

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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THE GOOD SHEPHERD

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." The Savior viewed the masses of his day and the sight saddened him. It was not their physical condition, nor their political plight, but their great spiritual need which filled his heart with pity. Theirs was the need of a people estranged from God — the plight of natural man in all ages.

When God likens mankind to a flock of sheep, he pictures most plainly man's helplessness, his dependence, his need of shepherding. What is a flock without a shepherd! Aimlessly the sheep stray away, each following its own bent. And what a number of dangers threaten disaster! There is the steep mountainside, where a fall may mean a broken limb. There is the thorny thicket which is ready to enfold the lamb in a strong embrace, till it die of hunger and thirst. There is the prowling wolf ever on the watch for just such a stray away from the flock. "All we like sheep have gone astray; we have turned every one to his own way." Isa. 53:6. Estrangement from God means eternal death. So we are by nature all doomed for destruction.

God does not pleasure in the death of the wicked. He would draw man back to himself. Man was God's noblest work in creation: he would be doubly dear to God, if God's grace were glorified in his salvation.

God's counsel of salvation, resolved with himself from eternity, was published again and again throughout time; from the time of man's fall from grace it was published to man, not only in the spoken message, but also in numerous types and figures. By the prophet Ezekiel God says: "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will set up one shepherd over them and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd."

God must needs seek the fallen in their dire need: he does so in the God-man Christ Jesus, David's Son

and Lord. It was him David was looking out to when he sang his incomparable twenty-third Psalm, which so beautifully breathes the spirit of loving confidence in the coming Good Shepherd, imparted to the children of God in the time of the Old Testament.

The price of the flock's redemption was to be a staggering one, as was proclaimed by God in his first Gospel sermon: "Thou shalt bruise his heel." Without shedding of blood there is no remission of sins. Faithful witness of this fact was borne by the words of prophecy, for example read Isaiah 53; and with startling clearness the same fact was emphasized by the types and figures which pointed to Christ, — for instance, the blood of beasts brought to the altar, the Passover Lamb, the brazen serpent uplifted in the midst of the camp. Israel had no shadow of an excuse for pleading ignorance to the fact of what to expect in the person of the Good Shepherd and that he came into his own and his own received him not was due solely to the fact that Israel, led by hireling shepherds, had departed from the word and counsel of her God.

The shepherd came. He was fully in harmony with and resigned to bring the supreme sacrifice which the divine scheme for the world's redemption exacted from him. "I am the good shepherd: the good shepherd giveth his life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." If you desire a full Old Testament background for this New Testament picture turn to Zech. 13:7. There the Lord says: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." On his way to Gethsemane Jesus says to his disciples, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

The Good Shepherd fulfilled his task and went down into death, even into the grave for his flock. God sent him back into the land of the living that he might in his resurrection bear to them the Father's

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Jan 40

seal to his letter of pardon for the sins of the world. God is now "turning his hand to the little ones." The God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. These things were again brought to our prayerful attention during Lent and at Eastertide. For those that rejoice therein the Savior has a task: "Go tell." "And other sheep I have, which are not of this fold: them also I must bring, and there shall be one fold, and one shepherd." G.

Grow In Knowledge

IS OUR EVANGELICAL LUTHERAN FAITH A "STRANGE" FAITH?

The life of our Lord Jesus Christ on earth was a lonely life (Isaiah 63:3); no man helped him in his work of saving sinners; he was and remained poor, hated, slandered, persecuted; finally he was crucified amid the loud applause and scoffing of his enemies; his own relatives did not appreciate his work, thought him insane, as also some Jews judged (Mark 3:21; John 10:20); the twelve disciples whom he had chosen and carefully trained to be his apostles, and to carry his Gospel into all the world, had their doubts about him and his work and suffered from many notions until the time of his death, and thereafter. At Gethsemane where he called them to witness his agony, they slept soundly; Judas Iscariot betrayed him for money; Peter denied all knowledge of him; and when he permitted his adversaries to arrest him, then all the disciples forsook him; no wonder that the enemies felt satisfied that with his death at the cross his whole work had collapsed. A truly lonely figure.

For years Jesus had placed the Gospel of his suffering and death before his disciples' mind. When he had called them individually and collectively to "follow" him, he had told them in advance what to expect from him and what not; in short, he told them that his life should be duplicated and imitated by their own lives. He did not leave them under the impression that he invited them to come to him as "good" people, but he called them to repentance as sinners who were lost without him. With them, he called all that labor and are heavy laden; if, in the enjoyment of his grace, they would not have that feeling from the beginning, an unbelieving world would soon make them realize their status as being considered a "strange" set of people; their good will, Gospel knowledge, yea, all their education and learning would be ignored because they confessed Jesus.

St. Paul describes the membership of the Christian church of all ages in passages as 1 Corinthians 1:26-31 and 4:9-13. Wherever he went preaching the Gospel he found himself out of step with the popular notions of Jews and Gentiles; indeed, he exemplified daily the truth of Simeon's prophecy, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against . . . that the thoughts of many hearts may be revealed."

Did all this opposition, ignorance and persecution embitter Paul? Did it silence him? Oh, no, on the contrary! The adversaries only proved how much they needed the Gospel of Jesus Christ the Crucified for the remission of their sins. Paul realized how little time and means he had to do his work; so he worked so much harder to "do the work of an evangelist." Finally, his status and that of every Christian does not depend on the private or public opinion of men but solely on the recognition by Jesus Christ, as He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain" (John 15:26). "I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world" (John 17:14-17). "By grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works that any man should boast; for we are his workmanship, created in Christ Jesus unto good works" (Ephesians 2:8, 9).

Where do we stand today? Has our Evangelical-Lutheran church become a "popular" church, or are we not rather considered a "strange" set of people, out of adjustment with the prevalent public opinion? Let us ponder what principles and views we mean to express in our name. "Evangelical" is the early name of our fathers, used in our public confessions of faith; that term shall only express our conviction that the Word of God is the only source and form of our faith and life, and that we have become Christians and may remain such only by the proper use of Word and Sacrament. The term "Lutheran" has not been chosen by our fathers; Luther warned against the use of his name; it has been invented by the Roman Catholic opponents in order to bring the Evangelical church into disrepute, as having been founded on the faith of man, and as they tried to slander him, as a bad one, at that. It had become a necessary addition when a Freemason King of Prussia tried to eliminate the Gospel by the false "Union" of the Evangelical and Reformed Church in 1817, taking for his new denomination our old name "Evangelical church." To say today, I am a Lutheran, is as much as to say, I am not a Protestant of the Calvinistic type.

Thus, by clinging to the pure Gospel, we do not promote sectarianism but we work for the true unity of the Christian church; in this sense the terms

"Evangelical" and "Lutheran" are synonyms with "Christian," Satan, the arch enemy of God and man, will either destroy the church, or he will anyway not permit her to live in peace. He has organized his forces all around us, and today we meet direct and indirect opposition wherever we turn. It starts early, for our children already in the public school. They are urged to join societies of a unionistic religious character, as the Y. M. C. A., the Y. W. C. A., the Boy Scouts, Camp Fire Girls, Girl Reserves; against law religious instruction is given in some public schools. It is difficult for a child to see why they should not join these organizations to which their schoolmates belong, and which are approved and actively promoted by the school authorities; our children are made to understand that their church is "strange." In high schools and colleges we have the De Molays and Rainbow Girls, introducing them to Freemasonry; and then there are the Greek Letter Societies with their often worse than silly doings; that means fighting for our young Lutherans to keep their faith.

Our church members are approached by a multitude of secret societies and lodges, all advocating high ideals under the trade mark of a little religion, and all promising certain great benefits, as work, social standing, fun, insurance of all kinds, profitable buying and selling, assistance in court and in sickness, and what not? all as long as the premiums and dues have been paid. The farmers have the grange, as true a lodge as there is; there are the Eagles, Moose, Modern Woodmen with their insurance, the Elks, etc., with their horseplay; all topped by the Freemasons who claim they possess the key to the deepest mysteries of God and man. It is a motley crowd, where we must feel out of place; for one trait is in common to all of them; an imaginary righteousness, built on the works of the natural sinful man, and not on the atoning death of Jesus; they level all differences between truth and falsehood; the Gospel is to them just a "view-point"; the Christian faith a religion among others, the church of the pure Word just a "denomination" with the rest, throwing in for good measure Mormons, Christian Science, Jehovah's Witnesses, Jews, Mohammedans and the whole swarm of heathen religions and they say they are all good. Yes, we are different, and with a purpose!

In this poisoned atmosphere Jesus has placed us as a "little flock" not only so called, but meant to be. Whatever our fellow-men are thinking, doing, they may find some Lutheran who refuses to agree and to cooperate; although in principle we declare for a separation of church and state, we are far from it in practice; thus, besides being considered disturbers of the church peace, we are accused of being unpatriotic, as the lone confessor of the Lord, Elijah, was asked by King Ahab as the representative of the nation, "Art

thou he that troubleth Israel?" And he answered, "I have not troubled Israel; but thou, and thy father's house, in that they have forsaken the commandments of the Lord and thou hast followed Baalim" (1 Kings 18:17, 18). One child of God against a nation of unbelievers, strange! But would we wish to side with Ahab and the godless people?

Now, what can we do for ourselves — for our church — for our enemies? First of all, let us make sure whether our "faith" is real faith as Christ gives it, as his Holy Spirit works it through Word and Sacrament, or is it a sentimental imagination and self-deceit? Can we say with St. Paul, "I am persuaded that nothing shall be able to separate us from the love of God which is in Jesus Christ our Lord." An honest loving searching of the Holy Scriptures will fill us with confidence in Jesus Christ, that we trust and follow him wherever he leads; and when Peter was warned by Jesus to stay away from the society in the palace of the chief priest, he might have spared himself a very bitter experience. Jesus says, "Ye are my friends if ye do whatsoever I command you." Let us realize: as the redeemed of the Lord we are different, we are of a royal family. If we feel lonesome: "I will not leave you comfortless, I will come to you," and, "I am with you alway, even unto the end of the world." In that faith Joshua publicly declared his choice to all Israel and to the whole world, saying, "As for me and my house, we will serve the Lord." — Fr. Soll.

ELIJAH AT THE BROOK CHERITH

(Continued)

III

How then did Elijah behave with regard to the command of his God? There was in him a principle, as in every other person, to which the divine direction was immediately opposed, which could not be reconciled to it, but must remonstrate against it. His old man had much to urge against it; for how could his corrupt nature be gratified, when, instead of a speedier and more miraculous deliverance, he was to use such a common means as walking thence on his feet? Why he should be ordered to go eastward into the land of Judea, which shared in the judgments of Samaria, he was probably unable to divine.

The thought of journeying into the lonely waste and to the brook Cherith, in the gloomy and uninhabited forest, cannot have been quite agreeable to him. He must have felt it to be very doubtful, whether even there he would be secure from the snares of Ahab and his enemies, and whether the general parching heat would leave even these streams undried up. And to be fed by ravens, those unclean birds of prey, was loathsome to his feelings in the same degree, that it lay far beyond the horizon of his reason and experience, so that he must have been inclined to

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weep, and at the same time, like Sarah, to laugh in his heart. But however nature might struggle against it, however the old man might grumble and murmur, it was not to be according to his will — he was smitten on the mouth, and crucified. For there was also another principle in Elijah, which condemned himself and justified God.

We are led to suppose from the language used, that Elijah received the command issued with hearty delight, and returned thanks for it with joyful fervor. His mind was probably affected by it with considerable depression and anxiety, but was confident and firm in faith, not doubting of that which he did not see. However, thought Elijah, if the command be from God, he is a good, righteous, and holy Being. The charges given by God to his children are always only concealed promises. When he says to me, "Get thee hence," I know that he will make me a pathway, and afford me help and defence throughout, for he has never been known to deceive. No serpent will sting me, no lion devour me, for I travel on God's business. Since he commands me to turn eastward, I am certain that even if I seem to be going westward, the eastern sky will yet shine over my head. Since he orders me to conceal myself at the brook Cherith, which flows toward Jordan, the brook Cherith must be a secure refuge for me, even if, being in the wilderness, it flowed through the midst of the palace of Samaria. He says that I shall drink of the brook; which is pledge and security enough that the sun will be forbidden to touch its stream with its scorching rays. Thus the prophet mused, and then he concluded with the additional reflection, that there are commands conformable to the promises of God, to the fulfilment of which he irrevocably binds himself. If he says, "I will do this or that thing for thee," he **must** accomplish it, for his own name's sake. Thus, the ravens shall assuredly come, and die of hunger themselves sooner than they will allow me to starve. Thus Elijah soliloquized in his heart, and then, taking the word of the Lord as a travelling staff in the hand of faith,

he journeyed onward. And when his feet were weary, he leaned upon his staff, and took breath afresh; when danger rose in his way, a look thereon dispelled all fear. He smote with his staff the Jordan and the Red Sea, and went through dryshod, and when grief and distress threatened to come upon him he ordered away their clouds with this staff, and they were compelled to retire.

Have ye also such a staff in your hands, my dear brethren? Are ye also certain, like Elijah that the way which ye are walking, is marked out for you by God? and has a divine promise in any way been imparted to you also, and given you as a personal possession, either a particular or a general one, such as these: "Fear not, for I have redeemed thee. When thou passest through the waters, they shall not overflow thee?" Oh! then, assuredly, all is well, firm, and sure. Look at our Elijah, the lonely pilgrim, how he travels on. Does it not seem as if we heard the sound of the firm tread of his feet, when the history says, "So he went, and did according unto the word of the Lord; for he went and dwelt by the brook Cherith, that is before Jordan."

Come, let us now pay a visit to the man of God in his new abode, at which he has now arrived. A solitary wilderness, situated not far from the Jordan, opens to our view. A gloomy stillness pervades these wilds, broken only by the cry of the lonely bitterns, and among the heath and the juniper-bushes, the ostrich broods, where no one disturbs her rest. No pathway can be discovered here, no human track; all is abandoned, solitary, and waste. Let us step on a little farther, nearer the Jordan. Over there a path is now to be descried, where the bare rocks rise on high, and the woods stand so thick and dark. On now through the thicket, and through this narrow pass, and down now into the bushy defile, where the brook rushes along, forcing its way between its narrow and rocky banks. Behold, there sits the man of God; here is his abode. The blue sky is his roof, the naked rocks are his walls, that block of stone is his seat, the shady wood his bed-chamber, the green grass his couch, and his society the purling brook and the croaking ravens in the trees above. There he sits, in his hairy dress, silent, wrapped up in his own thoughts; and as often as the loneliness of his situation depresses him, or the hiss of the neighboring adders and the roar of the lions in the distance excite his fears, he says to himself again, "I sit here in obedience to God, and the foot of God traverses these ravines also: "and by hope and faith his confidence is restored. For the space of a whole year has Elijah dwelt here. That sounds incredible and terrible besides. But how would you be astonished, were you to hear Elijah assure you, that he has through the whole of that long period experienced no weariness, and that his solitude has become to him, from day to day, less solitary, nay,

even more lively and delightful? Yet so it was without doubt. He required neither books nor company, neither labor nor amusement to occupy and entertain him. The still world around him, and the treasure of his heart's experiences, were volumes, in the perusal of which he could not weary.

Self-examination, prayer, and converse with Him who seeth in secret, were employment enough. His Lord and God, whose gentlest whispers and footsteps he could far more readily perceive in this solitude than amidst the din of the busy world, offered sufficient company. The works of creation which encompassed him, soon served as a living epistle, which he found it employment enough to study. The rock, by which he dwelt, preached to him of a Rock that ever liveth, and whereon he himself had built. The brook had something to say to him, and spoke many sweet and comfortable things to him of the truth and faithfulness of God, and told of other waters that were still to come — of waters that God would pour upon the dry ground, and of floods upon the thirsty land, and of springs which he would cause to break forth in the desert. At one time, the shady trees would preach to him, and suggest to him the comforts of the tree of life, and of these heavenly palms from whose tops eternal peace would at length breathe upon him. At another, the cheerful songsters of the air, and the wild roses in the brakes, would sing to him, "Be calm, Elijah, and free from care. How can He who is faithfully mindful of us in this wilderness, feeding the one and giving fragrance and beauty to the other, be forgetful of thee?" In short, every thing began to live, and breathe, and talk around him; the stars in the heavens, the flowers on the banks, the drops on the leaves, and the zephyrs among the shrubs; so that Elijah experienced what the apostle says, "There are so many kinds of voices in the world, and none of them is without signification." 1 Cor. 14:10; and was able to sing with David, "The voice of the Lord is powerful. The voice of the Lord shaketh the wilderness," Ps. 29:4, 8.

After having thus pleased and delighted himself awhile in the outward world and its natural emblems, he would then return to another world within him, and be absorbed in listening to what was passing there. At one time a new insight was afforded into his deep poverty of spirit and natural corruption; and then he would be led to weep and mourn, and wrestle in prayerful conflict. At another time, he would contemplate the work of Divine grace within him, and clear evidences of the indwelling and operation of the Holy Spirit in his soul; and now the cliffs of the wilderness would resound with psalms, like a temple of God, and with pious hymns of thanksgiving, which vibrated strangely with the mountain echo, far into the depths of his solitude.

Let no one be too much cast down, should the Lord ever direct him to the wilderness, by the river Jordan, and to the brook Cherith! For he still is accustomed to do so with his children in a variety of ways. If he visit us with sickness, so that we must be alone upon our couch and in our chamber; or if our friends forsake us, and forget us; if we become regarded as outcasts, having neither house nor heart opened to us any longer; or if we are called to sojourn in Mesech, and to dwell amongs those who are of a different mind, who do not understand us and who ridicule our way of life — in such situations we are shut in with Elijah, by the brook Cherith. But be not alarmed; rather be of good courage! Such seclusion, or exclusion, how blissful and salutary may it become!

Numberless Christians have been constrained to declare that it was in their imprisonment, or place of exile — in their lonely sick chamber, or in the days when they were forsaken by men, and cast out by the world, that they entered really into their own hearts, and ascertained their true spiritual state. The leaven of the Pharisees was then discarded and worship was no longer paid to an imaginary Savior. They began to long in earnest for close communion with him; and the wrestling prayer for Jacob, lasting until day-break, which they had only talked before, now became a matter of reality and experience, an event in their own personal history. And a hundred other things pertaining to inward religion, which they had only in imagination appropriated hitherto, were then individually realized. They were then also first truly brought into the number of those sheep who hear **His** voice, and were never so conscious that he really lives and speaks to his children, and walks and dwells with them; nor did they ever experience his tender consolation and support, or ever feel his love so strongly, as at that very time when their path was so solitary and through the wilderness; when they were obliged to be with their Lord alone. Therefore, be of good cheer, ye who dwell by the brook Cherith in solitudes, for God's dew can drop upon the dwellings of the wilderness, as David sings, and the pastures in the wilderness do spring with blessings.

"Thou shalt drink of the brook, and the ravens shall feed thee there." Thus said the Lord; and, however marvelous and unheard-of it might sound, Elijah bowed himself and believed, and his faith did not deceive him. All that the Lord had promised was "yea, and amen," and nothing remained unfulfilled. It was not long before the whole country was like a heath, and fields and woods became scorched as by fire.

One spot alone continued fresh and cool; that spot was the prophet's rocky vale. Every well was exhausted, and every forest stream dried up by the parching heat; one brook alone continued to flow — the brook Cherith — that remained as fresh and as full as ever.

And the ravens also fulfilled their office. How wonderful! Those ravenous carrion birds, impure according to the law, and so voracious and unfeeling that they would leave their own young to starve, did not God interpose, as we read in the book of Job, "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat, Job 38:41 — these creatures we find employed here in a work of disinterested kindness, dead as it were to the natural voracity of their species, coming and going at God's bidding, denying their own appetites, and performing a most beneficent office. No sooner does the blushing day arise in Cherith's rocky vale, than their cry is heard aloft in the trees, and when Elijah awakes, he beholds his provision lying before him. And when the evening shades advance, these black-liveried servants again appear, laden with meat and bread. And this takes place not merely once, but a whole year round without intermission. O wisdom of God, which carnal reason would account foolishness, how precious art thou! Let the world imagine itself a magnificent Deity whose government is only general; we adhere to the Lord God of Elijah, and rejoice in his providential superintendence of the smallest matters.

And this God still liveth, a living Savior, who is always to be found of them that seek him, and is nigh unto such as call upon him, and whose delights are with the sons of men. About his servants and handmaids is encamped a mighty host: and when he saith, "Come!" they come; "Go!" they go; and there has been no end to his wonders, even to this day.

Who else was it but the God of Elijah, who only a short time ago, in our neighborhood, so kindly delivered a poor man out of his distress; not indeed by a raven but by a poor singing-bird? The man was sitting, early in the morning, at his house-door; his eyes were swollen with weeping, and his heart cried to heaven — for he was expecting an officer to come and distrain him for a small debt. And whilst sitting thus with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself on an empty cupboard. The good man, who little imagined who had sent him the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favorite hymn, "Fear thou not when darkness reigns"; and as he listened to it, he found it soothe and comfort his mind. Suddenly some one knocked at his door. "Ah, it is the officer," thought the man, and was sore afraid. But no, it was the servant of a respectable lady, who said that the neighbors had seen a bird fly into his house, and she wished to know if he had caught it. "O yes," an-

swered the man; "and here it is"; and the bird was carried away. A few minutes after the servant came again. "You have done my mistress a great service," said he; "she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle, with her thanks." The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed! And when the officer came, he said, "Here is the amount of the debt; now leave me in peace, for God has sent it to me."

The God of Elijah still lives! And under this truth I may rank your own experience, my dear friends, which some of you have related to me; that, in distressing necessities and perplexities, help has often come to you in a wonderful manner, from persons who were not only indifferent to you, but even disaffected towards you, and bore you some ill-will; from unbelievers, who, in general, cannot endure them that are "quiet in the land." Ps. 35:20. But, all at once, it suddenly occurred to one, he himself knew not how, that he must bring you some particular thing; or another could not sleep for the thought of not having done something for you; and however much he strove to drive the idea from his mind, he could not succeed in kicking against the pricks. Yes, He who turneth men's hearts as the rivers of water, sent them to your aid; and his purpose who shall defeat? What they did for you, was not done because they intended it, but because they were constrained by conscience, that is, by the God of conscience; and thus you experience that the God of Elijah, who can provide for his servants even by the ravens, still lives.

Therefore let every child of God be firm and of good courage! Only believe, ye who are at the brook Cherith and in the wilderness! For faith can supply the want of every thing temporal, and faith is the grave of care. And remember, dear friends, that it is in vain for you to rise early and sit up late, and eat the bread of sorrows; for, as David says, "He giveth it to his beloved sleeping," Ps. 127:2.

May He who giveth songs in the night, teach us all the song of the royal psalmist, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety!" Ps. 4:8.

— From F. Krummacher's Elijah.

LUTHER'S EASTER COLLECT

Almighty God, who hast by the death of Thy Son destroyed sin and death and by His resurrection hast restored to us innocence and eternal life, so that, delivered from the power of the devil, we might live in Thy kingdom: grant unto us that from our hearts we might believe this and that in such faith we may steadfastly praise and thank Thee through the same Thy Son, Jesus Christ, our Lord. Amen.



Comments

On Preaching In the Pulpit, a periodical of contemporary preaching, we find a sermon by a Lutheran minister in the East. This clergyman is a popular radio preacher. His sermon is on the text John 16:2: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." In this discourse, delivered over the network of the National Broadcasting Company, the speaker wastes but a few words on the text, summing it up in the words: "Life might go bitterly wrong, but it wasn't bitterly inane and senseless. He had understood it. Jesus had at least put them (His disciples) on their guard against the savage ills of living." These "savage ills of living" the preacher describes vividly. "Oscar Wilde used to say there was enough suffering in any lane in London to prove that God doesn't love the world: disease and poverty and lust and anxiety and grueling disappointment and plenty of graves about! What in heaven's fair name can anybody make of it and of him, if there is such a one who stands by and allows it, and too often by ten times doesn't seem to turn his hand? Why? From the very cross itself tortured humanity flings its amazement in the face of the Eternal Silence: 'My God, my God, why hast thou forsaken me?'"

After quoting this despairing wail from the pen of a notorious unbeliever and convicted debauchee, one naturally expects from a Christian pulpiteer that he disavows such blasphemy. But nothing of the sort. Our Lutheran radio preacher goes calmly on to state that there is also much happiness in the world, although pain is real, too; that this state of suffering weighing down mankind is necessary to develop our daring and courage, to show our heroism under pain. We cannot quite see why the orator did not also quote another blasphemer, the poet Henley: "Under the bludgeonings of chance my head is bloody, but unbowed," and "I am the master of my fate; I am the captain of my soul."

One is reminded of Lamech's song of defiance, Gen. 4:23: "Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold," a defiance of God and man. Is this to solve the age-old cry of all unbelievers: Why pain, why sorrow, why trouble, of what use is life? Can it enlighten these unfortunate ones, these doubters of God's jus-

tice, righteousness, and love? Can it give comfort to the wounded soul in its despair? In this whole sermon there is not a word on the real cause of all sorrow, which is sin under the wrath of God, nor of the forgiveness of sin, which is the grace of God. Christ's suffering and death were not primarily to share our pain, so that He might sympathize with us, but to take away the cause of all suffering, the sin of man and the judgment of God, so that we might not despair under the rod.

There seems to be a peculiar danger besetting the radio preacher. He has an audience, but he does not see the listeners, he does not know who they are or what they are. To be a popular radio preacher, must one be careful not to hurt anyone's feelings by pointing out the heavy guilt of sin in all men before God, the righteous wrath of God upon all sin, the inability of all men to free themselves from this sin and its punishment, the suffering of God's only Son to bear that punishment from God, the only way of salvation from sin through faith in this Christ, the Son of God? Only thus can the meaning of life, its burdens, cares, pain and losses be made plain to the children of God, the believers, groaning under their afflictions. These know the comfort of their Father's voice: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," Hebr. 12:5,6. To bring forth the fruits of righteousness, such as patience under trials, hope, love towards all men, and heartfelt understanding of their woes, are these sorrows laid upon us — not for our punishment in wrath, but for our growth in grace. No unbeliever can ever understand this.

Z.

* * * *

On Radio Preaching Our Lord has enjoined us to proclaim the Gospel of salvation to all the world. We make use of every way that this can be done. We spread it on the printed page, we travel by train, automobile, and airship, if necessary, as well as on foot or horseback, as we did in the good old horse and buggy days. We make use of all inventions of the modern world in its speedy communications between men, telegraph, telephone, and now the radio. But, as we tried to point out before, radio preaching has its dangers for the preacher. Before the microphone he is not standing in the presence of his hearers, he cannot look into their faces, he does not really know his audience. The danger is that he will be led to speak in more general terms than he would addressing a congregation of his own parishioners. He cannot tell who in his great and widely spread audience needs first of all to be convicted of sin, and hence have the law preached to him, or who will need the comforting of the Gospel, or who is just

now grieving under a load of trouble and hence needs comforting, or who is under the strain of a great temptation and needs warning.

It is true that the shut-ins, the bed-ridden, the crippled in body, the far removed from a church, have here the Word of God given to them, the food that they might otherwise miss. But even so, the radio cannot take the place of our public preaching in our churches, it cannot replace the close contact of the pastor's sick-call or family visit. There is danger that a Christian may withdraw from the public service gatherings of the flock in church, and thus miss the personal touch with his fellow-Christians, above all his pastor. The old injunction, Hebr. 10:25, not to forsake the assembling of ourselves, still holds. It is there that our unity of faith must be cultivated, it is there that we feel our fellowship, and can best help one another on the way of our pilgrimage. The radio can never take the place of our pulpit in the church, however much good it may do in reaching the scattered sheep. Z.

* * * *

Church Papers and Politics The stirring events of recent days in world affairs, the swift-moving current of these events, have taken hold of many church paper editors. No denomination seems to be immune to this infection. We expect it from writers in the sectarian journals, for they are ever busy in trying to build a visible kingdom of God on earth. We are not surprised to find a great interest in politics among the Catholic editors, for they too want to dominate the civil powers. But we are saddened when we see that Lutheran periodicals are giving more and more space to affairs of state and world happenings of a secular nature.

Is it not time for the writers in church papers to remember that they have a more important job than to record world movements in statecraft? The church of our King Jesus, the Christ, is not a worldly kingdom. So say we fluently, and yet we seem to be ever drawn away from our one aim to save the world from sin and its curse by the preaching of the Gospel. World-kingsdoms rise and fall, grow in size and power, and fall away again into impotence, but the real world-kingsdom of Jesus, crucified for our sins, shall never fall, no matter what king, dictator or president rules. Democracies, republics, totalitarian states, bolshevists, fascists, kings and emperors may come and go, the everlasting Word of our Lord shall be proclaimed under all of them, for it is under the shield of the Almighty who rules all these.

Of course, as citizens with a Christian world outlook, we welcome those rulers who do not restrict the preaching of the Gospel, we rejoice in world-peace, for we know war to be a chastisement from God. Yet we do not expect salvation of the world from states

and their leaders, nor from the often overestimated importance of any form of government — that is not in their power. We have enough to do to instruct our Christians in the truths of salvation, without trying to explain political affairs, of which we often are only too ignorant to judge fairly. No politics for church papers, say we. Z.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

TOMORROW'S HABITATION

In your visions to come — in your heart where they're laid,
Have you treasured a sketch of a home — youth or maid?
With the skill of an artist, have you formed it with care —
Where Christ may enthroned be, to hallow its sphere?

Will it be a fair home with a warm, cheery way
Where a battle-scarred heart finds a refuge each day?
Will the friends that pass over its threshold still own
A part of its blessedness after they're gone?

Will each face betray its reluctance to leave,
Long pondering the riches this home richly gives?
Or, blessed, some wayfarer from life's thoroughfare,
Must say on departing, "Christ also dwells there!"

Will conjugal honor grace husband and wife,
And fervent affection abide their's for life?
Though earth in its heresies sinks in distress,
Will homes here and there boast a Christian success?

Will children, as arrows in a mighty man's hand,
With laughter and frolic this home-life expand?
And watched with their clever and gay sunny mien,
Will seeds of the Gospel grow sweetly within?

Will here midst confusion, be reverently reared
An altar like Jacob's, a house to the Lord?
A place where the heart with its Maker might speak?
For counsel, for courage, for strength'ning when weak?

Will the radiant issues of God's smiling grace,
Be its constant adornment and sure-founded base?
Will the Book of all books be its Compass and Might,
E'en Christ and the Gospel its crowning delight?

And days shall steal past you, and youth's cheek shall fade!
Yet in this brief life, this chief joy briefly made —
With Christ, deepest treasures are yours to employ,
Then, home shall be sweet with a heavenly joy!

FILTHY LITERATURE

Salacious filthy, obscene magazines that are flooding the country and gaining in popularity daily and are extensively read by the youth of our land and many older people as well have had their day if a

movement now under way in various parts of our country will be successful. Various large cities are organizing committees who will focus their attention on the newsstands and corner drugstores that have become the distributing markets for these magazines. It is claimed that more than "fifteen million copies of obscene magazines flood the United States every month." Dr. A. F. Schersten, professor of sociology at Augusta College, asserts that "from 1870 to 1919 there were hardly twenty-five lewd publications in the entire country. Between 1920 and 1935 the number jumped to 291. Since January, 1933, 94 new obscene magazines have made their appearance, of which 68 were edited or published in New York City. The magazines not only parade nudity of a salacious type, but they also make it appear smart to violate the conventions. A flippant, unconcerned attitude toward marital infidelity is prompted, and marriage as an institution is held up to jest and ridicule."

In Milwaukee the Catholic church has recently appealed to the authorities to put a stop to the sale of this literature and in St. Louis, Mo., members of the Civic Union, now in the process of organizing, will make a vigorous fight for its abolition. In Nashville, Tenn., another organization has entered the battle to fight it to the finish.

What are we, as a church, doing to combat the distribution and consumption of that vile, infernal trash flagrantly foisted upon the reading public? Let us not imagine for a moment that some of it has not found its way into the homes of some of our people. It has! What are we going to do about it? That something must be done, ought to be evident; and that we must be sure of our weapons is also evident. A mistake here would be fatal. Read Ephesians 6:10-17 where Paul describes the armor of the Christian. **That will do it!**

W. J. S.

WHY LIVE?

The story is told that a student adviser asked a college freshman why he had come to college. "Because I want to live, sir!" said the new student. "But why do you want to live?" asked the adviser. "That's what I came to college to learn, sir!" said the student.

This answer of the college freshmen is quoted to show the deep inquisitiveness of mind and the disturbing perplexity of soul typical of the youth of our age. And yet, what a pitiful, pathetic, shocking indictment in that answer. Imagine a young man, ready for college, 18 years of age, perhaps, still in the dark as to the "why" of life. The answer to that question he should have learned on his mother's knee, from the lips of his father, from his pastor; — in church, in Sunday school, in instructions prior to confirmation, in Bible class, etc. — he should have learned the "WHY" of life. In the case of this young man someone blundered, somebody failed him most miserably.

How many young people like him in this vast country of ours that would be unable to give a clear answer to the question, "Why do you want to live?" Who will have to answer for their ignorance — mothers, fathers, pastors?

Here, to a great extent, we have the answer to the extensive crime-wave among the youth of our land including such heinous crimes as murder, rape, robbery, kidnapping, forgeries, and degrading vice of all kinds.

Let our Lutheran church continue to faithfully instruct the youth entrusted to her as to the "WHY" of life. Let neither mother nor father nor teacher nor pastor tire of it. Let it never be said that a young man or young woman coming from a Lutheran home did not know the answer to the question — "Why are we living?" They ought to be ready to say, "To glorify our Father, which is in heaven" — "To present our bodies a living sacrifice unto God" — "The life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

W. J. S.

PEACE AND TOLERANCE

The admonitions and prayers of the late Pope and the present Pope upon ascendancy to the papal throne appear a little hypocritical in the face of a report from Peru. There a small band of Protestant Christians are experiencing a new attack of persecution at the hands of the Roman Catholic Church. At Cuzco, Peru, a Catholic Congress was held recently, and the school children were marched into the cathedral for confession. Since the schools are all under the domination of the Church of Rome the Protestant children were either forced to deny their faith or fail in their school work. To this congress Rome sent a special envoy, a cardinal, who made the demand in a radio address that all true Catholics should cooperate to drive out of the city and the country every faith other than the Catholic. That is the Catholic idea of PEACE and TOLERANCE. When she is attacked and her faith is facing persecution her cries and groans are heard in every capitol of the world. When Rome had her troubles in Mexico and Europe she courted the sympathy of the democratic nations and these nations — **touched by her tears** — extended their sympathy and help to her. However, Rome is never ready to concede religious freedom, which she demands for herself, to other church bodies. Where Rome is able to exert her power the cry for PEACE and TOLERANCE of non-catholic Christians falls on deaf ears.

W. J. S.

A "GUDE WORD" FOR JESUS CHRIST

In an Easter sermon preached at Palm Beach, Florida, William Edward Biederwolf, widely known conservative preacher and author, recalled a touching

incident found in Ian MacLaren's delightful book, "Beside the Bonnie Briar Bush." The incident which Pastor Biederwolf related is in the chapter entitled, "His Mother's Sermon." Here it is, as told by Pastor Biederwolf:

A poor and humble Scotch mother had an ambition for her boy that he should be a minister of the Gospel. To this end she made every sacrifice and denied herself many comforts that she might be able to put her only boy through college when the time came. But after a few years she was taken with a mortal sickness and when the young lad was brought into her presence she told him of the hope that was in her heart.

Her vision was rapidly dimming. After asking him to follow Christ and meet her in the glory land, with failing voice she said:

"I canna see ye noo, John, but I know yir there an' I've just one other wish. If God calls ye to the ministry, ye'll no refuse, an' the first day ye preach in yir ain kirk speak a gude word for Jesus Christ, an' John, I'll hear ye that day, though ye 'ill no see me, an' I'll be satisfied."

The time came when he was to preach his first sermon in the Free Kirk. Being a scholarship man he felt, of course, that some unusual deliverance should be expected by the country, and while he expected to be careful and say nothing rash, it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald or Wellhausen. He was living with a saintly aunt who had stood with him at his mother's deathbed and heard her dying request, and noticing the anxious look on her face, he said, "What are you thinking about, Auntie? Are you afraid of my theology?"

"No, John, it's no that I'm feared for the new views, or aboot yir faith, but I'm concerned aboot Sabbath. It's no for me tae advise you, but ye maun mind, laddie, that they're no clever an' learned like what yo are, but jist plain country fouk, illa ane wi' his ain temptation an' a' sair trachled wi' mony cares o' this world. They 'ill need a clear word tae comfort their herts and show them the way everlasting. Ye 'ill say what's richt, nae doot o' that, an' a' body 'ill be pleased wi' ye, but oh, laddie, be sure ye say a gude word for Jesus Christ."

Then came the struggle. The sermon had all been prepared; the brilliant opening, the historic parallel, the review of modern thought and the trenchant criticism of old-fashioned theology. What else could he say now to the people? And then in the still of the room he heard a voice that for five years had been silent on earth, "Speak a gude word for Jesus Christ."

Next minute he was kneeling on the hearth, and pressing the "magnum opus" the great sermon, that was to shake Drumtochty, into the heart of the red

fire. He saw, half smiling and half weeping, the impressive words, "Semitic environment," shrivel up and disappear. As the last black flake fluttered out of sight, the face looked at him again, but this time the sweet brown eyes were full of peace.

He went into the pulpit the next morning, and one who sat in the pews said, "I never saw Jesus Christ so plainly and never realized the unseen world so vividly as I did that day in the Free Kirk of Drumtochty."
—The Lutheran Standard.

COLORFUL?

The many advertisements of the daily newspapers heralding the approach of spring with the latest styles and fashions make a frequent use of the word COLORFUL. That one word has set me to thinking. Can that be said of the members of our Church?

Some Christians are red. They are aflame with enthusiasm. They are red-blooded, ready to defend the truth, uphold the Church, bear witness to the power of the Gospel.

Some Christians are blue. They take their Christianity sadly. They think that the Gospel deprives them of many pleasures that the world enjoys. They are given to much sighing.

Some Christians are yellow. They hide their identity. They warm themselves at the enemy's fires and deny Jesus. You would never suspect them to be Christians when you meet them in the shop, field, office or at leisure.

Some Christians are white. They possess real nobility of Character. They abound in the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

Some are altogether colorless. They blow neither hot nor cold. They are lukewarm, listless and indifferent.

What am I like? Am I colorless or colorful? Am I distinctive enough that people really can tell that I belong to Christ? Whenever opposition arises, do I stand by the Cross, that all may know that I am a disciple of Jesus, who died for me and atoned for my sins?
K. B.

TEMPLE OF RELIGION STILL INCOMPLETE

The Temple of Religion at the fair is also nearing completion. The exterior is up. Only \$55,000 of the required \$250,000 remains to be raised. As a result of a free luncheon for 850 ministers, Protestants, Catholics and Jews, 175 churches recently collected \$5,000 for the project. The money came about equally from the three faiths. It can hardly be said that ministers or church people generally have sacrificed much for the temple, however much they may have approved of it as a monument to belief in God and religious tolerance.
—Bradford Young.

CHRIST IS RISEN!

Christ is risen! Blessed thought!
Banish all your cares and sadness;
Christ has conquered death and hell.
Sing in loud, triumphant gladness:
Christ is risen! So shall we
Live with Him eternally.

Christ is risen! Hear it all:
Sin-sick, heavy-laden mortals;
Christ, the Savior, died for you,
Opened up glad heaven's portals,
So that all who this believe
Everlasting life receive.

Christ is risen! Lord, may we
Evermore Thy goodness cherish,
That, since Thou hast died and ris'n,
We henceforth shall never perish;
Take us from this mortal strife
To the crown of endless life.

Dolores Schumann.

The Nave of the Cathedral of St. John the Divine was used recently for the first time for church services. Two thousand people were present. The Barberini tapestries, a crystal chandelier given by the Czechoslovak government in 1927, and candlesticks after Donatello have been utilized in the temporary chancel arrangements. Bishop Manning praised the cathedral as a symbol of unchanging existence in a world of turmoil. The work now being done in the crossing and choir will be completed in time to open the whole structure from entrance to altar for public worship during the fair. The length of the church, one-tenth of a mile, will be such that, as William Norman Guthrie of St. Marks-in-the-Bouwrie once said, a man standing in the back of the nave will not know whether the bishop at the high altar is a ladybug or a singing mosquito!

Nice Words About the Bible are not enough. They need the support of a more vigorous campaign to encourage readers of its inspiring pages, particularly youthful readers. A recent questionnaire issued by the American Institute of Public Opinion caused a premature rejoicing when its published results revealed that 40 per cent of the replies indicated a preference for the reading and use of the Bible. A further analysis, however, disclosed that of this number 37 per cent were over 50 years of age. A further depressant was discovered when the lower bracket, between 30 and 50 years of age, revealed that the ratio was reduced to 17 per cent. The implication with respect to the more youthful is not at all assuring for the future. Here are the materials to commend and urge a constructive program for our Sunday schools and homes. Moreover, it should be noted that the original figures of readers presented for our rejoicing indicate a minority — only 40 per cent.

—The Lutheran.



† PASTOR MAX CARL MICHAELS †

It hath pleased Almighty God to summon out of this life the soul of his faithful servant, Pastor Max Carl Michaels. He departed this life March 27, 1939, as the result of a heart attack which he suffered while he was officiating in the service of Immanuel's Lutheran Congregation, Baldwin Township, Woodville, Wisconsin, on the day before his death. He died at the age of 63 years, 7 months, and 21 days.

Pastor Max Carl Michaels was the second youngest child of John Henry Michaels and his wife Lena, née Dahl. Born August 6, 1875, in Burnett, Dodge County, Wisconsin, he was received into the covenant of God's grace by baptism as an infant in our Lutheran congregation near Burnett. At the age of six years he moved with his parents to Watertown, South Dakota, where he grew to manhood and received his confirmation instruction in St. John's Lutheran congregation, Rauville, South Dakota. There he was confirmed by Pastor Emil Lippert on Palm Sunday, 1889.

In the fall of 1891, at the age of 16 years, he entered our Dr. Martin Luther College at New Ulm, Minnesota, and graduated in the spring of 1894. That same fall he entered Northwestern College at Watertown, Wisconsin. After graduation from this school he entered our Theological Seminary at Wauwatosa, Wisconsin, in the fall of 1899. In the spring of 1902 he became a candidate for the office of the holy ministry. He was called by St. Paul's Lutheran Congregation at Henry, South Dakota, in 1902. During his 26 years of service at Henry he established and served many other congregations. Pastor Michaels loved the work of a missionary and made great sacrifices during these pioneer years.

In 1928 he received and accepted a call to Immanuel's Lutheran Congregation, Baldwin Township, Woodville, Wisconsin. He was installed in December. This congregation he served faithfully until the time of his death.

Pastor Michaels entered the bonds of holy matrimony October 28, 1902, with Ella Webber of Burnett, Wisconsin. This union was blessed with one son, Henry. The survivors are his widow and one son, three brothers, one sister, and two grandchildren.

Funeral services were conducted in Immanuel's Church, Baldwin Township, Woodville, Wisconsin, in presence of the brethren from the St. Croix Conference. At the services Pastor Otto Klett, a friend

of the family of many years, officiated. He based his sermon on Heb. 9:27, 28. Pastor Johannes Plocher spoke briefly in German on John 1:47, and Pastor A. W. Koehler on John 11:11. His body was transferred to Juneau, Wisconsin, where services were conducted in St. John's Lutheran Church, Pastor M. J. Nommensen, officiating, who based his sermon on Matt. 6:10b. The choir of the congregation rendered suitable hymns, and brethren in the ministry acted as pallbearers. He was laid to rest in the Juneau City Cemetery, where he will await the great and glorious day of the resurrection.

"Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labor, and their works do follow them."

J. P.

Announcements

ANNOUNCEMENTS

God willing, the **General Synodical Committee** will meet in St. John's School, Milwaukee, Wis., Wednesday, May 24, 1939, at 9:00 A. M.

Meeting of Boards and Committees:

Joint Mission Board, **St. John's School**, Monday, 10:00 A. M.
Board of Trustees, **St. John's School**, Monday, 2:00 P. M.
Conference of Presidents, **Parsonage**, Tuesday, 9:00 A. M.
Representatives of Educational Institutions, **Grace Church**, Tuesday, 2:30 P. M.

All boards and standing committees are requested to send in their reports ready for print by May 10.

The **Committee on Assignment of Calls** will meet after the adjournment of the General Committee, Thursday afternoon or Friday morning, at Thiensville. John Brenner.

CONVENTION OF THE JOINT SYNOD

The 25th convention of the Joint Synod of Wisconsin and Other States will be held August 2-9, 1939, at Northwestern College, Watertown, Wis., beginning Wednesday at noon and closing the following Wednesday at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, and laymen) of their respective districts to the undersigned before July 19. (Cf. Joint Synod Report, 1937, p. 104.)

Further information pertaining to the convention will be published later.

Karl F. Krauss, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 25 and 26 at Cascade, Rev. J. F. Boerger, Jr., pastor.

Papers: Exegesis John 3, 22-36, W. Kleinke; Hebr. 9, H. Eckert; John 17, G. Schaefer; Luther as crossbearer, M. Sauer, Polemics in the sermon, J. Wagner; Doctrine of the holy Trinity in the O. T., W. Schink; Women suffrage in a Christian congregation, E. Stoeckhardt; Office of the Keys-Re-instatement, C. Schulz; Have divine revelations ceased? R. Schroth. Edm. Huebner and W. Kitzerow, continuation of their papers.

Confession Address: A. Huber — W. Kitzerow.
Sermon: E. Froelich — G. Berthel.
Please announce and specify if quarters are desired or not.
Edw. H. Kionka, Secr.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet on April 25 and 26 at Gladstone, Mich., with Pastor Th. Hoffmann. The first session will begin at 9:30 C. S. T.

Papers: What Constitutes a Christian Burial?, C. Henning; The Prophet Micah, H. Hopp; Declarations of Doctrinal Unity between Missouri and A. L. C., G. Fischer (Bring Quartalschrift for July and October, 1938, and January, 1939); Sermon to be read for criticism, A. Gentz; Exegesis 1 Cor. 4, Wm. Fuhlbrigge; Chap. 5, G. Tiefel.

Confessional: T. Thurow, G. Fischer.

Sermon: Wm. Fuhlbrigge, A. Gentz.

Please announce. E. C. Rupp, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The above named body will convene in Immanuel's Church, Merna, Nebraska, April 25-27. The first session will be opened at 9 A. M.

Essays: The Evangelical Way of Leading a Lodge Member from Darkness to Light, Pastor R. Bittorf (Divorce, with Special Consideration of Matthew 19, 6-9, Pastor L. Tessmer). Exegesis of Hebrews 8, Pastor L. Gruendemann (1 John 5, Pastor O. Kreie). Continuation of Exegesis of Isaiah 55, Pastor F. Miller (The Moral and the Ceremonial Law in Relation to Each Other in the Light of the New Testament Gospel, Pastor V. Winter).

Sermon: Pastor N. Mielke (Pastor R. Stiemke).

N. B. Arriving pastors may have lunch in the church basement on Monday between the hours of 6 and 8 P. M.

Address announcements to Pastor Venus Winter, 522 N. 11th Ave., Broken Bow, Nebraska.

L. Sabrowsky, Sec'y.

SOUTHEAST MICHIGAN PASTORAL CONFERENCE

God willing, the Southeast Michigan Conference will meet at St. Stephen's Church, Adrian, Mich., April 25 and 26, 1939.

Papers: Luetke, On Liturgics; Scheele, Exegesis of 1 Cor. 5; Richter, Exegesis of 1 Cor. 6; Leyrer, Sermon to be read.

Preachers: Hoenecke, Scheele.

Confessional speakers: Naumann, Allwardt.

Please announce early to Pastor John Nicolai, 242 Finch St., Adrian, Mich.

O. J. Naumann, Sec'y.

SOUTHWEST MICHIGAN CONFERENCE

The Southwest Michigan Conference meets at Stevensville, Mich., May and 3.

Papers to be read and discussed: Exegesis on 2 Tim. 1 — L. Meyer; Sermon Study — W. Westendorf; Romans 8 — A. Fischer; Die Rechtfertigung eines Suenders vor Gott — A. Hoenecke; De Ecclesia — H. Hoenecke.

Sermon: M. Haase; sub. H. Hoenecke.

Confessional: W. Westendorf; sub. L. Meyer.

N. Engel, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet May 23 and 24 at Hurley, Wis., Rev. R. Horlamus, pastor. First session 10:00 A. M.

Essays: Isagogische Arbeit ueber Hiob, A. Dornfeld; Zweck und Nutzen der Beichte, J. Mittelstaedt; My Church and Russellism, W. Nommensen; Present Day Political Activities of the Roman Church, S. Fenske; Old Testament Exegesis, I. Habeck; New Testament Exegesis — 2 Tim, E. Walther.

Sermon: J. Henning, Jr., O. Hoffmann (English).

Confessional Address: G. Neumann, W. Nommensen (English).

Please announce!

E. E. Prenzlow, Sec'y.

PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet at Trinity Church (North 9th and West Highland Ave.) in Milwaukee (Pastors: H. Gruber, H. Bleeke), on April 25 and 26.

Communion service on Tuesday morning at 9 o'clock. Sermon: Prof. F. Brenner (J. Brenner).

Papers: Rev. O. Kaiser, Rev. F. Luley, Rev. O. Blume, Rev. J. Jeske. E. Ebert, Sec'y.

MIXED PASTORAL CONFERENCE FOR MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet April 25 and 26, 1939, at Trinity Lutheran Church, North 9th Street and West Highland Avenue, Milwaukee, Wisconsin.

PROGRAM

Tuesday, April 25, 1939

- 9:00 A. M. Opening Service and Holy Communion. Preacher: Pastor Victor Brohm.
- 1:30 P. M. Afternoon session. Opening devotion. Election of chairman, secretary, and member of program committee. Reading of the minutes of the last meeting. Presentation of order of business.
- 2:00 P. M. Panel discussion by Pastor E. Duemling as leader with others (3 or 4) on a practical topic.
- 4:00 P. M. Roll call and business matters.

Wednesday, April 26, 1939

- 9:00 A. M. Opening devotion. Reading of minutes.
- 9:15 A. M. Paper by Pastor F. Luley: Homiletical treatment of second letter to the churches in Asia Minor (Smyrna).
- 10:30 A. M. Discussion of Union with A. L. C.; Leader: Pastor Wm. F. Sauer.
- 11:00 A. M. Adjournment for dinner.
- 1:30 P. M. Opening devotion. Reading of minutes.
- 1:45 P. M. Paper by Pastor O. Kaiser: Church discipline with special reference to excommunication.
- 2:45 P. M. Paper by Pastor J. Jeske: Is the second or third purpose of the Law to predominate in the instruction of our children?
- 3:45 P. M. Discussion of Union with A. L. C. (continued).
- 4:30 P. M. Adjournment.

CORRECTION SYNOD DEBT RETIREMENT

Referring to the Debt Retirement Bulletin No. 32, of February, 1939, through an oversight by someone, the Statement of Remittances for the Pacific Northwest District should read \$2,354.80 instead as reported therein \$640.01 for Synod Debt Retirement.

JOHN C. JAECH, District Treasurer.

BOOK REVIEW

Cross and Affliction. By Rev. R. C. Rein. Print of Concordia Publishing House, St. Louis, Mo. Price, 25c.

This booklet offers comfort to those who bear the cross and suffer affliction. The meditations are not based on any particular text but are richly interspersed with Bible references. Ten short chapters are devoted to considering the cross which we bear in Christ's fellowship and sixteen to the afflictions by which we are tried and bettered. A few prayers and Scripture passages are appended. We recommend the book to our readers, especially to the invalids and shut-ins. G.

Twenty Chorale Improvisations for the Organ on Lenten and Easter Hymns. Composed by Martin H. Schumacher. Print of Concordia Publishing House, St. Louis, Mo. Price, \$1.50.

The purpose of the collection is clearly set forth in the Preface: "It is customary for the Lutheran Church to hold mid-week services during Lent, in which the Passion of the Savior provides the sermon topics. The composer has long felt the dearth of suitable organ music for these services, and these compositions form a humble attempt to provide in part for this want. They are to be played rather slowly, with soft registrations and much expression, with the chorale melody predominant. Two compositions for Easter have been added. The pages have been arranged to require a minimum of page-turning." G.

ATTENTION — AMATEUR RADIO OPERATORS

One of our readers who is interested in amateur radio work has written to us suggesting that the short wave radio might offer possibilities for quick and regular communication with our missionaries in Nigeria. He enclosed a clipping from a Detroit paper which relates that for seven years Dr. Kraus of Ann Arbor has been in regular communication with the Presbyterian missionaries of the Belgian Congo. The plan seems worth discussing. For that purpose this reader invites other amateurs in radio work to make themselves known to him with this end in view. Address communications to Mr. Albert H. Buth, Tawas City, Mich. G.

SOUTH EAST WISCONSIN DISTRICT

Covering Period from January 2 to March 31, 1939

	Arizona Conference		Non-Budgetary
Reverend	Budgetary		
P. A. Behn, East Fork Miss., Whiteriver	..\$ 15.62		\$
Richard G. Deffner, Zion, Phoenix	159.50		
O. Hohenstein, Grace, Glendale	96.53		
Frederick G. Knoll, Grace, Douglas	40.00		
Frederick G. Knoll, St. Paul's, Douglas	25.00		
E. Arnold Sitz, Grace, Tucson	37.52		

Dodge-Washington County Conference

G. Bradtke, Z. Krippel, Christi, Tp. Herman	100.00	8.76
Herman W. Cares, Emanuel, Tp. Herman	46.62	
Herman W. Cares, Emanuel, Tp. Herman	37.70	
Herman W. Cares, Zion, Tp. Theresa	33.68	
Herman W. Cares, Zion, Tp. Theresa	9.54	
R. O. Marti, St. Jacobi, Tp. Theresa	7.48	
R. O. Marti, St. Jacobi, Tp. Theresa	16.88	
R. O. Marti, St. Peter, Kekoskee	14.58	
R. O. Marti, St. Peter, Kekoskee	36.16	
Ph. Martin, St. Luke, Knowles	18.96	
Ph. Martin, St. Paul, Brownsville	68.28	
Rud. F. W. Pietz, St. John, Lomira	40.49	
Gerhard Redlin, St. Peter, Allenton	58.50	
Gerhard Redlin, Zion, Allenton	46.06	
W. Reinemann, Trinity, Huilsburg	51.00	child. 6.05
W. Reinemann, Trinity, Huilsburg	37.55	
Ad. von Rohr, Peace, Hartford	187.47	2.00
H. J. Schaar, St. John, Woodland	58.98	
Edwin Scharf, St. Paul, Cedar Lake	7.00	
Edwin Scharf, St. Paul, Slinger	35.68	
M. F. Stern, St. Paul, Neosho, child.	\$2.66	
M. F. Stern, St. Paul, Neosho	35.00	
H. Wolter, St. Paul, Tp. Lomira	13.26	
H. Wolter, St. Petri, Tp. Theresa	7.84	
F. Zurling, St. Matthew, Iron Ridge	86.25	6.26

Eastern Conference

P. T. Brockmann, Trinity, Waukesha	103.99	
Adolph C. Buenger, St. John, Good Hope	55.59	
Adolph C. Buenger, St. John, Good Hope	35.91	
E. Ph. Ebert, Pentecostal, Whitefish Bay	19.09	
E. Ph. Ebert, Pentecostal, Whitefish Bay	21.47	
Frank G. Gundlach, Salem, West Granville	16.00	
Ph. H. Hartwig, Christ, Pewaukee	26.70	
Ph. H. Hartwig, Zion, Hartland	87.00	
Gerald O. Hoenecke, St. Paul, Cudahy	81.69	7.91
Gerald O. Hoenecke, St. Paul, Cudahy	37.05	
Gerald O. Hoenecke, St. Paul, Cudahy	36.95	
W. Keibel, Nain, West Allis	182.53	27.96
W. Keibel, Nain, West Allis	22.86	60.00
P. W. Kneiske, St. John, Lannon	37.92	7.21
A. Koelpin, Fairview, Milwaukee	117.26	

A. Koelpin, Fairview, Milwaukee	51.43	Ph. H. Koehler, St. Lucas	10.00
A. F. Krueger, Resurrection, Milwaukee ..	27.30	Ph. H. Koehler, St. Lucas	281.06 41.27
A. F. Krueger, Resurrection, Milwaukee ..	18.65	Ph. H. Koehler, St. Lucas	346.86 67.32
A. F. Krueger, Resurrection, Milwaukee ..	24.55	Ph. H. Koehler, St. Lucas	186.10 20.65
Henry Lange, Nathanael, Milwaukee	35.50	Paul G. Naumann, St. Jacobi	414.19 118.50
Kurt A. Lescow, St. John, E. Mequon	85.75	Paul G. Naumann, St. Jacobi	155.08 46.15
A. H. Maaske, St. John, Mukwonago	22.93	Paul G. Naumann, St. Jacobi	137.73 34.94
J. Mahnke, Mt. Lebanon, Milwaukee	44.84	Erhard C. Pankow, Garden Homes	40.00
J. Mahnke, Mt. Lebanon, Milwaukee	34.03	Erhard C. Pankow, Garden Homes	35.00
J. Mahnke, Mt. Lebanon, Milwaukee	25.13	Wm. F. Pankow, Ephrata	211.67
Wm. C. Mahnke, St. John, Root Creek	51.15	Paul Pieper, St. Peter (S. S. \$10.00 N. N. \$3.00)	515.80
Wm. C. Mahnke, St. John, Root Creek	28.00	(L. Iver \$5.00)	34.75
Wm. C. Mahnke, St. John, Root Creek	35.90	Paul Pieper, St. Peter	194.78 29.00
O. Mittelstaedt, Trinity, So. Mequon	42.94	Paul Pieper, St. Peter	189.93 28.50
Theo. Monhardt, St. John, Tp. Lake	41.12	W. J. Schaefer, Atonement	26.05
C. A. Otto, St. John, Wauwatosa	447.61	Wm. F. Sauer, Grace	400.00
A. Petermann, St. John, Newburg	88.70	H. W. Schwertfeger, St. Paul	8.13 3.00
M. F. Rische, Davids Stern, Kirchhayn ...	161.85	H. W. Schwertfeger, St. Paul	9.44
M. F. Rische, Davids Stern, Kirchhayn ...	8.44	H. W. Schwertfeger, St. Paul	8.35
M. R. Rische, Davids Stern, Kirchhayn ...	48.90	A. B. Tacke, Zebaoth	36.88
M. F. Rische, Davids Stern, Kirchhayn ...	47.00	A. B. Tacke, Zebaoth	36.04
J. G. Ruege, Jordan, West Allis	124.94	A. B. Tacke, Zebaoth	52.41
J. G. Ruege, Jordan, West Allis	68.04	G. A. Thiele, Parkside	10.15
J. G. Ruege, Jordan, West Allis	57.23	Arthur P. Voss, St. James	27.50
G. Schaller, St. Paul, Tp. Franklin	55.85	Arthur P. Voss, St. James	155.98
G. Schaller, St. Paul, Tp. Franklin	25.15	Arthur P. Voss, St. James	84.39 27.50
Alfred C. Schewe, Trinity, W. Mequon ...	63.20	Arthur P. Voss, St. James	149.46 27.50
Alfred C. Schewe, Trinity, W. Mequon ...	34.05		
Alfred C. Schewe, Trinity, W. Mequon ...	75.50		
Gust. E. Schmidt, St. Paul, East Troy	51.65		
Arnold Schultz, Trinity, Milwaukee	235.39		
Harry Shiley, Woodlawn, West Allis	14.74		
Harry Shiley, Woodlawn, West Allis	61.67		
E. W. Tacke, St. Paul, Tess Corners	285.08		
E. W. Tacke, St. Paul, Tess Corners	75.65		
E. W. Tacke, St. Paul, Tess Corners	119.45		
L. M. Voss, Good Shepherd, Tp. Wauwat.	28.38		
L. M. Voss, Good Shepherd, Tp. Wauwat.	21.02		
S. E. Westendorf, Calvary, Thiensville ...	88.35		
H. Woyahn, Grace, Waukesha	35.87		
H. Woyahn, Grace, Waukesha	20.39		
H. Woyahn, Grace, Waukesha	33.29		
Milwaukee City Conference			
P. J. Bergmann, Christ, Ladies' Aid \$15.00	204.33		
P. J. Bergmann, Christ	43.43		
P. J. Bergmann, Christ	119.89		
E. R. Blakewell, Salem	117.27		
E. R. Blakewell, Salem	43.28		
E. R. Blakewell, Salem	55.42		
John Brenner, St. John	337.60		
John Brenner, St. John	152.70		
John Brenner, St. John	154.00		
John Brenner, St. John	134.10		
R. O. Buerger, Gethsemane	147.80		
P. J. Burkholz, Siloah	225.53		
P. J. Burkholz, Siloah, S. S. for Christmas	22.00		
P. J. Burkholz, Siloah	175.27		
P. J. Burkholz, Siloah	183.94		
J. C. Dahlke, Jerusalem	202.27		
J. C. Dahlke, Jerusalem	164.64		
J. C. Dahlke, Jerusalem	143.29		
E. Ph. Dornfeld, St. Marcus, S. S. children \$11.10, Ladies' Aid \$35.00, Soc. \$16.00 (Ladies' Aid \$25.00)	67.10		
F. Graeber, Apostles	19.50		
F. Graeber, Apostles	15.80		
F. Graeber, Apostles	8.30		
A. F. Halboth, St. Matthew	251.38		
A. F. Halboth, St. Matthew	133.46		
A. F. Halboth, St. Matthew	112.29		
W. A. Hoenecke, Bethel	57.39		
(Sunday School)	36.12		
W. A. Hoenecke, Bethel	47.00		
W. A. Hoenecke, Bethel	32.69		
Raym. W. Huth, Messiah	171.06		
Raym. W. Huth, Messiah	15.00		
J. G. Jeske, Divine Charity	258.43		
L. F. Karrer, St. Andrews	15.24		
L. F. Karrer, St. Andrews	19.37		
H. Knuth and V. Brohm, Bethesda	165.48		
H. Knuth and V. Brohm, Bethesda	294.53		
H. Knuth and V. Brohm, Bethesda (Lad. Aid \$5.00)	33.13		
Ph. H. Koehler, St. Lucas	281.06		
Ph. H. Koehler, St. Lucas	346.86		
Ph. H. Koehler, St. Lucas	186.10		
Paul G. Naumann, St. Jacobi	414.19		
Paul G. Naumann, St. Jacobi	155.08		
Paul G. Naumann, St. Jacobi	137.73		
Erhard C. Pankow, Garden Homes	40.00		
Erhard C. Pankow, Garden Homes	35.00		
Wm. F. Pankow, Ephrata	211.67		
Paul Pieper, St. Peter (S. S. \$10.00 N. N. \$3.00)	515.80		
(L. Iver \$5.00)	34.75		
Paul Pieper, St. Peter	194.78		
Paul Pieper, St. Peter	189.93		
W. J. Schaefer, Atonement	26.05		
Wm. F. Sauer, Grace	400.00		
H. W. Schwertfeger, St. Paul	8.13		
H. W. Schwertfeger, St. Paul	9.44		
H. W. Schwertfeger, St. Paul	8.35		
A. B. Tacke, Zebaoth	36.88		
A. B. Tacke, Zebaoth	36.04		
A. B. Tacke, Zebaoth	52.41		
G. A. Thiele, Parkside	10.15		
Arthur P. Voss, St. James	27.50		
Arthur P. Voss, St. James	155.98		
Arthur P. Voss, St. James	84.39		
Arthur P. Voss, St. James	149.46		
Southern Conference			
L. W. Baganz, St. John, Burlington	294.02		
A. C. Bartz, Immanuel, Waukegan	61.20		
A. C. Bartz, Immanuel, Waukegan	18.76		
Carl H. Buenger, Friedens, Kenosha	467.59		
H. J. Diehl, First Ev. Luth., Lake Geneva	200.00		
W. A. Diehl, First Ev. Luth., Elkhorn	68.70		
W. A. Diehl, First Ev. Luth., Elkhorn ...	64.30		
Eugene Hinderer, Zion, Bristol	22.30		
Eugene Hinderer, Zion, Bristol	19.55		
Edwin Jaster, Epiphany, Racine	43.45		
Edwin Jaster, Epiphany, Racine	17.83		
W. H. Lehmann, St. John, Libertyville ...	89.25		
Aug. Lossner, Trinity, Tp. Raymond	1.65		
O. B. Nommensen, Zion, South Milwaukee	63.19		
O. B. Nommensen, Zion, So. Milwaukee ...	19.24		
O. B. Nommensen, Zion, So. Milwaukee ...	27.80		
M. F. Plass, St. John, Oakwood	100.00		
M. F. Plass, St. John, Oakwood	3.00		
M. F. Plass, St. John, Oakwood	55.57		
Edmund Sponholz, St. John, Slades Corn.	114.37		
Theo. Volkert, First Ev. Luth., Racine	114.37		
Various Congregations			
St. John, W. Bend, by R. C. Gerner, Treas.	355.99		
St. John, W. Bend, by R. C. Gerner, Treas.	134.89		
St. John, W. Bend, by R. C. Gerner, Treas.	123.19		
Peace Congregation, Wilmot, by Pastor H. J. Diehl	110.25		
Personal Gifts			
M. S. B., Watertown	5.00		
Mrs. E. Schaller, Milwaukee	1.00		
Memorial Wreaths			
For Edwin Bahr from Fairview Ladies' Aid by Pastor A. Koelpin	5.00		
For Aug. Benicke from Herman Seidensticker, Bertha Seidensticker, Mr. and Mrs. Wm. Groth, Mr. and Mrs. Hy. Groth, Mr. and Mrs. Emil Rietz, Mrs. Peter Klumb and Mr. and Mrs. Louis Seidensticker by Pastor J. E. Schaefer	6.00		
For Mrs. E. Fehlauer from members of Jerusalem Congregation and third and fourth grade children by Past. Dahlke	13.30		
For Heckendorf from Frank Groth and children by Pastor J. E. Schaefer	4.00		
For Mr. Reinhold C. Jeske from Mrs. J. Troeller, Mr. and Mrs. Aug. Mueller, Mr. and Mrs. Ed. Yoeckel, Mr. and Mrs. A. Troeller by Pastor J. G. Jeske	8.00		
For Mr. Reinhold C. Jeske from Mrs. Louise Jeske, Mr. and Mrs. Herman Gaebel, Mr. and Mrs. Emil Grebe,			

Mrs. Florence Kinney and Miss Louise Jeske by Pastor J. G. Jeske	5.00	
For Dora Kindschuh from Mr. and Mrs. Henry Kirschenstein by Pastor Rud. F. W. Pietz	1.00	
For Mrs. Gust. Krueger from Mrs. Louise Hass, Miss Meta Hass and Mrs. Zahn \$1.00 each by Pastor J. C. Dahlke	3.00	
For Hannah Liebherr from Mr. and Mrs. Fred Korth, Mr. and Mrs. Frank Cramer, Mr. and Mrs. Ernie Korth, Mr. and Mrs. Frank Oelrich and Mrs. Anna Schwantes by Pastor W. Hoe-necke	4.00	
For Mr. Hy. Liesener from a sympathetic friend by Pastor M. F. Rische	3.00	
For Mrs. Auguste Schoenberg from Rev. and Mrs. J. Masch and Miss Rose by Pastor F. Graeber	2.00	
For Henry Schlund from St. Lucas Men's Club by Pastor Ph. H. Koehler	5.00	
For Mr. Louis Tischer from Mr. Frank Groth and children by Pastor M. F. Rische	4.00	
For Paul Zeidler from H. Kilian family by Pastor Rud. F. W. Pietz	2.00	
	<u>\$15,700.85</u>	<u>\$2,452.04</u>

CHAS. E. WERNER, Cashier,
South East Wisconsin District.

Milwaukee, Wis., April 3, 1939.

Summary	
General Administration	\$ 129.15
Supervision	14.54
Finance	9.00
Retire Debts	231.48
General Institutions	136.41
Thiensville	9.28
Watertown	5.31
Saginaw	13.00
Mobridge	13.00
Belle Plaine	56.35
General Missions	520.07
Indian Mission	94.15
Negro Mission	92.82
Home Mission	167.46
Poland Mission	20.24
Students	14.75
Church Extension	114.30
General Support	21.87
	<u>\$1,663.18</u>

Non-Budgetary	
Denver Sanitarium	\$ 34.27
Fremont	52.76
White River Orphanage	1.00
Home Finding Society of Iowa ...	3.18
Detroit Deaf Mute	38.18
Wauwatosa Orphanage	5.00
Bethesda	35.00
	<u>\$ 169.39</u>

C. G. FUHRMANN,
Assistant Cashier.

NEBRASKA DISTRICT

January, February, March, 1939

Rosebud Conference		Budgetary	Non-Budgetary
Reverend			
R. Bittorf, Winner Trinity	\$ 57.17	\$	6.25
R. Bittorf, Hamill	1.76		
H. Fritze, Valentine, Zion	37.75		6.00
H. Fritze, Valentine, Calvary	41.25		7.00
G. Geiger, Wood, St. Peter	9.00		
G. Geiger, Witten, St. John	32.75		
G. Geiger, Pahapesto	4.00		
G. Gruendemann, Carlock, Peace	15.99		
G. Gruendemann, Burke, Grace	19.72		
G. Gruendemann, Mills	12.00		
F. C. Kneuppel, Naper, St. Paul	65.15		
N. Mielke, Platte	8.04		
F. H. Miller, McNeely, St. Paul	2.00		
W. J. Oelhafen, Herrick, St. John	25.29		
R. Stiemke, Mission, Zion	32.95		11.15
Central Conference			
Im. P. Frey, Hoskins, Trinity	23.04		
H. Hackbarth, Stanton, St. John	346.92		
Wm. Holzhausen, Sioux City, Grace	22.95		6.36
R. H. Roth, Brewster, St. John	19.00		
V. H. Winter, Broken Bow, St. Paul	19.84		
V. H. Winter, Merna	9.25		
V. H. Winter, Mason City91		
J. Witt, Norfolk, St. Paul	177.00		
Southern Conference			
A. T. Degner, Plymouth, St. Paul	190.83	83.63	
W. A. Krenke, Grafton, Trinity	19.72	7.05	
E. F. Hy. Lehmann, Firth, St. John	50.65	15.45	
E. C. Monhardt, Clatonia, Zion	209.54	25.00	
A. Schumann, Garrison, Zion	14.26	1.50	
H. Spaude, Surprise, St. John	17.38		
R. Vollmers, Geneva, Grace	15.14		
Wm. F. Wietzke, Shickley, Zion	21.00		
Mr. Aug. Steinbeck, York	100.00		
Colorado Conference			
O. Kreie, Hillrose, Trinity	11.25		
V. Schultz, Locust Grove-Hilltop-Franktown	13.50		
V. Tiefel, Platteville, St. John	16.18		
	<u>\$1,663.18</u>	<u>\$ 169.39</u>	
Includes Memorial Wreaths for			
J. Bindewald, Merna	\$	2.50	
Mrs. M. Luebke, Norfolk		10.00	

NORTH WISCONSIN DISTRICT

January, February, March, 1939

NORTH WISCONSIN DISTRICT		Budgetary	Non-Budgetary
Reverend			
Behm, E. G., St. Paul, Forest	\$ 221.01		
Behm, E. G., St. John, Forest	20.70		
Bergfeld, F., Beth., Bruce's Cross., Mich.	41.20		
Bergmann, P. G., Trinity, Menasha	400.00		
Boettcher, G. E., Bethlehem, Hortonville	148.00		11.71
Boettcher, Imm. P., Grace, Sugar Bush ...	88.10		
Boettcher, I. P., Christus, Maple Creek ...	19.77		
Boettcher, I. P., Immanuel, Maple Creek	24.02		
Brandt, F. M. & Sauer, T. J., St. Paul, Appleton	650.00		
Braun, M. A., Parochie Centerville	132.04		
Brenner, Th., St. Peter, Freedom	114.40		
Croll, Melvin W., St. John, Florence			
Dowidat, John, St. Luke, Oakfield	43.52		
Eckert, Harold H., St. John, Reedsville ..	457.49		
Eggert, Paul C., Friedens, Abrams			
Eggert, Paul C., St. Paul, Brookside			
Eggert, Paul C., St. John, Little Suamico ..			
Engel, A. L., Church of Our Savior, Lena	7.70		
Fischer, G. W., St. John, Grover	112.36		6.15
Fleischer, M. A., Trinity, Red Granite ...	4.60		
Fuhlbrigge, W. G., Trinity, Coleman	90.00		
Fuhlbrigge, W. G., St. Matthew, Beaver ..			
Gentz, A. A., Trinity, Marinette	569.98		
Geyer, K., Zion, Peshtigo			
Gieschen, Paul J., Zion, Rhinelander	94.32		17.46
Gieschen, Walter A., St. Paul, Green Bay ..	182.81		
Gieschen, W. W., Friedens, Wautoma ...	51.30		
Gladosch, Br., Zion, Morrison	224.59		
Gose, Roy B., Zion, Jacksonport	34.85		
Grunwald, Harold, Zion, Louis Corners ...			
Haase, W. G., St. John, Two Rivers	159.01		
Haase, W. G., St. John, Sandy Bay			
Habermann, A., Friedens, Hartland			
Habermann, A., St. Paul, Angelica			
Hartwig, Wm. J., St. John, Montello	183.39		
Hartwig, Wm. J., Immanuel, Mecan	116.32		
Henning, Carl J., Grace, Crivitz	50.85		
Henning, Carl J., St. John, Athelstane ...	6.53		
Henning, Otto C., St. John, Sewastopol ..	100.90		
Hensel, M., St. Peter, Weyauwega	278.67		
Hinnenthal, E., Emanuel, Forestville	29.37		
Hoffmann, Th., St. Paul, Gladstone, Mich.	5.00		
Hoffmann, Th., Martini, Rap. River, Mich.			

Hopp, H., Holy Cross, Daggett, Mich.	
Hopp, H., St. Mark, Carbondale, Mich. ..	
Hoyer, O., St. Paul, Winneconne	306.04
Hoyer, O., Zion, Town Omro	24.35
Johnson, S., St. Matthew, Appleton	49.94
Kahrs, H. A., Grace, P.-Spalding, Mich. ..	
Kahrs, H. A., Trinity, Hermansville, Mich.	
Kaniess, G., St. Luke, Kewaskum	273.37
Kaspar, L., Immanuel, Greenville	230.15
Kaspar, L., Immanuel, Clayton	27.71
Kionka, Ed. H., St. John, Newton	248.79
Kionka, Ed. H., St. Paul, Newton	33.91
Kleinhans, Har. O., Mart. Luth., Oshkosh	439.58
Kleinhans, H. O., Trinity, Mears Corners	15.36
Kleinke, W., St. John, Gibson	51.46
Kleinke, W., St. John, Two Creeks	6.50
Kobs, Geo., St. John, Markesan	196.09
Koeninger, L. Erste Ev. Luth., Manitowoc	1,200.00
Koepsell, W., St. Paul, Crandon	
Koepsell, W., Friedens, Argonne	
Koepsell, W., First English, Hiles	
Krubsack, J., Christ, Eagle River	72.09
Krubsack, J., Three Lakes	6.50
Kuether, H. A., St. Paul, Sheboygan Falls	183.71
Kuether, W. A., Immanuel, Kewaunee	106.88
Kuether, W. A., St. Peter, Carlton	25.74
Lawrence, Carl, St. Paul, No. Fond du Lac	129.60
Lederer, R., Erste Ev. Luth., Green Bay ..	300.00
Lehman, L. G., St. Paul, Bark River, Mich	37.47
Lemke, H. J., St. Peter, Manistique, Mich.	
Lemke, H. J., Grace, Germfask, Mich.	9.04
Lutz, W. F., Salem, Escanaba, Mich.	114.00
Masch, John, Immanuel, Black Creek	79.15
Mielke, L. E., Erste Ev. Luth., Shiocton	
Mielke, Louis E., St. John, Deer Creek ...	
Oehlert, Paul Th., Trinity, Kaukauna	469.46
Pankow, E., Friedens, Green Lake, Wis.	28.00
Pankow, W. E., Immanuel, New London	155.50
Pieper, G., St. Peter, Fond du Lac	913.76
Pussehl, H. E., Grace, Monico	1.27
Pussehl, H. E., St. John, Enterprise	35.30
Raetz, F. W., Trinity, Wabeno	79.22
Raetz, F. W., Laona, Wis.	
Redlin, E., Trinity, Ellington	113.15
Redlin, E., St. Paul, Stephenville	35.75
Redlin, T. W., Zion, Kingston	50.82
Redlin, T. W., St. John, Salemville	20.30
Reier, F. A., Immanuel, Waupaca	48.00
Reier, F. A., St. John, Lanark	
Reim, Edmund, Trinity, Neenah	550.33
Reuschel, J., St. John, Dundas	184.61
Roepke, W., Trinity, Marquette, Mich.	131.77
Roepke, W., St. Paul, Green Garden	37.44
Rupp, E., Emanuel, St. Ste. Marie, Mich.	18.11
Sauer, M. F., Trinity, Brillion	331.76
Schaefer, Gerh. A., St. Peter, Collins	301.89
Schink, W. F., St. Peter, Haven	
Schlavensky, Norman, Immanuel, Eaton ..	30.75
Schlavensky, Norman, Christ, Fontenoy ..	111.15
Schlueter, E. B., Grace, Oshkosh	814.19
Schneider, A. E., St. John, E. Bloomfield	78.23
Schroeder, E. C., Trinity, Liberty	
Schroeder, Frederick, St. Paul, Fairburn ..	34.46
Schulz, C. P., Immanuel, Mosel	
Schulz, J., Zion, Van Dyne	
Schumann, F., St. Peter, Sawyer	43.60
Siegler, V. J., Salem, Nasewaupsee	51.55
Strohschein, Walter, Trinity, Dundee	262.06
Strohschein, Walter, Friedens, Waucusta	
Struck, Gerhard, St. John, Maribel	140.52
Thurow, Theo., Christ, Menominee, Mich.	104.77
Tiefel, Geo., St. Peter, Stambaugh, Mich.	
Tiefel, Geo., Zion, Crystal Falls, Mich.	
Tiefel, Geo., St. Stephen, Channing, Mich.	
Toepel, K. F., St. Paul, Algoma	
Uetzmann, F. C., St. John, Wrightstown	77.96
Uetzmann, I. G., Grace, Pickett	
Uetzmann, I. G., Immanuel, Oshkosh	12.00
Uetzmann, Th., Immanuel, Manitowoc ...	112.64
Valleskey, Wilmer, St. Paul, Greenleaf ...	
Valleskey, Wilmer, Bartholomew, Kasson	40.00
Voigt, A. W., Immanuel, Shirley	116.00
Voigt, A. W., St. Paul, Pine Grove	20.35
Wadzinski, Wm., St. Paul, Manchester	40.70

Wadzinski, Wm., St. Paul, Marquette	14.85
Warnke, Harold, St. John, Princeton	219.76
Werner, A., St. John, Center	62.08
Weyland, F. C., St. Peter, Winchester	
Weyland, F. C., Zion, Readfield	
Weyland, F. C., St. John, Caledonia	10.14
Wichmann, W. F., Mt. Calvary, Kimberly	69.88
Wojahn, W. A., St. Paul, Eldorado	29.35
Wojahn, W. A., St. Peter, Eldorado	18.88
Zell, Ed., St. Peter, Mishicot	75.00
Zell, Ed., Rockwood	25.57
Zell, Ed., Jambo Creek	5.65
Ziesemer, R., Mt. Olive, Appleton	362.88
Zink, W., St. Paul, Dale	81.40

Totals\$15,403.04 \$ 186.22

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Correction

In the report for the previous quarter year, through an oversight on the part of the printer, the following item was omitted:

Uetzmann, F. C., St. John, Wrightstown 115.77

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Memorial Wreaths

(These items are included in above report)	
In Memory of	
Mrs. Louise Bartel, through Rev. A. E. Schneider, Fremont, Wis.	\$ 5.50
25.50 Emma Breister, through Rev. Gerhard Pieper, Fond du Lac, Wis.	7.00
Mrs. Friedericka Henning, through Rev. H. A. Kuether, Sheboygan Falls, Wis.	7.00
Julius Hilmen, through Rev. W. G. Haase, Two Rivers, Wis.	2.00
17.93 Christoff Juhnke, through Rev. S. Johnson, Appleton, Wis.	1.00
Mrs. Elizabeth Kaspar, through Rev. L. Kaspar, Greenville, Wis.	86.25
Mrs. Rev. L. Kaspar, through Rev. F. M. Brandt, Appleton, Wis.	4.00
Mrs. F. Kofler, through Rev. L. Kaspar, Greenville, Wis.	5.00
Arland Matznick, through Rev. G. H. Schaefer, Chilton, Wis.	1.00
Carolyn Lee Mundinger, through Rev. Wm. F. Lutz, Escanaba, Mich.	5.00
John Pieper, through Rev. W. L. Strohschein, Campbellsport, Wis.	5.00
Albert Rau, through Rev. Gerhard Pieper, Fond du Lac, Wis.	14.50
Mrs. A. Schlegel, through Rev. Wm. Roepke, Marquette, Mich.	3.00
Herman Schoeneck, through Rev. Hy. E. Pussehl, Pelican Lake, Wis.	1.00
Herman Schoeneck, through Rev. Hy. E. Pussehl, Pelican Lake, Wis.	10.00
Mrs. Erich Schroeder, through Rev. Harold H. Eckert, Reedsville, Wis.50
2.65 Melvin Schultz, through Rev. L. Kaspar, Greenville, Wis.	7.00
Rudolph Schwarz, through Rev. Wm. F. Lutz, Escanaba, Mich.	14.00
Joanna Seifert, through Rev. L. Kaspar, Greenville, Wis.	9.25
Laura Seltz, through Rev. M. F. Sauer, Brillion, Wis.	3.00
Mrs. Aug. Ullmann, through Rev. W. W. Kleinke, Mishicot, Wis.	4.00
Leo Otto, through Rev. Carl Lawrenz, North Fond du Lac, Wis.	15.00
Herman Moderow, Sr., through Rev. Carl Lawrenz, North Fond du Lac, Wis.	1.00

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Correction

The item on the last quarterly report: Rudolph Schwarz, through Rev. Wm. F. Lutz, Escanaba, Mich., \$12.00, should have read **\$31.00.**

ALBERT VOECKS, Treasurer,
Appleton, Wis.