let us remember that the older a man or a woman grows, the harder it is to accept Christ and the less likely it is that Christ will be accepted! Strive earnestly to seek the adult people of your community!"

Are our congregations really confronted with the choice: *Children or adults?* When our Savior commissioned us to preach the Gospel, He made no such distinction. He simply said, "Go ye into all the world and preach the gospel to every creature" (Mark. 16, 15). He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matth. 28, 19). There is no choice indicated here. Moreover He promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Samaria, and unto the uttermost parts of the earth" (Acts 1, 8). By the power of the Holy Ghost Jesus grants us a blessed experience of Himself as our Savior. This experience is mediated to us through the Word and realized by us through our faith. Then He wants us to be "witnesses" unto Him, to testify out of our experience of faith. And again, He leaves us no choice: "unto the uttermost parts of the earth." He expects us to testify freely of Him, and not, for some reason or other, to neglect the gift which He has given us. "Whosoever shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matth. 10, 32, 33).

Our testimony is to be undivided; we are not to favor one group at the expense of another, nor to neglect one group out of preference to another. Yet, naturally, the testimony, in the manner of its appeal, must be adapted to the peculiar needs of the different groups. Paul stressed this need in a characteristically forceful way in his first letter to the Corinthians. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews; to them that are under the law, as under the the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law of Christ) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (chap. 9, 19-22).

Paul not only adapted his manner of presentation of the Gospel to the different tastes of the groups he addressed; he did more than merely to study their background and to emphasize the pertinent truths of the Gospel over against the specific needs of his hearers: he became as one of them, he placed himself into their position, he took up their problems and their difficulties as his own; in his own heart he struggled as he knew they would have to struggle, in his own heart he fought their battles. This is true sympathy. Having steeped himself in it, and having thus prepared himself, he was in a position to testify to every one according to his special needs.

This was not a shrewd maneuver on the part of Paul; it was not on a level of the common-sense advice that when in Rome one must act as the Romans do (the Germans say, "Mit den Wölfen muß man heulen.") With Paul this

was an arduous cultivation of the true Gospel spirit. He adds, "And this I do for the Gospel's sake, that I might be partaker thereof with you" (v. 23). That is exactly the way in which our Savior himself proceeded, as the epistle to the Hebrews stresses: "Wherefore in all things it behooved him to be like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *For in that he himself hath suffered being tempted, he is able to succor them that are tempted*" (chap. 2, 17, 18). Paul cultivated this Gospel spirit in himself. In sympathizing love he made the other man's troubles his own, in order to be in a better position to come to his assistance.

Children or adults? We shall come back to this question again later.

J. P. M.

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**The Pastor's Wife** When Dr. Koren in the present (the last) part of his essay on *the pastor's wife* speaks about a "*sufficiently cultivated mind*" he is not thinking of things ordinarily considered as making for culture, a college degree, or a smattering of the arts. He goes directly to the heart of the matter. True culture consists in this that you discern what God requires of you in the position into which He has placed you, and that you cheerfully adjust yourself to it with child-like faith in His fatherly divine providence.

If the pastor's wife is to serve as a good and exemplary model for the women in the congregation, she had better begin by showing them that she understands how to make a house into such a home that the women of the congregation will find in her an example in the above-mentioned virtues: Cleanliness, orderliness, and contentment. Neither riches nor superabundance is required for that, but there is required a mind sufficiently cultivated to discern what God requires of her in the position in which He has placed her. If she possesses this, she will be able to afford her husband invaluable help, support, and comfort; and such a mind we cannot but suppose was possessed by the women who, both in the Bible and in history, are held forth as examples.

One of the attributes which in a special degree is required in a pastor's wife, if she is to fulfill her calling in life, is, that she has learned to keep close watch over her tongue. Of every woman this demand must be made (and of men also, of course); but because of many reasons it applies especially to the people in the parsonage. They see many of their parishioners from day to day. They hear, of course, this and that of one concerning the other; for slander concerning others, "idle gossip about things which do not concern them," as Paul puts it, not even the pastor's wife will be able to avoid hearing.

In such instances it is first of all necessary that she makes it quite plain she doesn't like to hear it. For if people who are given to gossip note that she delights in it and listens very attentively, she will soon be given more

than she had reckoned on getting. If she notices therefore that evil tongues want to make use of her ears as a repository for complaints and ill reports about others, let her seriously, and yet in love, show that she does not find her delight in that sort of talk. Let her ask the persons relating the story whether or no they have spoken concerning these things to the persons about whom they are talking. Let her ask the narrators whether or no they have made careful investigation in the matter, so that they could testify before God that it is true, and whether or no they have dealt directly with the persons concerned; and let her bid them remember that it might possibly be an

unkind statement about the neighbor, even though true.

If it be nothing more than plain slander that people are bandying about, then let the pastor's wife show that she will have nothing of that sort of vain talk. But if it should be shown that the pastor's wife, instead of in such a Christian and sane manner to keep clear of all slander, did the very opposite, delighting in slander and indulging in it herself, spreading abroad what she thus had heard, then the pastor will have one of his worst enemies in his own home.

This concludes the series of Dr. Koren's articles.

J. P. M.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

### Article XII — Of Repentance

1. *Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the church ought to impart absolution to those thus returning to repentance.*

2. (a) *Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors.* (b) *Then good works are bound to follow, which are the fruits of repentance.*

3. (a) *They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost.* (b) *Also those who contend that some may attain to such perfection in this life that they cannot sin.* (c) *The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.* (d) *They also are rejected who do not teach that remission of sins comes through faith, but command us to merit grace through satisfaction of our own.*

#### V.

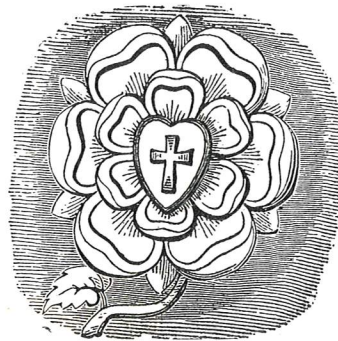
**I**N our studies of this article so far we have limited ourselves to paragraph 2, *a* and *b*. Today we shall take up the first paragraph.

Three great truths are set forth in this paragraph:

*First*, a baptized Christian may fall away from faith.

*Second*, a person who did fall away from grace may return to repentance.

*Third*, the church ought to pronounce forgiveness to every repentant sinner.



1. In Baptism great blessings have been conferred on us. Read again Art. IX of the Augsburg Confession, and remember how the Small Catechism answers the question, *What does Baptism give or profit?* The answer is: *It works forgiveness of sins, delivers from death and the devil,*

*and gives eternal salvation to all who believe this, as the words and promises of God declare.*

Baptism washes away our sin. Will anyone who has tasted the bitterness of sin and then enjoyed the peace we have through the forgiveness of our sins, — will such a one deliberately forsake the blessing and turn again to sin from which he was happy to have escaped?

Baptism seals to us our adoption of sons. We have put on Christ and are the children of God by faith in Christ Jesus. Will anyone deliberately abandon this blessed sonship and turn again to the devil to be deceived by him and to be led of him in chains of sin into death and damnation?

Through Baptism we received the gift of the Holy Ghost, who filled our heart with peace, and hope, and joy. Will anyone deliberately grieve the Holy Ghost and drive Him out of his heart?

Such foolishness might seem hardly possible. Yet so perverse is our inborn nature, so stubbornly bent on evil; and so easily do we weaken in our resistance to our flesh that we ever stand in danger of losing again the blessed inheritance which is ours through Baptism.

Listen to the earnest warnings of Paul. To the Corinthians he wrote: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10, 12). And to the Romans: "Thou standest by faith. Be not high-minded, but fear" (chap. 10, 20), adding "For if God spared not the natural branches, take heed lest he also spare not thee" (v. 21).

Note also how Paul chides the Galatians: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (chap. 5, 4). He urges Timothy: "Holding faith and a good conscience," adding with a heavy heart: "Which some having put away concerning faith have made shipwreck; of which is Hymeneus and Alexander, whom I have delivered unto Satan that they may learn not to blaspheme" (1 Tim. 1, 19, 20).

Remember also the serious examples of David and Peter, who fell away temporarily; and the terrible examples of Saul and Judas Iscariot, who fell away never to return.

It is necessary that a Christian work out his own salvation "with fear and trembling" (Phil. 2, 12), that he be "sober" and "vigilant," because our "adversary, the devil, as a roaring lion walketh about seeking whom he may devour" (1 Pet. 5, 8). "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matth. 26, 41).

Yes, a baptized Christian may fall away from grace.

But let not those who have fallen away despair as though therefore they were doomed, and there were no longer any hope for them. Let them repent of their sin and turn to God for pardon. The way to repentance is not blocked for them, unless they block it for themselves by unbelief.

2. The second truth which our article confesses is that a person who did fall away from grace may return to repentance.

It may not seem possible to us. Think of what a baptized Christian does when he throws away the grace of God that had been sealed to him in the sacrament. When a man is called to repentance for the first time, he may ask: "Can that be true what is being offered to me in the Gospel? I have sinned grievously. Can it be possible that the righteous God in His holy indignation at my sin let the innocent Jesus suffer for my guilt that I, the offender, may escape free?" We can understand why a sinner who is honest with himself may hesitate to accept the Gospel message in faith. It is so new to him and so entirely against his reason. So, we think, God may well have a little patience with him.

But here is a Christian to whom grace was confirmed in Baptism, who in his heart tasted the goodness of God. He sampled the peace of God which the forgiveness of sins brings to a heart, but he threw it to the winds and again gave himself up to sin. He had enjoyed the distinction of being an adopted son of God, a member of God's holy family; but he despised the privilege and ran away from God. He had the Holy Spirit in his heart, who was nourishing the new life He had created, was daily purifying the heart of the remaining sins, and was adorning it with His virtues; but he grieved the Holy Ghost and drove Him out.

Can such a man, who deliberately committed spiritual suicide, return to repentance?

Yes, he may.

Think of David and his penitential Psalms, particularly Ps. 51. Think of Peter, who "went out and wept bitterly" (Matth. 26, 75).

Paul, who had converted the Galatians to Christ on his first mission journey, later, when they gave ear to seducing Judaizers, wrote to them: "My little children, of whom I travail in birth again until Christ be formed in you" (chap. 4, 19). Some of the churches of Asia Minor, who had heard the Gospel from Paul and his helpers, later grew lax, and John sent them a warning call to repentance. Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2, 5). Pergamos: "I have a few things against thee . . . Repent" (2, 14, 16). Laodicea: "As many as I love I rebuke and chasten; be zealous therefore and repent" (3, 19).

And, incredible though it may seem, God is ready to receive the repentant sinner and to forgive. Hear His promise as Isaiah recorded it: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord: and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Is. 55, 7, 8).

And just as the Lord is ready to forgive, so must also a Christian brother and a Christian congregation.

This leads us to the third truth confessed in our article, to which, however, we must give a little fuller attention than the available space will permit today.

## WHAT WILL YE GIVE ME AND I WILL DELIVER HIM UNTO YOU?

St. Matthew 26, 15

What will ye give me? How strange that that cry  
Still resounds in each heart while the ages roll by.  
For the price of a slave Judas bartered his Lord,  
But who has not sold Him for less than a word?  
Did the world with its pleasures your weak flesh entice?  
Look deep in your heart and say — What was your price?

What will ye give me? The tempter knows well  
That the glitter of gold has sent many to hell.  
For even today he is sowing the seed  
That will reap a rich harvest of merciless greed.  
And the tempter is wise for he seeks your pet sin,  
And asks not the price till he's safely moved in.

Oh, have we a right to point fingers of scorn  
At traitorous Judas? No, first let us mourn  
For the sins that have kept us from Jesus apart  
And plead for forgiveness and cleansing of heart.  
At the foot of the Cross there is pardon complete,  
There Satan flees — trembling, admitting defeat.

What will ye give me? Dear Lord let us seek  
Thy help in temptation for we are so weak.  
Like Peter our zeal oft surpasses our power;  
Like Peter we fail Thee in life's trying hour.  
Dear Lord may we never, though Satan entice,  
Sell out to the devil — regardless of price.

Esther A. Schumann.

# Siftings

BY THE EDITORS

*Mammon Service.* — Under the caption "Money Mad," Pastor Wm. G. Kennell has an editorial in *The Missionary Lutheran*, from which we cull a few paragraphs.

How hard it is for people to keep their head these days! They see opportunities to make money as never before, and they join in the wild scramble to get as much of it as they possibly can. To many a Christian comes the temptation to give up the peace and quiet of his daily life, just to have the feel of money in his hands. . . . Many a woman has given up the quiet and peace of home life in order to make a few dollars each week. Many a woman has left her home, her children, yes, many a blessing of God, to go out and earn money which was not at all needed. Building up the home, raising a family, making things pleasant for the husband when he returns after a day's work — these things have been forgotten in the wild scramble for money. Money has been gained; but how many things have been lost! . . . But women are not the only ones subject to this craze. For the men, also, there are temptations and a snare. Because of this seeking after money God's Word is often brushed aside. Money is to be made. That seems to be the main thing. The worship of God is put off, for Sunday work often pays double. The house of God is seldom visited, for workers are too tired after so much labor. — And the result? Not at all surprising if there happens what Paul declares, "They have erred from the faith."

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*In Paterson, New Jersey, There is a Night Shift for Ministers.* Every minister, of course, has a night shift — a very late night shift, usually, often going into the wee hours of the morning. He has work to do that can not well suffer innumerable interruptions and hence the work is often delayed until such an hour when other mortals have absented themselves permanently for the time being. This night shift is used to do his work of the ministry. The aforementioned ministers of Paterson, New Jersey, however, serve on another night shift. When their work is done they go on the night shift as ambulance drivers at the Paterson General Hospital. It is said that "the Rev. Alfred E. Willet, who organized the clergymen to step into the breach, dashes from his evening services at the Paterson Avenue Methodist Church every Sunday night and goes on duty as an ambulance driver from 10 P. M. to 8 A. M.

\* \* \* \*

*The State Supreme Court* of Wisconsin ruled some time ago, that the Jehovah Witnesses must register with the city clerk and obtain a permit if they wish to make house to house canvasses. The city of Washburn arrested

Alphonse Ellquist for violating the city ordinance against house to house soliciting, found him guilty and fined him \$10.00 and the cost amounting to \$23.00. Ellquist appealed to the supreme court claiming to be a minister of the Gospel and ordained by the Watch Tower Bible and Tract Society. Justice Elmer E. Barlow, who wrote the high court's opinion said that no fee or tax was demanded of those required to register, that no religious tests were involved and that the question of free speech and the right to worship was not present in this case. In support of his opinion the judge added, "Certainly no one would question the right of a city to require a religious organization to comply with reasonable building codes and zoning ordinances in the construction of a church building? Is there any more reason to question its right to require the appellant to give his name and address and to disclose the fact that he is distributing religious literature when it is in the interest of the community that the proper authorities should have this information as to all representatives of non-residents who are traveling from house to house?" It is anarchistic to refuse to submit to the powers that be as long as such submission does not involve denial of the truth.

\* \* \* \*

*Speaking Before the Interprofessional Institute* of Milwaukee, Charles M. O'Hara, a Jesuit father, said that the Jesuits in the United States are now educating 70,000 students at 25 universities and colleges and 38 high schools. In his lecture he complains that people generally have "missed the great motive, that always prompted them," (the Jesuits) and then cites the discoveries and explorations of such men as Father Marquette and Father Hudson in Alaska. He said that the motive behind their work is always "the furthering of the cause of Christ." This is all very well said; but Father O'Hara did not say, and that is a very important part of "the motive," that they are serving the cause of the Roman hierarchy, to bring people under the totalitarian power of the pope. With them the pope always comes first and the cause of Christ lags. "Go ye into all the world and preach the Gospel," said Christ, and "If ye continue in my Word, then are ye my disciples indeed." Nothing short of this aim in men will satisfy Christ.

\* \* \* \*

It is *estimated* that before the war 82 percent of the inhabitants of the Philippine Islands numbering in the neighborhood of 16,000,000, were Catholic. These were served by 1,300 priests. The Protestants of the Islands numbered 393,000 and were served by 500 pastors. But in addition they were assisted by some 600 evangelists, 670 deaconesses and 240 missionaries. This situation is a source of worry to the *America*, Roman Catholic weekly.



## A SERMON FOR SHUT-INS AND SUFFERERS

By Professor John Meyer

**W**HEREFORE, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

Phil. 2:12-18.

For many of us Palm Sunday is the anniversary of our confirmation. After having been duly instructed in the way of salvation, on a Palm Sunday years ago we made public confession of our faith and were declared ready to receive holy Communion together with the congregation. Today is the anniversary of this important event. You, dear shut-ins, would certainly like to go to church, especially today; but God has made it impossible for you. It is to you, then, particularly, who are prevented from attending the service in your home church even on the anniversary of your confirmation that I address my words this morning, and shall with the help of the Holy Ghost apply the message of our text.

### Work Out Your Own Salvation With Fear and Trembling

#### I

These words at the first blush may not seem very cheering. Does not Paul speak of "fear and trembling?" Indeed he does. Yet, in the first place, note carefully that he adds at once.

*For it is God which worketh in you both to will and to do of His good pleasure.*

What does Paul mean when he says, "Work out your own salvation?" He connects our text with the preceding part of his letter by a "wherefore". In the foregoing he spoke about Jesus Christ who "humbled himself and became obedient unto death, even the death of the cross." He spoke of Jesus Christ whom God "highly exalted" and gave Him a "name which is above every name," the name that "Jesus Christ is Lord."

By His death Jesus Christ atoned for our sins, and by His exaltation God proclaimed that the work of our redemption was completely finished. All our sins and guilt have been wiped out; we stand before God clean and righteous.

Thank God, when Paul says, "Work out your own salvation," he does not mean, take care of your sins and your guilt; see to it that you procure a righteousness with

which you may appear before God. That part of the work has been done. In this respect our salvation is complete.

And thank God, it is complete also in another respect. Note how Paul calls us his "beloved". In the midst of his discourse he inserts the address "my beloved." He wants to remind his readers that they are no longer strangers and foreigners; they are fellow-believers with Paul. They have been taken out of darkness into light, out of spiritual death into spiritual life.

If Paul meant to say, "Work out your own salvation," that is, see to it that you come to faith, then we must despair; for we cannot by our own reason or strength come to Jesus or believe in Him. But he calls us his "beloved," his brethren and sisters in Christ. That part of our salvation, the coming to faith, has also been fully accomplished already. We may not be giants in faith, our faith may be small as a grain of mustard seed; but we have faith, faith as a gift of God.

And now Paul says, "wherefore": on the basis of the redemption merited by Christ and in the strength of your faith which you have already received from God work out your own salvation, that is, grow in the faith and do good works in humility and brotherly love.

Do we still hesitate, fearing that this is beyond our ability? Paul adds the comforting assurance that even in this respect it is really not we that are doing it, but it "is God which worketh in you." And mark how much God is working in us. Paul says, "Both to will and to do." God furnishes the willingness and the ability from the beginning to the end.

Those are cheering words. They should fill you, dear shut-ins, with readiness to practice the difficult virtues which Paul mentions particularly, "Do all things without murmurings and disputings."

Are you not often tempted to "murmur" and to "dispute" with God, "Why must I suffer thus?" Leave it to God. He will even help you to overcome your "murmurings and disputings"; He will strengthen you in patience and endurance.

This leads Paul to present a second cheering truth, namely, that by these virtues

#### II

### You Become Shining Lights in the World

By fighting against murmurings and disputings, by practicing cheerfulness and patience in your loneliness, in your pain, you show yourselves as altogether different from ordinary people. By nature we are all given to grumbling and impatience and unfriendliness even toward our sincerest sympathisers. We forget that our sins have changed this world into a vale of tears. In spite of our sin in which we were born, and in spite of the many sins

we have committed in thought, word, and deed, we expect that this world should still be a paradise. And when we suffer we often act as though God were doing us an injustice.

Now God wants us Christians to be different. Our Savior willingly suffered for us. He humbled Himself and became obedient unto death, even the death of the cross. He did not murmur, He did not dispute. He prayed, not only for himself, He prayed even for His enemies, "Father, forgive them, for they know not what they do."

God wants us to be like Jesus, and He works in us both to will and to do this cheerful patience under our cross. He wants us thus to be "blameless and harmless; the sons of God without rebuke, in the midst of a crooked and perverse nation."

God wants this, not because He likes to see us suffer, but because He plans to do great things through our patient cheerfulness. Paul says, "*of His good pleasure.*" By your patience and endurance God plans to carry out His "*good pleasure.*" You know what His good pleasure is. It is not only that you should be with Him in heaven throughout eternity; it is that besides you many more poor sinners should inherit eternal life. For "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life. He "will have all men to be saved and to come unto the knowledge of the truth."

That is God's good pleasure. And He is working patience and endurance in you that through you His good pleasure might be realized. Paul sums it up in this way, that you "*shine as lights in the world.*" You, who are suffering confinement and pain, will through your cheerful patience bring cheer and hope to a dark and gloomy world. When people see you smiling in your pain, they will ask, "Where does this sufferer get such strength?" When they see you in your faith thus working out your own salvation, this may kindle a spark of faith in their own hearts, and you will be, as Paul expresses it, "*holding forth the word of life*" to them.

You may perhaps not be saying a single word all the while, yet your Christian patience and cheerfulness under your cross will speak louder than many words of the most eloquent orator.

This is, indeed, cause enough for working out our own salvation with fear and trembling, knowing that it is God who works in us both to will and to do, and knowing that God is thus preparing us as lights to shine in this dark world, bringing others to a saving faith. But Paul adds a third point. It is this

### III

#### You Will Prove to God's Minister That His Labor Was Not In Vain

When Paul wrote the letter to the Philippians, he was in prison. He had not seen them, nor had they seen him, for five years. He had been with them on his way to

Jerusalem when he was ready to deliver the large collection he had gathered for the poor Christians living there. He observed the Easter festival in Philippi, and a few weeks later, at Pentecost, he was arrested in Jerusalem. Then he spent a full two years in prison at Caesarea before he was transferred in a long and perilous voyage to Rome, where he spent another full two years in custody. Now, after five years, when he wrote his letter, his case had been called for trial.

Paul had committed no crime. He was a prisoner for no other cause than that he had preached the Gospel of Jesus Christ.

Did Paul murmur? Did he dispute? The Philippians knew something about Paul's conduct in prison. In their own city, while bringing them the Gospel, he had been beaten publicly and then had been cast into prison, into the darkest dungeon. But what did he do? He and his fellow laborer, Silas, sang hymns of praise, so that all the other prisoners wondered. Such singing they had never heard before.

The Philippians remembered this well. They knew that Paul was not murmuring or disputing. He was rejoicing. They had learned this from Paul. They also had to undergo persecution, but Paul's message and Paul's rejoicing cheered them on.

Now Paul's case was being tried. What would the outcome be? Paul did not know. The prospects were indeed good that he would be acquitted and set free. But he might also be executed. Paul expected to be executed, if not now, then at some time later. — And Paul rejoiced.

Paul had a very cheerful way of looking at his suffering. Listen to this. "*Yes, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.*" His whole life was spent in "service," a service which had for its aim the establishing and the preserving of faith. The Philippians could testify to that. Through Paul's service they had come to faith. Paul calls this service a "*sacrifice.*" He had sacrificed all he had, not only his time and strength, also his honor, his friendships, his health and his very life to perform this service to which the Lord had called him.

Sacrifices were joyous occasions. So Paul rejoices. And now he is ready to shed also his blood. He says, "*If I be offered,*" that is, if my blood is poured out, indicating that that would be a fitting drink-offering in connection with the sacrifice of his life.

What is it that makes Paul so happy? If the Philippians work out their own salvation without murmurings and disputings, if they shine as lights in the dark world, holding forth the word of life, then Paul will have proof even "*in the day of Christ,*" as he says, "*that I have not run in vain, neither labored in vain.*" That is his joy, he has brought salvation to the Philippians. He asks the Philippians to share his joy with him. "*For the same cause also do ye joy, and rejoice with me.*"

Now, my dear shut-ins, take notice of Paul's joy as a

minister of the Gospel. His joy increased when he saw how others through his labors grew in the saving faith. Remember this when your minister, whom God has appointed to serve your spiritual wants, visits you. He aims to brace your faith under the cross you are bearing. Let him see how you struggle against the temptation of murmurings and disputings; let him see you grow in patience and cheerfulness. That will encourage him in his efforts when he sees that they are not spent in vain on you.

Then, whether today on the anniversary of your confirmation, you are able to join your fellow Christians in your house of worship, singing praises to the Lord, or whether you are confined to your room, perhaps your bed, you may rejoice in the blessing of your Savior. Amen.

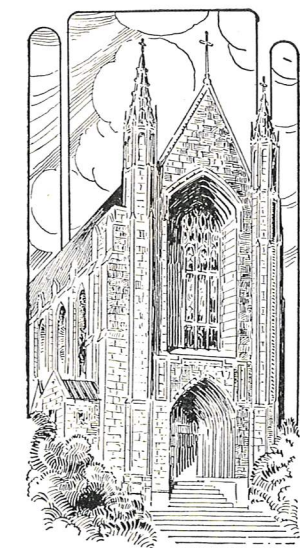
**OUR MISSIONS**  
**CHRIST CHURCH**

Pewaukee, Wisconsin

On March 7, 1943, Christ Congregation, Pewaukee, observed the fiftieth anniversary of the dedication of its house of worship. As we review the past of this church we find the same struggles and blessings that are found in every congregation.

This congregation was organized on April 3, 1887. It was not until April, 1894, that the congregation had a church building of its own. At the very beginning, the small flock was served by neighboring pastors. They came either from Wauwatosa, Waukesha or Hartland. This peculiar situation, however, gave Christ Congregation

no resident pastor. With help from the mission treasury from 1914 to 1918, it was made possible for it to have a resident pastor in its midst. Candidate A. Werner accepted that call. But it ceased again to be a mission congregation after 1918 owing to local conditions. Again, it sent a call to the neighboring pastor at Hartland. Rev. Theodore Hartwig, who at that time served Zion at Hartland, accepted the call to serve the two congregations jointly. When Pastor Hartwig was called to our heavenly home, his son, the Rev. Henry Hartwig succeeded him at Hartland and



Pewaukee. He served Christ Congregation longer than any of the former pastors.

Pastor Henry Hartwig's labors at the Hartland Congregation became more exacting, thus demanding his full time for the home field, so that in May, 1940, he called upon the Mission Board of the Southeast Wisconsin

District to take charge of the future of this congregation. The congregation together with the Mission Board decided that it was again to have its own resident pastor who was to receive some subsidy from Synod's treasury. On June 23, 1940, the undersigned was ordained and installed by Pastor Henry Hartwig. Now Christ Congregation was again a mission congregation.

**Self-Supporting Since March 1, 1943**

The Mission Board began to encourage both pastor and members. The members responded to the appeal and supported the Lord's work here at Pewaukee with an open heart and hand. The Mission Board, feeling that the congregation had grown to maturity and strength, met here in January suggesting to the members that they assume the whole financial responsibility. This step was taken in faith. On March 1, 1943, Christ Church ceased to be a mission church.

This milestone in the life of this congregation was remembered with a special evening service on March 7. Pastor H. Shiley, the present chairman of our Southeast Wisconsin District, delivered the sermon on the basis of Phil. 1, 3-6.

The membership numbers about 220 souls, 135 communicants and 30 voting members.

At present, the congregation has no debts.

In conclusion, we express our heart-felt gratitude to our Synod for supporting us financially in the past years. May the Lord open the hearts of our members so that in the future they will support the work of Synod at large.

"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.

**SEMINARY**

On Friday, May 28, God granting, the present school year will be closed in the usual manner, and a class of young men will be presented to the church as Candidates of the Holy Ministry. A service will be held in the Seminary Chapel, beginning at 9:30 A. M.

A sacred concert will be given by the Seminary Chorus on the evening before, beginning at 8 o'clock.

Friends and patrons are cordially invited to both occasions.  
Joh. P. Mayer.

**FIFTIETH WEDDING ANNIVERSARY**

On April 6, 1943, Mr. and Mrs. Edward Schilbach, long-time and honored members of St. Peter's Congregation at Helenville, Wisconsin, by the grace of God were privileged to celebrate their fiftieth wedding anniversary.

An appropriate jubilee service was held in which the undersigned addressed the jubilarians basing his words on Ps. 37, 5.  
Edward C. Fredrich.

**ANNOUNCEMENTS****CALENDAR OF CONFERENCES****THE GENERAL SYNODICAL COMMITTEE**

God willing, the General Synodical Committee will meet on Wednesday, May 12, 1943, at 9 A. M., in St. John's School, Milwaukee, Wisconsin.

**Group Meetings**

The School Committee — Monday, May 10, 10 A. M., Jerusalem School.

The General Mission Board — Monday, 10 A. M., St. John's School.

Board of Trustees — Monday, 2 P. M., St. John's School.

Conference of Presidents — Monday, 7 P. M., St. John's School.

Representatives of Educational Institutions — Tuesday, 2 P. M., Grace Church.

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Kindly send reports to be printed in the program to the undersigned by May 4. John Brenner.

**LAKE SUPERIOR PASTORAL CONFERENCE**

The spring conference of the Lake Superior Pastoral Conference will be held on May 11 and 12 in St. Peter's Church, Stambough, Michigan, G. Tiefel, pastor. The first session is to begin at 9:30 A. M. Please announce to local pastor.

Conference Preacher: Lederer (Lehmann).

Essays: The Pastor at the Sick-bed, Geyer; Catechesis on Justification According to the Second Article of the Creed, Zarling; Exegesis 1 Cor. 10, Koepsel; Adiaphora, Gentz; Exegesis 1 Cor. 11, Schlavensky; Discussion and study of the proposed "Reward Plan for the Retired Workers of our Synod." Carl J. Henning, Sec'y.

**MINNESOTA DISTRICT PASTORAL CONFERENCE**

The Pastoral Conference of the Minnesota District convenes May 4 and 5 at Friedens Ev. Luth. Church, Lanesburg Tp., New Prague, Minn. The sessions open at 10 A. M. Tuesday. The church is located two miles west and one mile south of New Prague.

Essays: How can the Custom of Polygamy among Heathen best be treated by our missionaries? Im. Albrecht; The Sanctuary according to Hebrews, L. Ristow; Exegesis of Col. 2, 19-23, Ernst. Birkholz; Social Activities in the Congregation, R. Palmer; Marriage and Divorce in the Light of 1 Cor. 7, R. Schierenbeck; Church Music, C. Bolle, A. Kohler.

Sermon: A. Fuerstenau (A. Krueger).

Confessional: W. Voigt (K. Nolting).

Early registration is requested by Pastor A. Martins, New Prague, Minnesota. H. E. Lietzau, Sec'y.

**DAKOTA-MONTANA PASTORAL CONFERENCE**

The Dakota-Montana Pastoral Conference will meet May 2 and 4, 1943, in Redeemer Congregation, Jamestown, North Dakota, O. Heier, pastor.

Essays: H. Meyer, The Public School: Irreligious or Anti-Christian?; A. Eberhart, Exegetical and Isagogical Treatment of Malachi; E. Krueger, Early Lutheran Efforts in America; B. Borgschatz, Is Scripture to be Interpreted by Scripture Alone, or by Outside Sources?; R. Kettenacker, Evidence in Church Discipline.

Sermon: Kettenacker, Herrmann.

Announcements should be made at your earliest convenience. Dinner and supper will be served at cost. Lodging and breakfast gratis. K. G. Sievert, Sec'y.

**JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCE**

The Joint Mississippi Valley and Southwestern Conference will meet on May 5, 1943, beginning at 9:30 A. M., at First Lutheran Church of La Crosse, Wisconsin.

Sermon: Pastor O. Sommer; A. Vollbrecht, subs.

Essays by the following: W. Schumann, W. Paustian, L. Bleichwehl, and A. Mennicke.

The Communion Service will begin at 9:30 A. M. Kindly announce your intended presence or absence by April 30.

Frederic Gilbert, Sec'y.

**RHINELANDER PASTORAL CONFERENCE**

The Rhinelander Pastoral Conference will meet at Bruce Crossing, Michigan, F. Bergfeld, pastor, at 10 A. M., May 19.

Papers: W. Gieschen, The Chaplaincy Question; J. Krub-sack, Purgatory, with Special Reference to the Question why the Book of Maccabees was not accepted in the Canon; F. Bergfeld, Exegesis of 1 Timothy 1; H. Lemke, Exegesis of 1 Timothy 2; P. J. Gieschen, The New Testamental Church.

Sermon: H. Lemke, P. Gieschen.

H. Lemke, Sec'y.

**SOUTHERN WISCONSIN PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference will meet on May 25 and 26 at 9 o'clock in Town Raymond, with Pastor G. Schmeling.

Sermon: E. W. Hillmer, Lk. 10, 13-22; Edwin Jaster, Mt. 23, 1-12.

Confessional Address: R. P. Otto (M. F. Plass).

Edwin Jaster, Chairman.

**MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY**

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet in Mt. Calvary Lutheran Church, Milwaukee, Wisconsin, Erwin Paul, pastor, on May 11 and 12, 1943. Sessions begin at 9 A. M. sharp.

The following papers will be read and discussed: "Prophecy Concerning the Last Days," Paul F. Koehneke; Exegesis, II Cor. 1-7, J. Meyer; "The Sacrifices of the Old Testament," A. Dede; "Concerning the Office of a Bishop According to the First Part of the Table of Duties in our Catechism," A. Voss.

At 9 A. M. on Tuesday, May 11, there will be a communion service, the preacher, C. Buenger (J. Dahlke).

A. Maaske, Sec. Pro Tem.

**DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE**

The Dodge-Washington Counties' Pastoral Conference will meet on May 4 and 5, 9 A. M., at Bethany Lutheran Church, Hustisford, Wisconsin, F. Marohn, pastor.

Papers: Exegesis of I Peter 4, 1-6, Ad. von Rohr; Das Vater Unser, G. Bradtke; Christian Giving and the Practise of Raising Money for Church Work with Bazaars, Picnics, etc., M. Stern; Study of Pastor Buenger's paper on the "Meaning and Import of Ordination" led by F. Zarling; Boy Scouts, F. Marohn; The Roman Doctrine of Repentance and to What Extent it is Found in the Sectarian Churches, G. Bartheis.

Sermon: W. P. Sauer; W. Reinemann, alternate.

G. Bartheis, Sec'y.

**SOUTHWEST MICHIGAN CONFERENCE**

The Southwest Michigan Conference will meet on May 4 and 5 at Sturgis, Michigan. The following papers will be discussed: Exegesis on II Tim. 2, C. J. Kionka; Exegesis on II Tim 4, E. T. Lochner. The members of the Conference are asked to bring along the paper on "The Retirement of Pastors" that was discussed at the last Conference.

Sermonizer, Arnold Hoenecke; Substitute, C. J. Kionka.

Please inform H. Hoenecke of your intention of being present at the Conference.

Norman Engel, Sec'y.

**WEST WISCONSIN TEACHERS' CONFERENCE**

The West Wisconsin Teachers' Conference will meet in La Crosse, Rev. W. Schumann, pastor, on Friday and Saturday, April 30 and May 1.

**PROGRAM**

**Friday Morning — Upper Division**

- 9:30—Devotion.
- 9:45—The Story of Ruth (Grades 7-8).....W. Roerig
- 10:45—Recess.
- 10:55—Diacritical Markings (Grades 5-6).....E. Rolloff
- 11:25—World Winds and Rainfalls (Grades 5-6)....R. Muenkel  
Substitute: Solving Problems in Two or Three Steps (Grades 5-6).....G. Heckmann

**Friday Morning — Lower Division**

- 9:30—Devotion.
- 9:45—Hymnology (Easter) (Grades 3-4).....C. Reider
- 10:30—Recess.
- 10:40—Food of the Eskimos (Grades 3-4).....F. Berg
- 11:20—Penmanship (Grade 2) Practical and Theoretical.  
.....O. Richter  
Substitute: Lesson in Phonics (Grade 2)....R. Meyer

**Friday Afternoon**

- 1:00—Devotion.
- 1:10—Discussion of Practical Lessons.
- 1:40—Music in the Life of a Christian Day School  
Teacher.....T. Zuberbier
- 2:40—Recess.
- 2:50—Visual Aids and Discussion.....H. Gurgel  
Substitutes: a) Advantages and Disadvantages of  
Departmental Teaching....F. Redecker  
b) Courtesy in the Classroom.....  
.....E. Wilde

**Saturday Morning**

- 9:00—Devotion.
- 9:10—Canvassing for Children and Discussion....W. Johnson
- 10:00—How to Endear the School to Newcomers....G. Limpert
- 10:30—Recess.
- 10:40—Reading. (Bring Lutheran School Bulletin, May,  
1942.) .....E. Ebert
- 11:40—Business Meeting.

R. E. Schwantz, Sec'y.

**NOTICE**

The Nebraska District Pastoral Conference has been postponed and will be held June 8 to 10, 1943, at Plymouth, Nebraska. Details will be published shortly.

R. F. Bittorf, Sec'y.

**CHANGE OF ADDRESS**

Rev. L. A. Tessmer, 903 W. 2nd Street, Grand Island, Nebraska.

**TREASURER'S STATEMENT**

July 1, 1942 to March 31, 1943

**Receipts**

Cash Balance July 1, 1942.....	\$ 25,804.26
<b>Budgetary Collections:</b>	
General Administration .....	\$109,383.12
Educational Institutions .....	44,755.56
Home for the Aged .....	2,879.54
Spiritual Welfare Commisison .....	15,401.75
For Other Missions .....	174,188.69
Indigent Students .....	2,308.68
General Support .....	8,094.15
School Supervision .....	389.64
To Retire Debts .....	5,925.77
Revenues .....	57,186.76
<b>Total Budgetary Coll. and Revenues....</b>	<b>\$420,513.66</b>

**Non-Budgetary Receipts:**

From Debt Retirement Committee....	\$ 46,415.88
R. Kopiske Estate for Theol. Sem.....	1,000.00
Miscellaneous .....	294.13

<b>Total Receipts .....</b>	<b>\$468,223.87</b>
	<b>\$494,027.93</b>

**Disbursements**

**Budgetary Disbursements:**

General Administration .....	\$ 14,984.60
Theological Seminary .....	21,076.93
Northwestern College .....	51,202.12
Dr. Martin Luther College .....	40,977.67
Michigan Lutheran Seminary .....	14,220.49
Northwestern Lutheran Academy....	8,945.40
Home for the Aged .....	6,472.76
Missions — General Administration	230.75
Indian Missions .....	27,826.07
Negro Missions .....	12,249.37
Home Missions .....	149,044.89
Poland Mission .....	855.00
Madison Student Mission .....	921.70
Spiritual Welfare Commission .....	13,440.40
General Support .....	18,832.00
School Supervision .....	2,201.56

<b>Total Budgetary Disbursements.....</b>	<b>\$383,481.71</b>
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**Non-Budgetary Disbursements:**

Notes Paid .....	57,500.19
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<b>Total Disbursements .....</b>	<b>\$440,981.90</b>
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Cash Balance March 31, 1943 .....	\$ 53,046.03
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**Debt Statement**

**Budget Debt:**

Notes Payable July 1, 1942.....	\$122,715.55
Decrease in Notes Payable.....	57,500.19

Notes Payable March 31, 1943.....	\$ 65,215.36
Accounts Payable (Poland Mission)	9,956.61

<b>Total Budget Debt March 31, 1943.....</b>	<b>\$ 75,171.97</b>
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**Church Extension Division Debt:**

Notes Payable .....	none
Inmates Deposit Reserves .....	9,560.09
Income Contract Reserves .....	12,950.00

22,510.09

<b>Total Debt March 31, 1943.....</b>	<b>\$ 97,682.06</b>
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**Allotment Statement**

Districts	Comm.	Receipts	Allotment
Pacific Northwest .....	1,031	\$ 2,521.94	\$ 2,319.75
Nebraska .....	4,708	8,894.56	10,593.00
Michigan .....	15,983	48,460.63	35,961.75
Dakota-Montana .....	5,798	12,782.98	13,045.50
Minnesota .....	31,637	69,063.55	71,183.25
North Wisconsin .....	39,905	77,603.66	89,786.25
West Wisconsin .....	40,788	65,126.91	91,773.00
Southeast Wisconsin .....	43,893	77,177.91	98,759.25
<b>Total .....</b>	<b>183,743</b>	<b>\$361,632.14</b>	<b>\$413,421.75</b>

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest .....		\$ 202.19	108.71%
Nebraska .....	1,698.44		83.96%
Michigan .....		12,498.88	134.75%
Dakota-Montana .....	262.52		97.98%
Minnesota .....	2,119.70		97.02%
North Wisconsin .....	12,182.59		86.43%
West Wisconsin .....	26,646.09		70.96%
Southeast Wisconsin .....	21,581.34		78.14%
<b>Total .....</b>	<b>\$ 64,490.68</b>	<b>\$ 12,701.07</b>	<b>87.47%</b>

**Collections for Chapels**

Cash Balance June 30, 1942 .....	\$ 3,127.65	
Collections since July 1, 1942 .....	2,757.04	
Repayments on Chapel Loans .....	1,136.33	
Available for Loans March 31, 1943....		\$ 7,021.02

P. S. March report of collections of the Pacific Northwest has not been received and therefore not included in this report.

C. J. NIEDFELDT, Treasurer.

Mrs. L. H. Kutz .....	2.00	
Pvt. John Von Stein .....	1.00	
Mr. and Mrs. George Hoodstead .....	1.00	
Sgt. Donald Baxter .....	10.00	
Lt. Ormal E. Kiesling .....	8.00	
Prof. A. Pieper, Thiensville, Wisconsin	10.00	
Max L. Raasch .....	1.00	
Pvt. C. T. Heinemann .....	1.00	
S-Sgt. Cliff E. Wahl .....	4.00	
		\$ 170.00

C. J. NIEDFELDT, Treasurer.

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

February 1, 1943 to March 31, 1943

**For Indigent Students**

Rev. E. C. Kuehl.....	\$ 84.00	
		\$ 84.00

**For Missions**

N. N., South Milwaukee, Wisconsin....	\$ 2.00	
N. N., South Milwaukee, Wisconsin....	2.00	
		\$ 4.00

**To Retire Debts**

A Thankful Giver, N. N. ....	\$ 45.00	
Memorial Wreath for Theo. and Frieda Ohlman .....	5.25	
		\$ 50.25

**For Church Extension**

Mr. and Mrs. Simon Martens, Hutchin- son, Minnesota, in memory of their daughter Miss Ida Martens .....	\$ 500.00	
		\$ 500.00

**For Spiritual Welfare Commission**

Cpl. Adalbert L. Mayer .....	\$ 1.00	
Mr. Walter Brien .....	2.00	
Mr. and Mrs. F. Kneuppel, Milwaukee	2.00	
Sgt. Clifford E. Wahl .....	5.00	
P. F. C. Harold Tesch .....	5.00	
P. F. C. Robert Bertlich .....	1.00	
Lt. Howard J. Pankonin .....	1.00	
Arno D. Seifert .....	1.00	
Mr. Emil Lehmann .....	20.00	
A Friend, Neenah, Wisconsin .....	2.00	
Mr. and Mrs. John H. Dreier .....	20.00	
Cpl. Richard Ott .....	2.00	
Pvt. Donald F. Cook .....	1.00	
Cpl. Erwin F. Basner .....	1.00	
Miss Della Klingmann, Watertown....	3.00	
Rev. A. W. Fuerstenau .....	1.00	
Pvt. Otto W. Schmidt .....	5.00	
Mrs. Fred Leyboldt.....	10.00	
St. Sgt. Reuben Hoffman .....	2.00	
Cpl. Wilbur F. Krueger .....	1.00	
Mr. Elmer Schweder .....	1.00	
Cpl. Wendolin Clabeusch .....	1.00	
P. F. C. Geo. Kohn .....	1.00	
Mrs. W. F. Vater .....	2.00	
Sgt. M. R. Kubitz .....	5.00	
Wm. A. Priebe .....	1.00	
A Memorial Wreath in Memory of Carlton Waehler by St. John's (Lomira) Ladies' Aid.....	\$ 1.00	
Church Council and Pastor .....	9.00	
Carl and Marie Wollenbury.....	3.00	
Arthur Pade, Jr. ....	1.00	
Mr. and Mrs. M. Mellor, Mr. and Mrs. R. Schwartz, Robert Waehler, Leonard Waehler, Mr. and Mrs. Roy Waehler, Mrs. Emma Price .....	10.00	
John Kiefer Family .....	2.50	
Herman Reineke .....	2.00	
Mr. and Mrs. John Riess .....	1.00	
Miss Ida and Mrs. Poppe and Wm. Wegner .....	5.00	
Mrs. Chas. Price .....	.50	
		35.00

**SOUTHEAST WISCONSIN DISTRICT**

January, February, March, 1943

**Arizona Conference**

Reverend	Budgetary	Non-Budgetary
Arth. P. C. Kell, East Fork Mission, Whiteriver..	\$ 53.13	
Frederick G. Knoll, Grace, Warren.....	100.00	
Herbert P. Koehler, Resurrection, Phoenix.....	72.98	
Robert W. Schaller, Zion, Phoenix.....	549.85	
A. Schultz, Flowing Wells, Tucson.....	25.00	
E. Arnold Sitz, Grace, Tucson.....	56.82	

**Dodge-Washington Counties Conference**

Geo. A. Barthels, Zion, Tp. Wayne.....	69.51	
G. Bradtke, Zum Kripplein Christi, Tp. Herman	195.00	12.00
Harvey Heckendorf, St. Paul, Tp. Lomira.....	109.55	3.67
Harvey Heckendorf, St. Petri, Tp. Theresa.....	37.90	3.20
F. Marohn, Bethany, Hustisford.....	791.86	
R. O. Marti, St. Jacobi, Tp. Theresa.....	58.75	
R. O. Marti, St. Peter, Kekoskee.....	85.76	
Ph. Martin, St. Luke, Knowles.....	24.87	
Ph. Martin, St. Paul, Brownsville.....	142.05	14.58
W. Reinemann, Trinity, Hulsburg.....	157.90	8.36
Ad. von Rohr, Peace, Hartford (Ladies' Aid \$75.00., Sunday School \$10.80).....	217.57	70.80
E. C. Rupp, St. John, Lomira.....	123.65	
W. P. Sauer, St. John, West Bend.....	649.81	
H. J. Schaar, St. John, Woodland.....	129.55	
Erwin Scharf, St. Paul, Cedar Lake.....	18.85	
Erwin Scharf, St. Paul, Slinger.....	70.44	
F. Zarling, St. Matthew, Iron Ridge.....	120.50	12.40
Emmanuel Congregation, Tp. Herman, by Pastor H. J. Schaar.....	117.86	
Zion Congregation, Tp. Theresa, by Pastor H. J. Schaar .....	48.10	

**Eastern Conference**

Martin Albrecht, Calvary, Thiensville.....	152.21	2.55
Paul A. Behn, Fairview, Milwaukee (Sunday School \$2.96) .....	70.00	
Adolph C. Buenger, St. John, Good Hope.....	94.07	
E. Ph. Ebert, St. Paul, East Troy.....	159.71	
Frank G. Gundlach, Salem, W. Granville.....	23.81	
Lyle A. Hallauer, Homehurst, West Allis.....	6.70	9.40
Lyle A. Hallauer, St. Peter, Tp. Greenfield.....	8.70	
Ph. H. Hartwig, Zion, Hartland.....	510.00	
G. P. Hillmer, Bluemound Ev. Luth., Wauwatosa	4.95	
Gerald Hoenecke, St. Paul, Cudahy (Children \$21.62) .....	559.15	21.62
W. Hoyer, Westowne, Waukesha.....	14.00	
Walter Keibel, Nain, West Allis.....	295.88	51.69
P. W. Kneiske, St. John, Lannon.....	155.77	1.00
A. F. Krueger, Resurrection, Milwaukee.....	122.81	
Henry Lange, Nathanael, Milwaukee.....	55.50	
Kurt A. Lescow, St. John, E. Mequon.....	120.80	
J. Mahnke, Mt. Lebanon, Milwaukee.....	553.52	42.58
Wm. C. Mahnke, St. John, Root Creek.....	224.15	29.00
A. Mittelstaedt, Trinity, So. Mequon.....	100.00	
Theo. Monhardt, St. John, Tp. Lake.....	40.67	
A. Nicolaus, Christ, Pewaukee.....	119.50	
C. A. Otto, St. John, Wauwatosa.....	575.26	120.00
M. F. Rische, Davids Stern, Kirchhayn (F. V. and S. C. \$37.16).....	350.20	57.16
J. G. Ruege, Jordan, West Allis.....	920.21	56.00
G. Schaller, St. Paul, Tp. Franklin.....	177.51	
Alfred C. Schewe, Trinity, W. Mequon.....	109.50	
Arnold Schultz, Trinity, Milwaukee.....	567.06	
H. W. Schwertfeger, Woodlawn, West Allis.....	278.45	51.70
Harry Shiley, Trinity, Waukesha.....	500.87	
E. W. Tacke, St. Paul, Tess Corners.....	617.47	
H. W. Jahn, Grace, Waukesha.....	109.24	
Good Shepherd Congregation, West Allis, by Fred L. Tesnow.....	124.48	
St. John's Congregation, Newburg, by Pastor M. F. Rische .....	129.80	

**Milwaukee City Conference**

E. R. Blakewell, Salem.....	395.24	25.00
John Brenner, St. John.....	987.15	407.70
Victor Brohm, Bethesda.....	555.51	227.58
R. O. Burger, Gethsemane.....	341.74	75.00
P. J. Burkholz, Siloah (Sunday School \$24.19)	1,575.13	437.79
H. W. Cares, Christ.....	423.26	20.15
J. C. Dahlke, Jerusalem.....	766.58	45.61
J. de Galley, St. Paul.....	71.01	
E. Ph. Dornfeld, St. Marcus (Ladies' Aid and S. and C. School \$113.65).....	510.60	55.42
Gervasius W. Fischer, St. Jacobi (Sunday School \$100.00) .....	960.58	219.60
Fred Graeber, St. Matthew.....	172.07	14.00
Al. F. Halboth, St. Matthew (Confirmation Class \$11.29) .....	1,017.97	219.79

Raym. W. Huth, Messiah.....	60.50	80.91
J. G. Jeske, Divine Charity (Sewing Circle \$5.00)	592.66	48.00
L. F. Karrer, St. Andrew.....	47.26	7.92
Ph. H. Koehler, St. Lucas.....	1,149.57	290.16
E. C. Pankow, Garden Homes.....	227.57	
Paul Pieper, St. Peter (Sunday School \$7.00)...	1,026.53	172.50
Wm. F. Sauer, Grace.....	863.05	
W. J. Schaefer, Atonement.....	684.22	26.00
A. B. Tacke, Zebaath.....	252.10	
G. A. Thiele, Parkside.....	86.95	
A. P. Voss, St. James.....	737.52	68.00
Luther M. Voss, Ephrata (Ladies' Aid \$15.00)...	240.95	10.00
S. E. Westendorf, Bethel.....	347.21	124.28

**Southern Conference**

A. C. Bartz, Immanuel, Waukegan.....	147.41	
Carl H. Buenger, Friedens, Kenosha.....	309.83	
H. J. Diehl, First Ev. Luth., Lake Geneva.....	17.58	
Walter A. Diehl, First Ev. Luth., Elkhorn.....	110.30	
O. Heidtke, Jerusalem, Morton Grove (A. A. L. Branch)	5.00	
Eugene Hinderer, Zion, Bristol.....	125.00	
E. Walter Hillmer, St. Luke, Kenosha.....	99.80	
Edwin Jaster, Epiphany, Racine.....	105.56	
A. Koelpin, Trinity, Caledonia.....	171.85	9.20
W. H. Lehmann, St. John, Libertyville.....	96.34	
O. B. Nommensen, Zion, South Milwaukee.....	306.46	
R. P. Otto, Peace, Wilmet.....	150.00	
W. K. Pifer, Bethany, Kenosha (Men's Club \$5.00)	114.14	8.55
M. F. Plass, St. John, Oakwood.....	164.48	10.00
Gerhard Redlin, Zion, Crete.....	220.79	
Alfred von Rohr Sauer, St. John, Burlington...	282.62	
G. E. Schmeling, Immanuel, Tp. Paris.....	27.75	
G. E. Schmeling, Trinity, Tp. Raymond.....	103.15	
Theo. Volkert, First Ev. Luth., Racine.....	281.64	
H. J. Wackerfuss, St. James, Evanston.....	42.44	
St. John's Congregation, Slades Corners, by H. R. Steffen, Treasurer.....	210.95	

**Memorial Wreaths**

In Memory of	Reverend	
Roland Ahlmann.....	E. Ph. Dornfeld.....	11.00
Mrs. Albert Brussock.....	Paul Pieper.....	5.00
Wm. Bublitz, Sr.....	Erwin Scharf.....	6.00
F. W. Curschmann.....	Gervastus Fischer.....	2.00
Mrs. Minnie Eggebrecht.....	A. F. Halboth.....	1.00
Dr. George R. Ernst.....	John Brenner.....	15.00
Frank Fenske.....	Wm. F. Sauer.....	10.00
Mrs. Ethel Fischer.....	R. P. Otto.....	3.00
Mrs. Elizabeth Gamm.....	O. B. Nommensen.....	2.00
Mrs. Elizabeth Gauger.....	Adolph C. Buenger.....	15.00
Dietrich Geiger.....	John Brenner.....	30.00
William Grunwald.....	Gerald Hoenecke.....	3.00
Mrs. Edward Heumann.....	Ph. H. Koehler.....	3.00
Mrs. Anna Hollnegel.....	Ph. H. Dornfeld.....	2.00
Carl Kohlhoff.....	J. G. Jeske.....	5.00
Edward Kornreich.....	A. H. Voss.....	5.00
Mrs. Carrie Luppnow.....	O. B. Nommensen.....	6.00
Edward Milbrath.....	P. J. Burkholz.....	2.50
Fred Neubauer.....	Gerald Hoenecke.....	8.45
Pastor A. Petermann.....	Eastern Past. Conf.....	10.00
Pastor A. Petermann.....	J. C. Dahlke.....	3.00
Pastor A. Petermann.....	S. E. Westendorf.....	2.00
Pastor A. Petermann.....	Martin Albrecht.....	10.50
Mrs. Minnie Pieper.....	Ph. Martin.....	10.00
Mathilda Riemenschneider.....	A. F. Halboth.....	5.00
Mrs. John Schaefer.....	W. P. Sauer.....	10.00
Mrs. Elizabeth Gamm.....	E. Ph. Dornfeld.....	3.00
Mrs. Gustav Roloff.....	Ph. H. Koehler.....	12.00
Mrs. Emma Schmidt.....	Luthere Voss.....	2.00
Frank Schmidt.....	Eugene Hinderer.....	3.00
Frank Schmidt.....	A. von Rohr Sauer.....	2.00
Pvt. F. Silkey.....	Ph. H. Koehler.....	5.00
Robert Sommers.....	E. Ph. Ebert.....	3.00
Ed. Sponholz.....	Martin Albrecht.....	7.00
Ed. Sponholz.....	E. Ph. Dornfeld.....	6.00
Ed. Sponholz.....	A. von Rohr Sauer.....	12.00
Herman Stanz.....	A. H. Maaske.....	2.00
Gilbert A. Steinbrenner.....	Ph. H. Koehler.....	5.00
Benjamin Stellwagen.....	J. G. Ruege.....	4.29
Emma E. Storm.....	John Brenner.....	3.00
Mrs. E. Briske-Treuden.....	Wm. F. Sauer.....	5.00
Mrs. Bertha Wernecke.....	H. J. Diehl.....	5.00
Mrs. Louise Ziemer.....	Arthur P. Voss.....	5.00
N. N.....	Victor Brohm.....	2.00

**Personal Gifts**

M. S. B.....	10.00	
Corp. Harvey Callies.....	2.00	
Mrs. H. J. Heeb and Miss Ella Schroeder.....		20.00

\$ 27,735.59 \$ 3,259.17

CHAS. E. WERNER, Cashier.

**WESTERN WISCONSIN DISTRICT**

January, February, March, 1943

Reverend	Budgetary
G. F. Albrecht, Ixonia.....	\$ 42.87
H. F. Backer, Chaseburg.....	229.65
H. F. Backer, T. Hamburg.....	75.00
Wm. Baumann, Neillsville.....	275.23
Wm. Baumann, Hay Creek.....	25.10
Arthur Berg, Sparta.....	218.16
Alvin Berg, Madison.....	27.75
C. E. Berg, Ridgeville.....	50.15
L. C. Bernthal, T. Trenton.....	92.33
R. C. Biesmann, Rib Falls.....	5.00
L. M. Bleichwehl, Onalaska.....	95.65
A. H. Dobberstein, Tuckertown.....	17.10
A. H. Dobberstein, Lime Ridge.....	12.89

A. G. Dornfeld, Fox Lake.....	158.85
M. F. Drews, Oak Grove.....	179.04
F. F. Ehlert, Eitzen.....	25.50
A. J. Engel, Pardeeville.....	154.52
Otto Engel, Richwood.....	45.16
Otto Engel, Hubbleton.....	35.08
S. Fenske, Bruce.....	85.73
G. T. Fischer, Bloomer.....	262.60
G. T. Fischer, Eagleton.....	73.50
Gerhard Fischer, Mosquito Hill.....	15.26
Gerhard Fischer, Savanna.....	175.00
E. C. Fredrich, Helenville.....	273.88
G. H. Geiger, Shennington.....	17.25
G. H. Geiger, T. Lincoln.....	28.55
G. H. Geiger, T. Knapp.....	15.60
Henry Geiger, Leeds.....	132.90
Henry Gieschen, Fort Atkinson.....	563.78
F. Gilbert, Indian Creek.....	124.51
F. Gilbert, Hustler.....	66.15
A. Hanke, T. Norton.....	10.00
John Henning, Jr., T. Dallas.....	70.33
John Henning, Jr., Prairie Farm.....	411.72
M. J. Hillemann, Marshall.....	48.25
R. C. Hillemann, Ixonia.....	256.04
O. E. Hoffmann, Rib Lake.....	153.50
O. E. Hoffmann, T. Greenwood.....	25.00
R. C. Horlamus, Hurley.....	187.48
R. C. Horlamus, Mercer.....	46.19
R. Jungkuntz, Janesville.....	23.05
Wm. Keturakat, Sun Prairie.....	104.47
Wm. Keturakat, Cottage Grove.....	9.63
H. C. Kirchner, Baraboo.....	300.00
L. C. Kirst, Beaver Dam.....	651.28
J. Klingmann and Wm. Eggert, Watertown.....	1,172.20
O. W. Koch, Lowell.....	921.88
E. E. Kolander, Marathon.....	15.00
R. P. Korn, Lewiston.....	208.68
G. O. Krause, Little Black.....	13.25
G. O. Krause, Stetsonville.....	110.50
W. R. Krueger, Friesland.....	108.51
W. R. Krueger, Dalton.....	8.37
H. Kuckhahn, St. Charles.....	85.60
O. Kuhlow, Jefferson.....	1,138.50
C. F. Kurzweg, Cream.....	33.37
C. F. Kurzweg, Cochrane.....	9.29
Lloyd Lambert, Veebk'nd.....	28.67
Phil. Lehmann, Ableman.....	32.31
W. C. Limpert, Altara.....	36.07
F. W. Loeper, Whitewater.....	143.31
A. W. Looock, North Freedom.....	9.00
Theo. Mahnke, Madison.....	107.28
G. C. Marquardt, Ringle.....	54.29
A. L. Mennicke, Winona.....	284.28
F. H. Miller, Platteville.....	43.80
J. Mittelstaedt, Menomonie.....	125.00
R. W. Mueller, Medford.....	179.35
T. J. Mueller, La Crosse.....	163.61
H. W. Neubauer, Whitehall.....	37.95
G. E. Neumann, Goodrich.....	16.04
H. C. Nitz, Waterloo.....	450.75
Herbert Nommensen, Fountain City.....	68.40
M. J. Nommensen, Juneau.....	224.38
Wm. Nommensen, Columbus.....	1,266.56
W. O. Nommensen, Green Valley.....	19.35
W. O. Nommensen, Rozellville.....	71.70
E. J. Otterstatter, Tomahawk.....	77.12
A. W. Paap, Johnson Creek.....	176.01
J. H. Paustian, Barre Mills.....	884.29
N. E. Paustian, Oconomowoc.....	66.45
W. A. Paustian, West Salem.....	221.83
E. E. Prenzlow, Cornell, Keystone and Birch Creek.....	107.25
J. M. Rasch, Lake Mills.....	539.18
S. Rathke, Cameron.....	22.35
A. W. Sauer, Winona.....	829.63
H. Schaller, Tomah.....	278.78
E. C. Schewe, Brodhead.....	41.46
R. Schoeneck, Rice Lake.....	11.65
F. A. Schroeder, Stoddard.....	311.35
F. A. Schroeder, Bad Axe Valley.....	46.27
F. A. Schroeder, Viroqua.....	6.05
W. E. Schultz, T. Berlin.....	53.25
A. Schumann, Globe.....	71.28
W. A. Schumann, La Crosse.....	984.17
C. W. Siegler, Bangor.....	5.00
O. A. Sommer, Little Falls.....	18.65
K. A. Timmel, Watertown.....	252.00
C. Toppe, Auburn.....	130.52
C. Toppe, Brush Prairie.....	100.50
I. G. Uetzmann, Watertown.....	76.90
M. W. Wahl, Cambridge.....	271.82
M. W. Wahl, Cold Spring.....	39.75
E. Walther, Wisconsin Rapids.....	638.15
H. M. Warnke, Doylestown.....	78.81
H. M. Warnke, Fountain Prairie.....	37.87
H. M. Warnke, Fall River.....	61.57
W. Weissgerber, Minocqua.....	115.77
W. Weissgerber, Woodruff.....	64.35
E. H. Wendland, Washington.....	16.75
L. A. Winter, Eau Galle.....	73.40
L. A. Winter, Plum City.....	63.80
L. A. Winter, Elmwood.....	6.00
L. A. Witte, Kendall.....	300.77
L. A. Witte, Dorset Ridge.....	65.83
W. E. Zank, Newville.....	50.46
W. E. Zank, T. Deerfield.....	52.11
Theo. Zarembo, Spirit.....	56.00
Theo. Zarembo, Prentice.....	46.50
H. R. Zimmermann, Randolph.....	233.18

Budgetary \$ 20,267.85  
Non-Budgetary 354.71

Total for January, February, March, 1943 \$ 20,622.56

Memorial Wreaths

In Memory of	Reverend	Amount
Ole Johnson	G. O. Krause, Stetsonville	\$ 2.00
Mrs. Marie Thomsen	G. O. Krause, Stetsonville	3.50
Fred Brunner	G. O. Krause, Stetsonville	5.00
John Hendricks	H. Schaller, Tomah	2.25
Fred Lange	R. Schoeneck, Rice Lake	5.00
Aug. Oldenburg	C. Toppe, Auburn	5.25
Mrs. Bertha Sutcliffe	L. A. Witte, Kendall	10.75
Chas. Schwantes	Hy. Gieschen, Fort Atkinson	2.75
Mrs. Mathilda Pautsch	Hy. Gieschen, Fort Atkinson	6.50
Louis Lembrich	E. C. Fredrich, Helenville	7.00
George Duborg	Wm. Nommensen, Columbus	2.00
Mrs. Wernecke	L. C. Kirst, Beaver Dam	3.00
Harry C. Kolpack	R. C. Biesmann, Rib Falls	5.00
Mrs. Ida Messer	R. C. Hillemann, Ixonia	1.00
Mrs. J. Schaefer	Wm. Eggert, Watertown	1.00
Mrs. Louisa Lehnert	A. L. Mennicke, Winona	2.00
Mrs. Margaret Mueller	A. L. Mennicke, Winona	6.00
Herman Brunn	R. W. Mueller, Medford	6.00
D. Geiger	H. C. Nitz, Waterloo	3.00
Mrs. Carl Schuenke	M. J. Nommensen, Juneau	1.00
Mrs. Herman Kintopp	M. J. Nommensen, Juneau	4.00
Fred Siede	Wm. Nommensen, Columbus	4.00
Mrs. Fred Herman	W. A. Paustian, West Salem	24.00
Mary Marz	A. W. Sauer, Winona	2.00
Albert Brand	A. W. Sauer, Winona	6.50
Diethrich Geiger	W. A. Schumann, La Crosse	5.00
Rev. A. Petermann	Students of Northwestern College	11.00
Rev. E. Sponholz	Students of Northwestern College	11.00
Glen Carl Schellenberger	A. W. Looek, North Freedom	3.00
Ludwig Gast	A. W. Looek, North Freedom	3.00
Mrs. Adolph Schmidt	Wm. A. Baumann, Neillsville	19.00
Mrs. Elizabeth Dolawska	Wm. A. Baumann, Neillsville	19.00
Mrs. Carl Lenzkow	Wm. A. Baumann, Neillsville	19.00
Sgt. Kenneth Gruennert	E. C. Fredrich, Helenville	18.00
Miss Millie Wegner	Henry Gieschen, Fort Atkinson	11.50
Mrs. Louise Arnold	John Henning, T. Prairie Farm	1.00
Robert Schroetter	John Henning, T. Prairie Farm	17.50
William Luer	John Henning, T. Prairie Farm	8.00
Mrs. Anna Miller	John Henning, T. Prairie Farm	28.00
Mrs. Emma Webb	R. C. Horlamus, Hurley	26.15
Mrs. John Hardow	R. C. Horlamus, Hurley	1.00
Clarence Jacobi	E. Kolander, Marathon	5.00
Wm. Loeder, Jr.	O. Kuhlrow, Jefferson	3.50
Robert Schultz	L. Lambert, Veehknd.	10.20
Adolph Resse	F. W. Loeper, Whitewater	2.00
Mrs. Wm. Lentz	F. W. Loeper, Whitewater	8.50
Cpt. Otto Potratz	A. W. Looek, North Freedom	3.00
Henry Beguhn	J. Mittelstaedt, Menomomie	11.00
Mrs. Wm. Neubauer	J. Mittelstaedt, Menomomie	35.25
Henry Lehman	J. Mittelstaedt, Menomomie	3.00
Mrs. Fred Herman	W. A. Paustian, West Salem	2.00
Mrs. Herman Schneider	W. A. Paustian, West Salem	3.00
Mrs. John Giebel	E. E. Prenzlou, Cornell	1.00
Mrs. Amelie Stellick	F. A. Schroeder, Stoddard	9.00
Mrs. Henry Schwake	F. A. Schroeder, Stoddard	32.50
Mrs. Chas. Doebel	W. Weissgerber, Minocqua	5.00
Mrs. Herman Anton	H. R. Zimmermann, Randolph	6.50

H. J. KOCH, Treasurer.

MICHIGAN DISTRICT

January 1 to March 31, 1943

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 54.84	\$ 5.00
H. C. Haase, Benton Harbor	150.00	653.50
R. Gensmer, Coloma	146.65	
C. Kionka, Dowagiac	185.00	
N. Engel, Eau Claire	59.61	
E. T. Lochner, Hopkins	124.86	
E. T. Lochner, Dorr	47.90	
A. Hoenecke, Muskegon Heights	65.56	
A. Fischer, Sodus	125.95	
W. Westendorf, South Haven	158.32	
W. G. A. Essig, Stevensville	19.00	
H. Hoenecke, Sturgis	165.84	

Southeastern Conference

A. H. Baer, Adrian	249.45	
J. Martin, Belleville	38.40	
H. Heyn, Detroit	318.15	
H. Richter, Detroit	76.22	
H. Allwardt, Detroit	317.27	
K. Vertz, Detroit	169.38	
W. Valleskey, Detroit	74.95	
R. Frey, Findlay, Ohio	72.03	
J. Gauss, Jenera, Ohio, including Golden Wedding, Mr. and Mrs. Adam von Stein \$35.00, also the following gifts: by Pvt. Paul Marquardt \$6.00, by Pvt. John von Stein \$25.00, by N. N. \$5.00.	297.75	
K. Krauss, Lansing	514.01	
W. Steih, Lansing	143.84	
T. Sauer, Livonia	76.97	
H. Zapf, Monroe	97.68	
G. Ehnis, Monroetown	109.50	
A. Maas, Northfield	126.19	
A. Maas, South Lyon	13.42	
E. Hoenecke, Plymouth	228.84	
C. Schmelzer, Riga	341.00	
H. Engel, Saline	180.69	60.40
A. Wacker, Scio, including John Huber Silver Wedding Collection \$11.55 and Baptism Collection Herman Jedele \$2.40	216.40	11.55

R. Scheele, Tecumseh	16.70
G. Luetke, Toledo, Ohio	600.00
R. Timmel, Toledo, Ohio	150.00
F. Zimmermann, Toledo, Ohio	65.65
P. Heyn, Van Dyke	86.91
H. Muehl, Waterloo	76.15
G. Press, Wayne	540.23

Northern Conference

M. Schroeder, Bay City, including \$5.00 from Ladies' Aid	521.53	7.00
A. Westendorf, Bay City	698.00	
E. Kasischke, Bay City	183.90	
J. Vogt, Bay City	51.05	
R. Hoenecke, Chesaning	97.38	
R. Hoenecke, Brady	95.77	
E. Leyrer, Clare	68.70	
M. Toepel, Elkton	120.75	
B. Westendorf, Flint	5.00	21.00
A. Kehrbeg, Frankenmuth	188.15	7.00
A. Tiefel, Greenwood	36.68	
A. Schwerin, Hale	24.13	
N. Luetke, Hemlock	2.00	
C. Frey, Kawkawlin, including a Thank Offering of \$10.00 by the Edw. Lisius Family	170.65	
E. Rupp, Manistee	17.80	
W. Voss, Owosso	384.70	11.50
A. W. Hueschen, Pigeon, including \$25.00 from N. N.	108.72	
D. Metzger, Remus	167.18	
D. Metzger, Broomfield	30.56	
O. Eckert and O. J. Eckert, Saginaw	653.85	
O. Frey, Saginaw	148.75	
H. Eckert, Saginaw	52.24	
G. Schmelzer, Sebewaing, including \$10.00 from Ladies' Aid and \$2.00 from J. Dewald, Sr.	188.28	48.48
J. Zink, Sterling	10.60	
G. Cares, Swan Creek	90.00	
G. Leyrer, St. Louis	80.45	
J. Roekle, Tawas City	254.67	
H. Zink, Tittabawassee	70.00	
W. Voges, Vassar	54.29	
W. Voges, Mayville	18.05	
W. Voges, Silverwood	5.00	
R. Koch, Zilwaukee, including \$19.00 from Sunday School	171.16	19.00

Extra Contributions

St. John's, Marion Springs	40.00
Total	\$ 11,069.06 \$ 844.43

Note: Of the Non-Budgetary money listed above \$500.00 were for Debt Retirement (Rev. Timmel), \$128.50 for Chapel Fund, \$65.50 for Church Extension and \$150.43 for Non-Synodical activities.

Memorial Wreaths

(Included In Above Monies)

In Memory of	Sent In By	Amount
William Rauh	Benton Harbor	\$ 25.00
Corp. Wilbur Ueck	Benton Harbor	128.50
Mrs. Elizabeth Schuman	Allegan	5.00
Melvin Frey	Saline	2.00
Melvin Frey	Scio	5.00
Mrs. Wilh. Santowski	Northfield	2.00
Mrs. Henry Delker	Riga (2 wreaths)	8.50
Michael Seeburger	Riga	2.50
Frederick Karp	Saginaw (St. Paul)	1.50
Frederick Schmitt	Bay City (Bethel) (4 wreaths)	7.00
Albert Paeth	Bay City (Trinity)	1.00
Pvt. Lloyd Ulrich	Bay City (Trinity)	5.00
Pvt. Lloyd Ulrich	Tittabawassee	5.00
Pvt. Lloyd Ulrich	Owosso	4.00
Herold Behnke	Owosso (2 wreaths)	7.50
Jacob Winter	Hemlock	2.00
Mrs. Henry Markey	Manistee (2 wreaths)	3.00
John F. Strieter	Sebewaing (6 wreaths)	12.50
Mrs. F. Zimmermann	Flint (Emanuel)	5.00
Will Remer	Flint (Emanuel)	2.00
Wilhelmine Horton	Flint (Emanuel) (5 wreaths)	19.00
Peter Siller	Frankenmuth (5 wreaths)	5.00
George Bierlein	Frankenmuth	1.00
John L. Loesel	Frankenmuth	2.00

E. WENK, Cashier.