

# 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 Epiphany of Our Lord

### Its Significance:

"That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel,"—Eph. 3, 6.

### To the Latin Races:

"I am Ready to preach the Gospel to You that are at Rome also."—Rom. 1, 15.



### To the Greeks:

"I am not ashamed of the Gospel of Christ: for it is the Power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1, 16.

### To the World:

"The Kingdom of this World is become the Kingdom of Our Lord, and of His Christ."—Rev. 11, 15.

### To the Church:

"Arise! Shine!"—Is. 60, 1.

## The Gentiles Shall Come To Thy Light

Read Isaiah 60: 1-6

**E**PIPHANY is the manifestation of Christ to man, not His manifestation to man in general, but to the Gentiles. The Day of Epiphany, January sixth, has been called "Twelfth-Day." The name indicates that the feast of Epiphany is looked upon as nothing more than an appendix to the Nativity. We prefer our familiar "Heidenweihnacht," Christmas of the Gentiles, to the term "Twelfth-Day," for it characterizes the Feast of Epiphany. As Christmas points to His birth, the Lenten season to the passion of our Savior, so the season of Epiphany brings the manifestation of the *life* of Christ here on earth. We see Him in the form of a servant, and yet the glory of His deity shines forth. The Gospel lessons for this season all have this mark and character. The adoration of the Wise Men, the manifestation of the Boy, Jesus, in the temple, His first recorded spoken word, "Wist ye not that I must be about my Father's business," His first miracle at the wedding of Cana, the stilling of the storm on the sea, with the question of the multitudes, "What manner of man is this, that even the winds and the sea obey Him!" the record of the transfiguration of Jesus with which the Epiphany season closes, all can be brought under the heading, "manifested forth His glory."

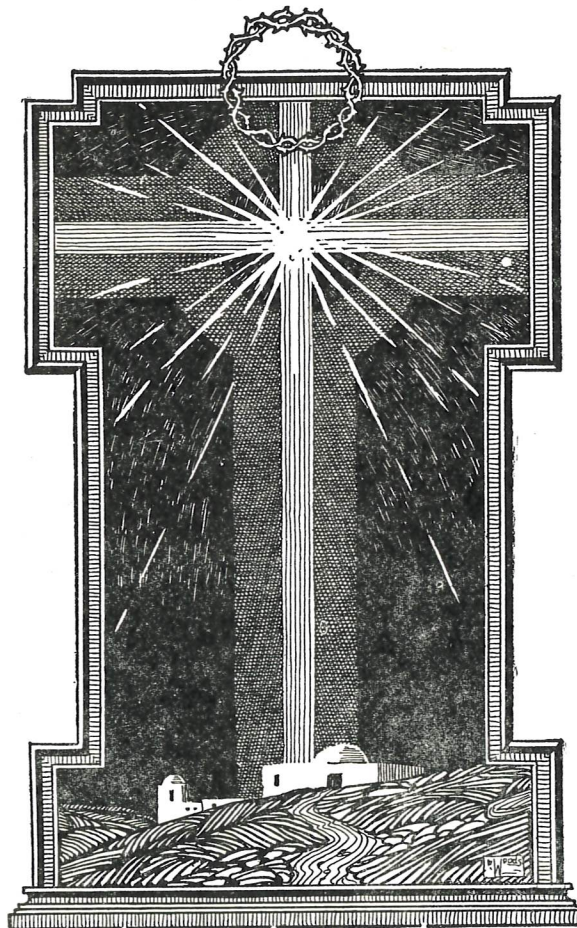
### The Epiphany of Our Lord

The "Evangelist of the Old Testament," Isaiah, prophesied the manifestation of our Lord in the glowing words of our text, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." These words are addressed to Jerusalem of old, "beautiful for situation, the joy of the whole earth." A light has risen over the City while darkness covers the

whole earth. This light is manifest. It has caused a mighty stir among the nations. — "Lift up thine eyes, and see, all they gather themselves together, they come to thee. Zion has become the center of attraction. The nations are drawn to Her. They come, they press on toward Jerusalem. They come, not to make war, but in peace. They are coming — Home! As Her sons and as Her daughters they are coming home. "The forces of the Gentiles shall come unto thee."

### A Millennium?

Does Isaiah's prophecy point to the millennium? — The Gospel lesson for the fifth Sunday in Epiphany forbids this dream. In it the Lord Jesus relates the parable of the tares among the wheat. The lesson closes with the words, "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." — Matt. 13: 24-30. Here the Savior Himself plainly teaches that good and evil continue together in the world. While the Lord is gathering a people for Himself from all the kindreds and tribes, Satan, the enemy is at work sowing his seed, and it will grow and continue to grow until the harvest. Instead of facing an era of complete and universal righteousness the world is headed for a time of growing wickedness,



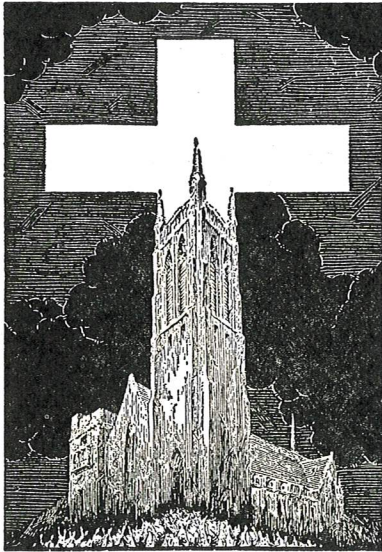
**Arise! Shine!**

but not to the exclusion of the progress of the Gospel. — And when Christ returns again it shall be the *harvest*, He shall come to judge! "Gather together the tares and burn them; but gather the wheat into my barn." Isaiah's prophecy cannot and does not speak of a millennium. — His prophecy was fulfilled with the coming and manifestation of Jesus in the flesh.

### Thy Light is Come

"Behold, the darkness shall cover the earth, and gross darkness the people." It is the darkness of ignorance, of sorrow, of sin and death. Without Christ what can men know about God, about man himself, about eternity?

Only guesses and dreams and fragments of the truth, twisted into lies. — Without Christ, how many tears that fall undried! The "lighthearted savage" is a myth and the "lighthearted man of civilization" as well. — Men dwell in spiritual ignorance because of the darkness of sin. "All have sinned and come short of the glory of God." Walking in this darkness they must fall into the pit, into eternal death and darkness; there shall be weep-



ing and gnashing of teeth. — Into this night the watchman of Zion's walls has cried, "Thy Light is come, and the glory of the Lord is risen upon thee!" The glory of God's grace toward sinners is revealed in Christ Jesus, the Savior. There is grace to cover all our sins, grace to give light in the darkest night of sorrow, grace which abounds more exceedingly than sin abounds." Christ has

said, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." — John 8:12. And, "We beheld His glory, the glory of the only begotten of the Father, full of grace and truth." — John 1:14. Thy light is come. — Sun of my soul, Thou Savior dear, it is not night if Thou be near. —

*You are not alone* in this profession of faith. "Lift up thine eyes round about and see: all they gather themselves together." The eyes of faith which behold the glory of the Son of God also behold the Christian Church: I believe in the holy Christian Church, the communion of saints. — I believe that the Holy Ghost has called me by the Gospel, — even as He

calls, gathers, enlightens the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. — The way to Zion may seem to you to be forsaken at times, even as the way of the Wise Men from the East must have appeared lonely to them at times. But thousands are walking together with you in the Light of the Lord. Thousands have not bowed their knees before Baal, though Elijah knows them not." The Lord knoweth them that are His." — He tells us who they *are*.

### The Gentiles Shall Come to Thy Light

The Good Shepherd has gathered his flock from every nation. "Japheth shall dwell in the tents of Shem." — And Christ is come St. Paul has said, "That the *Gentiles* might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him all ye people." Rom. 15. — And were *we* not included in the prophecy of the seer who said, "And the Gentiles shall come to thy light?" Without any claim to His mercy the light of the Gospel came to our fathers and to us. — Praise God for the Epiphany of our Lord, who has called *us* out of darkness into His marvellous light.

### Arise! Shine!

Dare we rest? — "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength." — Is. 40:9. "The Gospel-heralds dare not rest, till through the world thy truth has run." Every word here is a warning against doing the Lord's work negligently. — "While the servants slept, the enemy came." The Lord's work — the work of making manifest the Lord's glory — mission work — *suffers* not because we are poor, not because we have no men, but because we are selfish and negligent. — Arise, shine! Lift up thy voice with *strength!* — In this new year let us hasten the prophecy, "The Gentiles shall come to thy light." A. P. V.

## THE BRIGHT AND MORNING STAR

By H. C. Holloway, Harrisburg, Pa.

Rev. 22:16: I am the Root and the Offspring of David and the bright and Morning Star.

**T**HIS is the last image, as it is the most beautiful, in which the Savior reveals Himself to the world. It is the object He would have us fix our eye upon through all the long night till He come. The star that once stood *over* Him in the Eastern sky while He lay a babe in the manger at Bethlehem now hangs *below* Him, to assure us that He still lives for us. He who walked the earth in humility now leads the heavenly hosts. He is the Star that outshines all others in splendor and brightness.

We all love to look at the stars. There is no more

beautiful sight than the starry heavens on a clear night. What vast multitudes! How calmly and quietly they march forth in their silent train through the skies! We never grow tired of looking at them. How they set us to thinking! This was David's experience as he kept his father's flock in the fields of Bethlehem. He was often out in the fields at night minding the sheep. This gave him a fine opportunity for observing the stars. No wonder, when thus enraptured with the celestial scene, he would exclaim: "When I consider the heavens, the

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work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him?

But God was mindful of us and has visited us. He sent His only Son, the bright and Morning Star, to visit us in our low estate and bring us to sublimer heights.

We all know that there is a star in the sky which is commonly called the morning star, because it ushers in the dawn and is seen just as the morning breaks. And what a welcome object this star to the eye after a long and dreary night!

So for thousands of years the world lay in moral darkness. It was night-time, but there was a looking forward to the coming Savior. Men saw dimly, but the coming light was often spoken of. Balaam called attention to it 1,400 years before it shone forth: "I shall see Him but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob."

Isaiah, too, seven hundred years later, speaks of that same glorious light which was to illuminate a dark world: "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined."

And on the ever-memorable December night all these prophecies were fulfilled. In the manger at Bethlehem lay the mighty Savior of the world — God in the likeness of man, yea, of a little child, in the weakness and lowliness of our nature. Well might Zacharias exclaim, and we all with him, in holy joy: "Through the tender mercy of our God . . . the Dayspring from on high hath visited us to give light to them that sit in darkness."

The stars seem to be in a kind of borderland between the material and the spiritual. There is a sublimity and mystery that surrounds them, inspiring wonder and tender awe. In Persia the stars were worshiped. As the Magi looked up into the clear, illimitable depths of those serene Eastern heavens, they conceived of the stars as the symbols of light and the abode of God. And these

sentiments of awe are faintly reflected in that strange fascination that steals over us like a charm as we go forth alone under the stars of night and will help us understand how we should feel toward Jesus in His present relations toward us.

It speaks of His *unworldliness* and elevation above us. He dwells apart in his lofty purity. We cannot reach up to Him any more than to a star. It was somewhat so when He was with us and the Star moved low in its orbit. He was separate from sinners. Men were impressed with a certain unfathomable abyss of excellence in His character. His disciples grew more reverent and retiring as they learned more of Him. His mysterious appearances after the resurrection served to disclose the majesty of the Being they had been allowed to love; and when He parted from them in a bright cloud, the lessening glory disappeared from their gaze, only to become a permanent star in the heavens of their faith. And so in childlike adoration do we regard Him still in His eternal life in heaven, believing, admiring, worshipping.

Associated with this sentiment is that of His sublime *silence* now. Men may rage and imagine vain things against Him. They may contend about His teachings, criticize His life, deny His divinity, and resist His dominion. Let the din go on. It cannot reach the stars. His work is finished. It is a perfect sphere. The Christians asks no more. His richest communion is in the silence of meditation, when the Comforter brings all things to his remembrance. Into the still hour comes the presence of Jesus. His star rises on his soul.

It speaks of His changeless *sympathy*. Men have always felt a peculiar sympathy between the stars and the human heart. They seem to link us to the celestial world. Among the heavenly constellations there is one friendly star. It speaks of peace and home and heaven.

We are remembered up there. There is a light in the window for us, to which the tempest-tossed may lift his eyes in the darkness. If clouds for a moment obscure it,



it is there and may always be found in its orbit. He moves in the same career of love; for, having loved His own which were in the world, He loves them to the end.

And it tells of *immortality*. That Star is subject to no vicissitudes; it cannot be dimmed; it will never go out. Though all else fade and fail, that sweet radiance cheers all the ages. On that eternal life of His our immortality depends. Because I live, ye shall live also. That Star of hope stands as a pledge for the future, the everlasting security for the ages. "I am He that liveth and was dead, and, behold, I am alive forevermore."

And above all, it is the *herald* of the coming day. There are signs all about us that it is still night, though not a rayless gloom. Around us all mysterious shadows gather more or less thickly. The earth is full of graves. The heart knoweth its own bitterness. Oppression and

wrong are sadly experienced. Idolatries and superstitions hold millions in remorseless bondage. Multitudes are asleep around us, and many are drunken in the revels of midnight. Not a few, however, are waiting, with lamps trimmed, watching for the morning. In the weariness they often speak to one another of the coming day. Through every cloud they see the Star. The hours move slowly on; but it tells with certainty of a day of peace. High above this dark, troubled world serenely beams the Morning Star, and we shall meet it. The weak and helpless, here and there, are groaning in secret and asking, How long? The morning cometh. Oppressors are in dread and fear, and their tyranny must cease. Westward the Star is still making its way to meet the advancing East; and over the Pacific sea is soon to shine the light that shall gladden the old world and bring to them a glorious second morning.

— *Luth. Witness.*

## A DEN OF THIEVES

MARK 11:15-17

By Pastor O. J. Eckert, Saginaw, Mich.

THE cleansing of the temple, aimed at a selfish and corrupt private monopoly which devoured the substance of the poor and the widow, does not deal directly with the question of bringing up moneys for the Kingdom of God by means other than direct giving; although it does contain some valuable lessons regarding this and other matters in the church.

The indictment hurled against the money-changers and merchants and, of course, above all against those who employed them, was that they had converted the temple into a den of thieves. According to Exodus 30:13 Israelites had to offer the sacred half-shekel as a ransom for their souls. This coin was still minted for this one purpose. The money-changers exchanged it for the ordinary currency of Judaea and Galilee and for foreign money. Contemporary historians tell us, that this was done at an exorbitantly high rate and that the priests sanctioned a trade in the exchange of money within the temple precincts, so fraudulent that the dealers' evidence was refused in the courts of justice. Doves, sheep and oxen, in great demand for the sacrifices, were sold by the temple-merchants at enormous overcharges, which the people were forced to pay, since the unblemished quality of sacrificial animals had to be attested by the priests, who exercised control over this nefarious traffic. The house of Annas in particular had accumulated enormous wealth by selling animals of sacrifice at fabulous prices. Tyranny, monopoly, exorbitant charges and criminal dishonesty which laid heavy burdens on the people, had made the temple worship hateful to the Jews and caused the Gentiles to blaspheme the Name of God. The temple was exactly what the Savior called it — a den of thieves.

### Does This Apply to Us?

Would He speak less disapprovingly of some of the things tolerated and even advocated by some churches today? What about the roulette wheel, bingo, keno parties with their cackling, quacking and gobbling stakes, raffling of various articles, selling chances on automobiles, all thoroughly dishonest practices? Many of them, shamelessly carried on by churches, would land the individual behind the bars in some states or at least net him a fine. All of them are an abomination wherever practised and in the church an abomination of abominations regardless of the purpose for which the proceeds are used.

### A House of Prayer

Another reason for the Savior's just wrath on this occasion is suggested by His words, "My house shall be called of all nations a house of prayer." According to Isaiah 56, 7 not only the Jews but also the Gentiles were to use the temple freely. The place allotted to them was the outer court, for that reason called the Court of Gentiles. Here it was that the money-changers set up their tables and innumerable pigeons in wicker-cages and droves upon droves of cattle and sheep were kept. The clinking of coins, the cooing of doves, the bleating of sheep, the lowing of cattle, the hawking of vendors, the dicker, arguing and quarreling and the stench and filth of sheep and oxen degraded the Court of Gentiles into a profane house of merchandise (John 2:16) and into a foul barnyard, where the babel of many tongues and the huckstering and wrangling made meditation and prayer impossible. Not for one moment would the Jews tolerate this in their part of the temple, even if it were permitted.

What rudeness, what a contemptible disregard for others was it not to tolerate it in the Court of Gentiles, whom the Lord also would draw unto Him through what they might hear underneath the piazzas in the outer court, where the Law was read and expounded! Therefore He did not want this court to be used even as a short-cut or by-path (v. 16). Also the Jews passing through could not but be distracted and disturbed in their devotion by the din and clamor there. Thus this traffic made worship impossible for the Gentiles and seriously impeded a devout attitude in the worship of the Jews, which was continually going on in the temple and was the sole reason for its existence.

### The Church's One Purpose

The Church has one business. That is the preaching

of the Gospel, so that men may look prayerfully to the Lord of salvation. Even a thing perfectly harmless in itself should be abandoned if it conflicts with this business. That is the case if parties, entertainments and suppers interfere with the program of the Church, its services and worship and when social activities assume such a role in the life of a congregation, that it forgets the real purpose of its existence because of these non-essentials and considers its life and substance to consist in them. Non-essentials may be tolerated only then when they are harmless and innocent and offer no impediment to the free course of the Gospel. Congregations that go to extremes in these matters had better ask whether all is well with them and remember that the church is built by one means only — the preaching of the Gospel.

## COMMENTS

**Then and Now** What a dreary and sorrowful sight are many of the city churches on the great festivals of the church year — especially Christmas and Pentecost. Time was when the Christians of another generation, when our fathers and mothers and, yes, the whole family could be found in the church on the great church festivals. And who would have thought of not ending the old year and beginning the new year in the house of God?

But times are rapidly changing. This generation seems to have other ideas on how to end the old and begin the new year and what to do on Christmas Eve. Today the services on those days are attended chiefly by the "old faithful few" — a very small percentage of the total church membership. The church on those days looks very much like an old broken-down chariot. The former splendor is still in evidence, but its strength is gone. Pew upon pew which ordinarily of a Sunday morning is filled to capacity and fairly groans under its burden, is given a reprieve and surcease from labors. But really the pew has no choice in the matter. It stands there facing the altar and the pulpit inviting all to come and worship and bow down and kneel before the Lord their Maker — to hear His blessed Gospel of Salvation and find rest for their souls — but there are "few which go in thereat."

Where is the trouble? Is it the world and what it offers in the way of pleasure and enjoyment that induces the Christian to forsake church, Gospel, and God and spend his time with them? There is no denying the fact that many church members are drawn away and enticed by these lusts of the flesh and the world. Many church members, no doubt, could be found among those whose idea of a fitting observance of Christmas, New Year's Eve, and New Year is "eat, drink and be merry." But many are also "just at home." They have invited friends and neighbors in for the evening and together they pass the time in otherwise very innocent and legitimate games. But — they too find it rather unnecessary to go to the

House of God to join with the communion of saints in praising and thanking God for His unmerited blessings which He granted them in the gift of His dear Son, in providing bountifully for the needs of body and soul in the past. They seem to feel no need of the assurance of the forgiveness of sins sealed to them in holy communion; feel no need of strength and encouragement which the Lord offers them in His Word, for the new year.

They seem to feel satisfied with things as they are — satisfied with themselves and their strength and ability to get along — without a special blessing, without the assurance for the new year, "I will never leave thee nor forsake thee." These people, whether they know it or not, are despising the ministry of the word established by God Himself, through which He offers them all the spiritual blessings in Christ. For this God will hold them accountable. This is, indeed, a condition that will arouse every faithful and sincere Christian, every conscientious pastor in particular, to ponder seriously on this matter.

W. J. S.

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**Is the Church at Fault?** Could the churches themselves be at fault? In the cities the Christmas season is a busy time in many churches. There are "Christmas parties" for which to prepare; "cantatas" to get ready; a "children's program" to arrange and possibly even two of them; "candle-light services" that demand attention and even "mid-night services" to be conducted. Is it possible that all these "services" with their appeal to the emotional side of man are doing as much to keep people away from the real Christmas service as any other factor?

One can readily understand that people, even Christians, can absorb just about so much until they have reached the point of saturation. They too can tire and be worn down by too many "functions" even though the church is the sponsor of them and even though they may be highly cultural, edifying and entertaining. We were

told by someone that a certain woman attended a children's Christmas program in the afternoon; another at 7 o'clock in the evening at another church; a candle-light service at 9 o'clock at still another church; and a mid-night service at a fourth church. Who was to blame that this well meaning, Christian mother was unable, physically unable, to attend the services on Christmas morning? Let us not be so ready to judge her; her story, no doubt, could be duplicated, if the facts were known. This good woman had grand-children taking part in all these services and she had been invited by the grand-children individually to "hear" their program. What should she do — good old soul that she was? She simply made the rounds with the sad result mentioned!

We admit that the above case may be extreme and a rare occurrence; yet don't we all know people who attend two such "services" on Christmas Eve? We wonder how many of them will have the courage to arise early on Christmas morning, put the house in order, make the necessary preparations for the noon-day meal, to attend Christmas services? We ought not forget that our people are human and have, therefore, only human limitations of endurance. Ought the church exhaust them? Even though we say: "We do not expect our people to attend all these "services" — yet the very fact that the church arranges them and announces them is an invitation to them to attend.

Wouldn't it be well if we seriously would weigh this; sit down and do some very hard and constructive thinking in the matter?  
W. J. S.

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**Let Us Concentrate Again** No one will deny that the "programs" — "candle-light services" — "midnight services" — "cantatas" — and what not, draw large crowds of people. Churches are filled to capacity and hundreds must be turned away for lack of even standing room. Some even have "a second nighter" and a "repeat program" — yet, is that such a healthy spiritual sign? Is that a criterion from which we may get a clear picture of the spirituality of our day? Who will deny that many who never see the inside of a church at any other time, possibly, are drawn to such "services" to "take in" these functions. They have an appeal, certainly! Who does not enjoy songs sung by a good choir or hearing the children recite a well prepared Christmas program; and we know the emotional appeal of a dimly, candle-lighted church at Christmas time

with a choir softly singing (even humming) the sweet Christmas carols of the Church. All this is appealing — *to the inner man?* Are we going to be proud of the attendance records we establish at such times? Are we going to use these "services" to draw the people to our churches and "gain" members through their agency? While this is being done — what are we doing to the minds of OUR people? Are we weaning them away from the PREACHING OF THE WORD and are we creating in them an appetite for entertainment? Would it not be better if the churches, every one of them, would stop for a moment for very serious, sober, conscientious meditation on this matter, asking themselves: "Whither are we drifting?" Would it not be better for the churches — for members and pastors alike — if at Christmas time they would concentrate on the proclamation of the great Christmas message: "*To you is born this day, in the City of David, a Savior, which is Christ, the Lord*"; and do this in the one way that Christ intended it should be done — by the mouth of His called and ordained servants of the Word?

There is no denying the fact that the spiritual life in our churches is at a very low ebb, and that the spiritual taste of the members is undergoing a metamorphosis. People are looking to the churches for the spectacular, for entertainment more and more — and are not so much concerned for a determined, definite, confessional stand in doctrine and practice. In fact, deep, sound knowledge of the important doctrines of the Scriptures among the laymen of our day is becoming more rare. Who is to blame for this condition? Surely the people themselves; but the people alone? Are the churches guiltless? Have they concentrated on the great business of the Church to bring up its people as Paul expresses it in Ephesians 4: 13. 14: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."

What a mighty responsibility is ours — "*To make all grow up into Him in all things, which is the head, even Christ.*" This must then be the goal of the Church always, in all she does. Let us think it over!

Let us concentrate on this again! W. J. S.

### THREE EPISCOPAL LEADERS DIE

The Episcopal Church lost three noted leaders in six days last week. The death of Dr. Sunderland, the head of the city mission society, was noted last week. On Monday the passing of Dean Milo Hudson Gates of the Cathedral of St. John the Divine, was announced. He was buried in the Chapel of the Intercession, of which he

was first vicar. Then, on Tuesday Canon Henry W. Bryan died in Jersey City. He was canon of the Garden City Cathedral and archdeacon of Queens and Nassau from 1893 to 1907, at which time he went to Panama and acted as vicar general of the Canal Zone. He retired in 1933.  
— *Christian Century.*

## NEWCOMERS TO THE HYMNAL

## 2. O DAY OF REST AND GLADNESS

1. O day of rest and gladness,  
O day of joy and light,  
O balm of care and sadness,  
Most beautiful, most bright,  
On thee the high and lowly  
Before th'eternal throne  
Sing, "Holy, holy, holy!"  
To the great Three in One.
2. On thee at the creation  
The light first had its birth;  
On thee for our salvation  
Christ rose from depths of earth;  
On thee our Lord, victorious,  
The Spirit sent from heaven;  
And thus on thee, most glorious,  
A threefold light was given.
3. Thou art a cooling fountain  
In life's dry, dreary sand;  
From thee, like Pisgah's mountain,  
We view our promised land;  
A day of sweet refection,  
A day of holy love,  
A day of resurrection  
From earth to things above.
4. Today on weary nations  
The heav'nly manna falls;  
To holy convocations  
The silver trumpet calls,  
Where Gospel light is glowing  
With pure and radiant beams  
And living water flowing  
With soul-refreshing streams.
5. New graces ever gaining  
From this our day of rest,  
We reach the rest remaining  
To spirits of the blest;  
To Holy Ghost be praises,  
To Father, and to Son;  
The Church her voice upraises  
To Thee, blest Three in One. Amen.

This hymn for the Lord's day is one that has achieved quite general usage in the English-speaking Church, although not all hymnals agree on the number of stanzas. The author originally, in 1862, published the hymn in six stanzas of eight lines, but for very evident reasons stanza 3: 1-4 and stanza 4ff 1-4 are generally omitted. We give the original stanzas 3 and 4 for the sake of comparison. The reader will see that stanza 3 above is made up of the last four lines of each:

Thou art a port protected  
From storms that round us rise,  
A garden intersected  
With streams of Paradise.  
Thou art a cooling fountain  
In life's dry, dreary sand;  
From thee, like Pisgah's mountain  
We view the promised land.

Thou art a holy ladder,  
Where angels go and come;  
Each Sunday finds us gladder,  
Nearer to heaven, our home.  
A day of sweet reflection  
Thou art, a day of love,  
A day of resurrection  
From earth to things above.

In 1872, in the sixth edition of his *Holy Year*, the author changed lines 6-8 of stanza 1 to read

Through ages joined in tune,  
Sing, 'Holy, holy, holy!'  
To the great God Triune.

Not all hymnals, however, have followed the author in this, and it is open to question whether he thereby improved the hymn.

The last line of stanza 2 originally read:

"A triple light was given."

Christopher Wordsworth (1807-1885) is the author of this hymn. He was bishop of London for fifteen years. He was a nephew of the great William Wordsworth, which no doubt, in part, accounts for his own interest in, and love for, poetry, although he also did much prose-writing. His "Holy Year," a collection of hymns for the services of the Church, was first published in 1862. He wrote altogether 127 hymns, of which about seven have lived in the hymnals of the Church to our day.

The tune for this hymn is **Ellacombe**, found in a collection by Xavier Ludwig Hartig (Mainz, ca. 1833), set to the hymn "Der du im heiligen Sakrament." It probably originated early in the last century.

\* \* \* \*

## 3. THE WORLD IS VERY EVIL

1. The world is very evil;  
The times are waxing late;  
Be sober and keep vigil,  
The Judge is at the gate;  
The Judge that comes in mercy,  
The Judge that comes in might,  
To terminate the evil,  
To diadem the right.
2. Arise, arise, good Christian,  
Let right to wrong succeed;  
Let penitential sorrow  
To heavenly gladness lead;  
To light that hath no evening,  
That knows no moon nor sun,  
The light so new and golden,  
The light that is but one.
3. And when the Sole-begotten  
Shall render up once more  
The Kingdom to the Father  
Whose own it was before,  
Then glory yet unheard of  
Shall shed abroad its ray,  
Resolving earth's enigmas —  
An endless Sabbath-day.



This hymn is part of the same poem from which the two hymns in our present hymn-book were taken, "Jerusalem the Golden" and "Brief Life Is Here Our Portion." The Latin original, entitled *De Contemptu Mundi* (On Despising This World), a great classic of medieval Latin literature, was written about 1145 by Bernard de Morlas, a monk of the famous order and monastery of Cluny and contemporary of his illustrious namesake Bernard of Clairvaux. It contains a total of three thousand lines in verse so difficult that the English language is incapable of expressing it. Each line consists of a first part composed of two dactyls, a second containing two more dactyls, and a third made up of a dactyl and a trochee. The last dactyls of the first and second parts rime together, and the lines are in couplets, the final trochee also riming. The two opening lines are sufficient to illustrate:

Hora novissima, tempora pessima sunt, vigilemus.  
Ecce minaciter imminet arbiter ille supremus.

Long forgotten, Bernard's poem was drawn from the dust in 1483, the year in which Martin Luther was born, and has since been published in many editions and translations. John Mason Neale (1818-1866), from whose pen we have so many excellent English versions of ancient Latin and Greek hymns, was one of those who put his hand to the task of giving the poem a good English dress, and it is his text that we have in this hymn and the two companion hymns. The tune is *Ewing* and is used for all three hymns. The composer is Lieutenant-Colonel Alexander Ewing (1830-1895), an officer in the English

army. The tune is also called *Argyle* or *St. Bede's* or *Bernard*.

If Bernard could with great zeal attack the evils and abuses of his age in his poem, who will deny that the warning contained in the hymn is not most timely for our own, in which the signs of the end of the world are daily multiplying around us? As we read the entire translation by Neale, we marvel at the evangelical spirit of the medieval author's work. There are exquisite lines to the glory of the Savior and His cross and of divine comfort for the penitent sinner. One is tempted to quote at length, but this section must suffice:

And these shall pass to torment,  
And those shall triumph then —  
The new peculiar nation,  
Blest number of blest men.  
Jerusalem demands them;  
They paid the price on earth  
And now shall reap the harvest  
In blissfulness and mirth —  
The glorious holy people  
Who evermore relied  
Upon their Chief and Father,  
The King, the Crucified —  
The sacred ransomed number,  
Now bright with endless sheen,  
Who made the Cross their watchword  
Of Jesus Nazarene,  
Who (fed with heavenly nectar  
Where foul-like odors play)  
Draw out the endless leisure  
Of that long vernal day.

— W. G. Polack.

## Hymn-Book Committee Meets in Milwaukee

ALTHOUGH the Hymn-book Committee is a Synodical Conference institution, yet, when it holds a meeting within our District, this is legitimate news for our Supplement; it is all the more so since two members of the Committee are members of our South Wisconsin District and three more members live within the geographical boundaries of our District, one belonging to the English District of our Synod and two to the Joint Wisconsin Synod. The meeting in question was held November 15-17 in the study of Pastor O. Kaiser in Milwaukee. During these days the final draft of the new hymn-book was begun. This is to serve all the synods of the Synodical Conference and, when completed, will be a monumental work.

This group at work represents a picture strongly reminiscent of a picture found in many histories of the Reformation: Luther and his associates translating the Bible. Melancthon had to check the niceties of speech, Spalatin was responsible for the proper terms for metals and gems, Aurogallus had to labor with the Hebrew expressions, and Bugenhagen had to supply his liturgical knowledge. Each collaborator employed his individual gift for the common good, 1 Cor. 12:7. Similarly our hymn-book Committee

is composed of able men throughout, but each of them is endowed with a special gift. Among them are experienced hymnologists, poets in their own right, outstanding authorities on English poetry, musicians of note, severe critics altogether; men who have specialized in particular fields of theology: practical congregational work, our Lutheran Confessions, Christian dogmatics, church history, liturgical principles; each contributes his talent to give us the best possible hymn-book.

Luther had to complain: "We work in Job that we, Magister Philip Aurogallus, and I, in four days scarcely complete three lines." On another occasion he said: "Sometimes we sought two, three, four weeks for a single word, and even then we did not always find it." Such has been the experience of our committee. Their task is not merely to select the best of old English hymns, which, in turn, must be looked up in their original form, tested for doctrinal correctness and true Scripturalness, and examined to see whether possibly a later version was an improvement; but, in addition, hymns must be translated from German, Norwegian, Slovak, French, and other languages. Yes, there have been translations of most of these hymns, but which is the best version, the smoothest,

the nearest to the original, the most powerful, the most poetic, the clearest doctrinally, the most fool-proof as to avoidance of expressions liable to misunderstanding, the most carefully worded, so that no untoward connotations are possible, and many other criteria are applied, so that the head of the bystander begins to whirl.

Although the committee has been at work for years, again at this meeting certain expressions were held over for further consideration; others were agreed upon only after prolonged deliberation. To illustrate: In one of the sessions 43 minutes were spent upon one word; Bible-passages were consulted, Bible dictionaries and commentaries referred to, rules of language and of poetry applied, and then serious thought, all to decide whether *one* word found in an old English hymn should remain standing or be supplanted by another. When such difficulties are encountered in a hymn originally written in English, how much greater the problem to make the old Germans and Norwegians speak our tongue! Luther correctly remarked: "Whoever would translate must have a large treasure of words that he be able to make his choice. The same word will not do in every place." Even more is required. These hymns are not only to be read in home devotion, but they are also to be sung. So the committee gathers round the piano and sings the hymns. The members wish to be certain that the material will actually serve the churches in their worship.

When Luther finished translating the Bible, he remarked: "Now everybody can criticize." Without doubt our committee will have the same experience. Even now criticism has been reaching the committee not merely in the form of letters and pamphlets but even books. All this material, charitable and otherwise, the committee

weighs objectively. How can our Church be best served is the question which must solve the problem.

The men serving on this committee are neither novices, nor do they go at their work in a slipshod manner. Two illustrations may bear out this fact. When the committee met in Milwaukee, hymn-books, old and new of many types, were present; but one was of special interest to the writer, a copy of our present hymn-book in special binding, and on an extra fly-leaf it contained the imprint: "This Souvenir Copy of the *Ev. Lutheran Hymn-book* was Made Expressly for Rev. Oscar Kaiser in Grateful Acknowledgment of Special Services Rendered the Publishers in the Preparation and Publication of the First Edition, 1912." Hardly new at the task! The other matter of special interest was that, when the committee met, the chairman of the committee, Prof. W. G. Polack of Concordia Seminary, St. Louis, announced that he had been privileged to find some rare old copies of hymns that shed light upon several hymns under consideration. Certainly not like the slipshod workmanship of a person who reads a half-baked author and would judge all matters according to that faulty standard.

What an immense task! The committee meets regularly for three days. To give a picture of the mental strain expended, we can imagine a person sitting in church and listening to a very deep sermon from 8:30 to 12, then from 1:30 to 5, and in the evening from 7 to 10, for three days in succession. In addition to this, these men are not merely absorbing but also producing.

It is for us to pray for the members of this Hymn-book Committee. We may rest assured that through them the Lord is giving us a gift that will be of great blessing to His Church. V. A. W. Mennicke.

## From A Wider Field

THE following poem was sent us by a pastor of our Synod. The poem will be of greater interest to our readers if the pastor's commentary is appended. The pastor writes: "The following poem was written by an aged grandmother during her illness. This person, with only a grade school education, triumphantly soars above her suffering in childlike submissive faith in these words. Publish the poem, if at all, as anonymous."

### THE SONG OF AN AGED PILGRIM

I am traveling homeward, westward,  
It is at the close of day;  
But for the light of God's great love  
I could not find the way.

The darkness closes 'round me,  
His light shines from afar,  
And through the clouds of sin and strife  
I see the Evening Star.

The path that leads to home, to God  
Is flooded o'er with light.

Why should I fear? He loves me still,  
I am always in His sight.

He gives me strength my cross to bear;  
In all the days to come:  
I'll not complain. He's still the same,  
The Light that leads me home.

I've cast my burden at His feet  
And said, "Thy will be done."  
I'll meet my Savior face to face  
When I at last reach home.

Afar I've seen my Father's face,  
And He'll soon bid me come;  
So by true faith and through His grace  
I'll soon be welcomed home.

Anon.

The pastor adds, "How surprisingly deep some laymen understand God's government. This is a comfort for the pastor. Maybe these lines, without a knowledge of and an acquaintance with the humble writer will lose some of their effective meaning." We will let the readers judge. W. J. S.

### THE IMMORALITY OF THE DANCE

Not only "Puritan parsons" see a menace to the moral status of society in the dance halls that many young people love to frequent, but others, too, whose daily occupation brings them into contact with the addicts of vice and crime see in this form of amusement the root of many of our social evils. Two young men were charged before a judge in New Zealand with offences against young girls. The jury found them guilty. Before sentence was passed, a strong plea for admission to probation was made by their counsel. To this, however, Mr. Justice Reed was deaf. He pointed out the seriousness of the offence and took the opportunity to draw attention to the wrongful practices which are associated with dance halls and expressed concern that supplying liquor to young women and even to girls under sixteen years of age was becoming a common practice. Perhaps there is something, too, in the plea made by the defending counsel, namely, that the official responsibility for this type of offence rests with the girls' parents, who, instead of keeping them at home, allow their daughters to go to adult dances while they still lack the years that would bring them discretion. The judge rightly expressed indignation that parents should permit young girls to attend such places without adequate supervision and declared that the practice of men taking young girls to cars parked outside of dance halls and plying them with liquor was a serious menace and would have to be stopped.

— *Australian Luth.*

### WHAT PRICE MINISTER?

The Christian ministry is high priced, although it may be, at times, very low salaried. It costs the real minister a great deal to be a minister. Much is expected of him; under some circumstances, absurdly much. For example, we are told with a touch of satire, that some of the requisites for pastoral success are the following: "The strength of an ox, the tenacity of a bulldog, the daring of a lion, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the disposition of an angel, the loyalty of an apostle, the heroism of a martyr, the faithfulness of a prophet, the tenderness of a shepherd, the fervency of an evangelist, and a devotion of a mother."

That is rather a formidable picture in its demands, and yet it is not going too far to say that many or most of these qualifications are found in many true Christian ministers, and have been since the time of the apostles. One could go through this whole list of "requisites" and find Scripture authority for each. The kaleidoscopic description brings to mind such Scripture passages as these:

"Be strong in the Lord, and in the power of his might."

"Having done all, to stand."

"Be ye stedfast, unmovable."

"Be strong and of a good courage, fear not, nor be afraid."

— *The Toronto Globe.*

### OUR DWELLING PLACE

#### Psalm 90

Before the worlds were founded  
By Thine almighty hand,  
And all the hills and mountains  
Arose at Thy command,  
Thou wast from everlasting  
The God of power and grace,  
And, in all generations,  
Hast been our Dwelling Place.

Thy years have no beginning  
And never pass away,  
A thousand years before Thee  
Are but as yesterday.  
Our years are like a floodtide  
That swells the rapid stream,  
A sleep that ends abruptly,  
A soon-forgotten dream.

We may not reach the milestone  
Of threescore years and ten,  
But we must heed Thy summons,  
"Return, ye sons of men."  
We are as grass that groweth,  
Then withers and decays.  
Teach us, O Lord, the wisdom  
To number all our days.

Return unto Thy servants  
And wipe away our tears,  
That we who are afflicted  
May lose our anxious fears.  
O satisfy us early  
With mercy and with grace  
And let us dwell forever  
With Thee, our Dwelling Place.

— W. M. C.

### HIGH SCHOOL AND COLLEGE ENTRANCE CREDIT TO BE GIVEN FOR ATTENDING CHURCH AND SUNDAY SCHOOL CLASSES

Pittsburgh, Dec. 9. — Last week Dr. Ben Graham, superintendent of Pittsburgh schools, called together 30 representative Protestant clergymen, Jewish rabbis and Catholic priests. Expressing his deep concern over the building of character in pupils, he offered to grant two credits (out of a possible 28 credits) toward high school graduation, or college entrance, to each high school pupil who gave three hours a week to religious instruction in his own church. The most striking feature of this proposition is that attendance at Sunday school and attendance at morning worship will make up two of these hours. Dr. Graham is a churchman himself, a fine, Christian gentleman and he places proper emphasis and value upon the habit of church attendance. To receive credit the pupil must register and must attend at least 75 per cent of the time. The third hour is arranged for Wednesday morning, when the first hour of school is granted to such churches as may care to use it. The entire high school schedule will be set back one hour over the whole city, for Wednesday morning only.

— *Christian Century.*

## ANNIVERSARIES

DEDICATION — GOLDEN JUBILEE  
CLASS REUNION

"So built we — for the people has a mind to work"  
Neh. 4:6



On December 10 three special services were held at Morton, Minn.

A new church was dedicated in the morning services. At 9:30 a procession was formed at the parish school house, headed by the Building Committee and Pastor Jacob Baur. It was, indeed, a rare occasion that Pastor Baur, who in 1889 had organized Zion Church in

Morton, and in the same year erected their first church, should lead the children and grand-children of the sainted charter members of the congregation into their new house of worship. In his sermon, based on 1 John 1:7, he urged the present members always to abide in the preaching of the "blood of Jesus Christ his Son which cleanseth from all sin." Prof. A. Schaller, under whom the congregation had become self-supporting in 1916, delivered the English sermon. About 800 people heard him over amplifiers that reached even into the parish school across the street.

The Fiftieth Anniversary of the organization of Zion Church was fittingly observed in the afternoon services. Pastors A. Ackermann and Im. Albrecht were the guest speakers. Prof. E. Sauer conducted the altar services.

Pastor E. Schroeder, Montevideo, Minn., spoke at the Class Reunion services in the evening. Attempts had been made to reach all who had ever been confirmed at Morton, even before the congregation had ever been organized. Available statistics showed 318 confirmed. There were members present of the class of 1885, the first on record. Of the 318 only 18 have entered eternity, 171 are at present members at Zion, 129 have moved to various states, of whom 44 answered the roll call in person or by mail. An additional 38 are known to still hold their membership with the Lutheran Church elsewhere. Thus 253 out of a possible 300 were accounted for. Rev. Ed. Birkholz conducted the altar services.

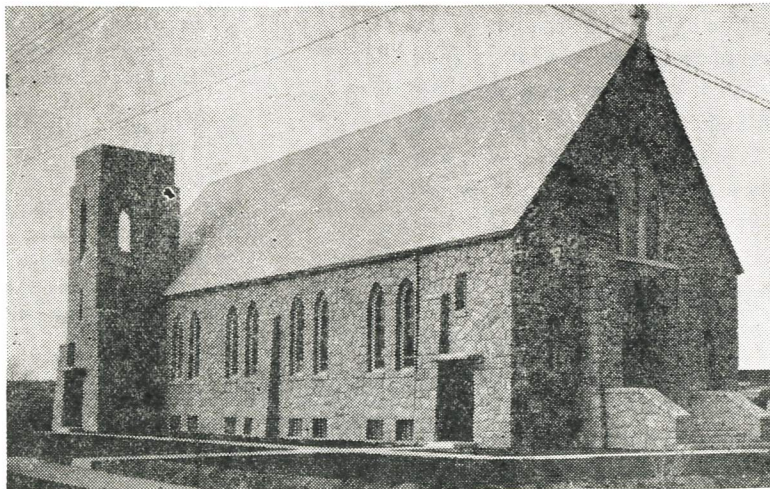
Zion's new church, 88 by 35 is built out of local

granite. The nave, 32 by 58, has a seating capacity of 260. The gallery seats 75. The chancel is 18 by 20. The church stands on the site of the first church which was raised during the first weeks in June. Wherever possible volunteer labor was used, up to the time that the sub-floor was laid. Thus members of the congregation put in 325 volunteer labor days which included all manner of power for excavation and trucking. After the foundation had been laid, the construction work was done by day labor, chosen preferably out of the congregation and supervised by able men among them. The granite used, 600 tons, was the gift of two brothers, members of the congregation who also supervised the laying.

A fully equipped basement is ideal for Sunday school work and social gatherings of the congregation. Special features of the building are electric oil burner and air-conditioner, asbestos roof and copper flashing and asphalt tile floor. Mr. Thorwald Thorson of Forest City, Ia.,

was the architect. The chairman of the building committee was the construction foreman. The approximate cost of the church complete with furniture is \$21,000.00.

The congregation numbers 66 voting members, 240 communicants, 360 souls. Zion Congregation had due reason to sing the praises of the Lord on the day of their fiftieth anniversary. W. J. W.



## CHURCH ANNIVERSARY

St. Paul's at Winneconne, Wis., observed the twenty-fifth anniversary of the dedication of its second church edifice on December 10, 1939. Three sons of the congregation officiated at this jubilee service. Candidate Karl Luedtke was the liturgist. The Rev. F. Marohn of Hustisford preached in English and in German in the forenoon, basing his sermon on Is. 43:1 and Eph. 2:19-22. Candidate Waldemar Hoyer delivered an English sermon in the afternoon on Gen. 28:16, 17. During the pastorate of the undersigned the church edifice was dedicated December 20, 1914.

O. T. Hoyer.

## GOLDEN WEDDING

On the 22nd of August the Rev. and Mrs. J. F. Henning of Bloomer, Wis., observed their fiftieth wedding anniversary. A special service was held in St. Paul's Church in Bloomer. The Rev. W. Mehlahn of Minne-

apolis, Minn., spoke on Luke 24:29. After the service a reception was held at their home for the members of the family and friends. Lord abide with them!

E. E. Prenzlou.

### SILVER ANNIVERSARIES

September 2 the members of the Chippewa-Wisconsin River Valley Pastoral Conference assembled at McMillan, near Marshfield, Wis., for the fall conference

and to observe the twenty-fifth anniversary in the ministry of Pastor J. C. Bast. The next afternoon the conference met at Rib Falls, Wis., to observe the twenty-fifth anniversary in the ministry of Pastor G. Neumann. The Rev. O. Hoffmann of Rib Lake, Wis., preached the sermons for the occasion. Messages of felicitation were read. As tokens of esteem purses were given by the conference brethren and congregations. May the Lord continue to bless their work!

E. E. Prenzlou.

## BOOK REVIEW

**Associated Lutheran Charities**, report of its 38th convention. Pages 122. Price 75 cents. Order from, Rev. J. H. Witte, 304 Tuscola Rd., Bay City, Michigan.

The above report contains the addresses and essays delivered during the convention held in Milwaukee from August 29 to September 1, 1939. "The Challenge of Institutional Missions" by Rev. H. Scheperle; "Johann Friedrich Buenger, Founder of our Lutheran Charities" by Prof. Theo. Buenger; "Charity for the Soul" by Rev. R. Ave-Lallemant; "A Lay-

man Looks at Our Lutheran Charities" by John A. Sauer-  
mann; "Christianity on the Social Frontier" by Prof. Alf. Rehwinkel. These as well as the addresses at the Group Meetings and Institutes are recorded.

"The contents cover every field of our charity endeavors very acceptably and at the same time ought to prove very profitable to our people in general and especially to our brethren in the ministry" — says Rev. J. H. Witte, Business Manager, in his letter accompanying the review copy. We agree with him.

W. J. S.

## ANNOUNCEMENTS

### ORDINATION AND INSTALLATION

Authorized by President Wm. Lueckel the undersigned ordained and installed Can. Theo. Frederick Tiefel as pastor of St. Paul's Luth. Church, Leavenworth, Washington, Sunday, December 17, 1939, with the assistance of Rev. W. P. Amacher.

Address: Rev. Frederick Tiefel, 132 West Street, Leavenworth, Washington. Arthur Sydow.

### MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on January 16 at La Crosse, Wis., with Pastor W. Gutzke.

Opening service with Holy Communion at 9 A. M.

Speaker: R. W. Mueller — T. J. Mueller.

Assignments: Exegesis of Ps. 137 with reference to Mt. 5, 43-48; Isagogical Treatise of 2 Cor., H. Kesting; Sermon Criticism by R. Korn, followed by general discussion; A Christian's attitude toward Birth Control, H. Bentrup; Book Review, W. Gutzke. Theo. J. Mueller.

### ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference meets January 16 and 17, 1940, at 10 A. M. in St. John's Lutheran Church, St. Paul, Minn.

Papers: Pastor A. C. Haase: "The Temptation of the First and Second Adam" (continued); Pastor A. W. Koehler: "Slips in Speech and Grammar"; Pastor L. W. Meyer: "God's Great Amen"; An Exegetical Paper; Address by Dr. Ralph Rossen; "Thoughts of a Psychiatrist."

Confessional Address: Pastor O. Klett (Pastor A. C. Haase). Arthur W. Koehler, Chairman.

### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on January 29 and 30, 1940, at Menasha, Wis. (Pastor P. Bergmann). The first session will begin at 9 o'clock.

Essayist: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen; Mose, der Knecht Gottes, J. Schultz; Titus 2, E. Pankow; A Biography of the Apostle Peter, W. W. Gieschen; The Millenium in the Light of the Scripture, P. Bergmann; Sermon Study for Pentecost, E. Reim.

Sermon (English) H. Kleinhans; M. Albrecht.

Please make early announcements with the local pastor.

Carl Lawrenz, Sec'y.

### MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference meets Tuesday and Wednesday, January 23 and 24, 1940, at Divine Charity Church (Rev. J. Jeske). Opening session Tuesday at 9:00 A. M.

Service: Communion on Tuesday evening at 7:30 P. M. Preacher: Rev. Phil. Koehler (Rev. A. Lengling).

Essays: Prof. J. Meyer, "Eschatology"; Rev. C. Doehler, "Emphasis on Liturgics"; Rev. W. Schaefer, "The Walther League"; Rev. E. Dornfeld, "Church Discipline."

A. H. Schroeder, Sec'y.

### FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets January 23 and 24, 1940, at 10 A. M. at Appleton, Wis., Mt. Olive Church, with Pastor R. E. Ziesemer.

Confessional Sermon: E. C. Hinnenthal — L. Kaspar.

Papers: Exegesis: Rom. 8, 24-30, R. Ziesemer; Isagogics: 2 Kings, P. Oehlert; The Lord's Supper as Instituted and Received, G. E. Boettcher; Church Ushering, S. Johnson; The Christian in Labor Difficulties, V. Siegler; Unfinished papers by R. Lederer, J. Masch, K. Toepel, F. Reier, W. Wichmann.

Kindly inform the host. F. A. Reier, Sec'y.

### MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference meets Tuesday, January 17, at 9 A. M. in North Mankato.

Papers: Exegetical Paper, R. Haase; Practical Paper, E. Birkholz; Continuation of R. Palmer's paper on "Occasional Services."

Confessional Address: H. Kelm; A. Mackdanz.

Note: The Communion Service will precede the regular session. W. Schuetze.

### SOUTHEAST MICHIGAN DELEGATE CONFERENCE

The Southeast Michigan Delegate Conference will meet at Riga, Michigan, January 23 and 24. The opening devotion will be held at 10 A. M. sharp.

Papers: Exegesis on 1 Cor. 6, 12-20, H. Richter; 1 Cor. 7, G. Luetke; Detailed report on District Missions, H. Heyn. Preacher: K. Vertz (H. Engel).

Confession: P. Heyn (H. Heyn).

Pastors and delegates are requested to announce to Pastor C. Schmelzer before January 15.

W. E. Steih, Sec'y.

**CENTRAL CONFERENCE**

The Central Conference will convene at Sun Prairie, Wis., (Pastor Wm. Keturakat) January 30, 1940, for a one-day conference.

Orders of Business: Tuesday, 9 A.M. (not 10 A.M.), Opening and Roll Call. 9:20, W. A. Eggert: On Prophecy. 10:30, M. Raasch: Finances. 11:30, Service and Celebration of the Lord's Supper (German. Kindly bring your German Hymn books). 1:30, Opening. 1:45, Election of officers. 2:00, O. Kuehl: Exegesis on Psalm 1. 4:00, Miscellaneous and Casual Questions. Evening session will be held, if conference so desires.

Substitute papers by Prof. E. Kowalke on: Christian Education, and by Pastor H. Gieschen on: "How to encourage better attendance at the Lord's Table."

Confessional: O. Kuhlow, Prof. G. Westerhaus (German). Please, announce or excuse with the local pastor by the previous Friday!  
H. Geiger, Sec'y.

**SOUTHWESTERN CONFERENCE OF THE MICHIGAN DISTRICT**

The Southwestern Conference of the Michigan District will meet on January 10 and --, at Eau Claire.

The following papers: Sermon Study, W. Westendorf; Romans 8, Lenski's election versus the Synodical Conference stand, A. Fischer; II Timothy 2, W. Essig; Romans 11, W. Franzmann; Union, W. Westendorf.

Sermon: H. Hoenecke, E. Lochner.  
Confessional: W. Essig, A. Hoenecke.

L. Meyer, Sec'y.

**EASTERN PASTORAL WINTER CONFERENCE**

The Eastern Pastoral Winter Conference will meet, God willing, in West Allis, Wisconsin, Pastor J. Ruege, on January 30, 1940, at 10:00 A.M.

Preacher: H. Shiley (English).  
Essay: Genesis 4, E. Tacke.

Th. Monhardt.

**COLORADO DELEGATE CONFERENCE**

The Colorado Delegate Conference will meet January 30 and 31 at Lamar, Colo.

Papers: The Liturgy (H. Witt); Lutheran Confessions (A. C. Baumann).

Speakers: W. Siffring (H. Schulz).

Orval Kreie, Sec'y.

**CORRECTION IN SYNODICAL REPORT**

On page 86 of the 1939 Synodical Report, the membership of the Northwestern Lutheran Academy Board should read as follows:

Until 1945: Pastor G. Schlegel; Mr. H. Baer.  
Until 1943: Pastor W. T. Meier; Mr. W. F. Mehlberg, Mr. John Klein.  
Until 1941: Pastor W. Schmidt; Mr. E. Mischke.  
Karl F. Krauss, Sec'y.

**SOUTHEAST WISCONSIN DISTRICT**

October, November, December, 1939

Reverend	Budgetary	Non-Budgetary
<b>Arizona Conference</b>		
O. Hohenstein, Grace, Glendale	\$ 126.81	\$
O. Hohenstein, Grace, Glendale	16.20	
E. Arnold Sitz, Grace, Tucson	27.00	
<b>Dodge-Washington County Conference</b>		
Geo. A. Barthels, St. Peters, Allenton	72.90	
Geo. A. Barthels, Zion, Allenton	103.20	
G. Bradtke, Z. Krippel. Christi, Tp. Herman	117.00	
G. Bradtke, Z. Krippel. Christi, Tp. Herman	45.00	
G. Bradtke, Z. Krippel. Christi, Tp. Herman	46.00	
H. W. Cares, Emanuel, Tp. Herman	26.00	
H. W. Cares, Emanuel, Tp. Herman	57.02	
H. W. Cares, Zion, Tp. Theresa	24.44	
H. W. Cares, Zion, Tp. Theresa	17.92	
Reuben O. Marti, St. Jacobi, Tp. Theresa	34.47	
Reuben O. Marti, St. Jacobi, Tp. Theresa	10.00	
Reuben O. Marti, St. Peter, Kekoskee	131.22	
Reuben O. Marti, St. Peter, Kekoskee	13.83	

Ph. Martin, St. Luke, Knowles	33.55
Ph. Martin, St. Paul, Brownsville	163.38
Rud. F. W. Pietz, St. John, Lomira	62.37
Rud. F. W. Pietz, St. John, Lomira	18.03
W. Reinemann, Trinity, Huilsburg	144.64
W. Reinemann, Trinity, Huilsburg	32.89
W. Reinemann, Trinity, Huilsburg	42.00
Ad. von Rohr, Peace, Hartford	250.70
Ad. von Rohr, Peace, Hartford	256.13
Waldemar P. Sauer, St. John, West Bend	108.42
Waldemar P. Sauer, St. John, West Bend	313.95
H. J. Schaar, St. John, Woodland	175.11
H. J. Schaar, St. John, Woodland	15.44
H. J. Schaar, St. John, Woodland	34.17
Erwin Scharf, St. Paul, Cedar Lake	10.50
Erwin Scharf, St. Paul, Slinger	51.50
M. F. Stern, St. Paul, Neosho	50.00
H. Wolter, St. Paul, Tp. Lomira	78.53
H. Wolter, St. Paul, Tp. Lomira	19.93
H. Wolter, St. Paul, Tp. Lomira	12.00
H. Wolter, St. Peter, Tp. Theresa	31.12
H. Wolter, St. Petri, Tp. Theresa	13.66
H. Wolter, St. Petri, Tp. Theresa	6.87
F. Zarling, St. Matth., Iron Ridge	146.06

**Eastern Conference**

Adolph C. Buenger, St. John, Good Hope	74.47
Adolph C. Buenger, St. John, Good Hope	52.61
Adolph C. Buenger, St. John, Good Hope	53.83
E. Ph. Ebert, Pentecostal, Whitefish Bay	15.11
E. Ph. Ebert, Pentecostal, Whitefish Bay	17.20
E. Ph. Ebert, Pentecostal, Whitefish Bay	21.73
E. Ph. Ebert, Pentecostal, Whitefish Bay	15.91
Frank G. Gundlach, Salem, W. Granville	82.00
Ph. H. Hartwig, Christ, Pewaukee	21.07
Ph. H. Hartwig, Zion, Hartland	108.80
Gerald O. Hoenecke, St. Paul, Cudahy (Ch. 12.98)	119.85
Gerald O. Hoenecke, St. Paul, Cudahy	37.42
Gerald O. Hoenecke, St. Paul, Cudahy	54.31
Gerald O. Hoenecke, St. Paul, Cudahy	35.76
Walter Keibel, Nain, West Allis	58.33
Walter Keibel, Nain, West Allis	46.08
Walter Keibel, Nain, West Allis	145.34
P. W. Kneiske, St. John, Lannon	67.00
A. Koelpin, Fairview, Milwaukee	67.50
A. F. Krueger, Resurrection, Milwaukee	158.14
A. F. Krueger, Resurrection, Milwaukee	26.75
Henry Lange, Nathanael, Milwaukee	37.11
Kurt A. Lescow, St. John, E. Mequon	260.03
Kurt A. Lescow, St. John, E. Mequon	44.32
A. H. Maaske, St. John, Mukwonago	34.00
J. Mahnke, Mt. Lebanon, Milwaukee	42.14
J. Mahnke, Mt. Lebanon, Milwaukee	140.51
J. Mahnke, Mt. Lebanon, Milwaukee	38.65
Wm. C. Mahnke, St. John, Root Creek	51.26
Wm. C. Mahnke, St. John, Root Creek	195.52
Wm. C. Mahnke, St. John, Root Creek	36.35
A. J. Mittelstaedt, Trinity, So. Mequon	131.51
T. Monhardt, St. John, Tp. Lake	100.00
C. A. Otto, St. John, Wauwatosa	119.40
A. Petermann, St. John, Newburg	125.83
A. Petermann, St. John, Newburg	65.02
M. F. Rische, Davids Stern, Kirchhayn	59.85
M. F. Rische, Davids Stern, Kirchhayn	58.40
M. F. Rische, Davids Stern, Kirchhayn	58.50
G. Schaller, St. Paul, Tp. Franklin	76.10
G. Schaller, St. Paul, Tp. Franklin	50.95
G. Schaller, St. Paul, Tp. Franklin	56.29
Alfred C. Schewe, Trinity, W. Mequon	119.10
Alfred C. Schewe, Trinity, W. Mequon	40.95
Alfred C. Schewe, Trinity, W. Mequon	44.65
Alfred C. Schewe, Trinity, W. Mequon	25.00
Gust. E. Schmidt, St. Paul, E. Troy	27.22
Gust. E. Schmidt, St. Paul, E. Troy	82.41
Gust. E. Schmidt, St. Paul, E. Troy	19.08
Arnold Schultz, Trinity, Milwaukee	88.35
Arnold Schultz, Trinity, Milwaukee	261.72
Arnold Schultz, Trinity, Milwaukee	10.00
Arnold Schultz, Trinity, Mil. Ladies' Aid	60.00
Harry Shiley, St. Peter, Tp. Greenfield	19.80
Harry Shiley, Woodlawn, West Allis	129.80
E. W. Tacke, St. Paul, Tess Corners	303.07
E. W. Tacke, St. Paul, Tess Corners	116.05
E. W. Tacke, St. Paul, Tess Corners	153.55

L. M. Voss, Good Shepherd, Tp. Wauwa.	24.54
L. M. Voss, Good Shepherd, Tp. Wauwa.	81.50
L. M. Voss, Good Shepherd, Tp. Wauwa.	31.14
S. E. Westendorf, Calvary, Thiensville....	31.46
S. E. Westendorf, Calvary, Thiensville....	24.65
H. Wojahn, Grace, Waukesha.....	18.50
H. Wojahn, Grace, Waukesha.....	116.59
H. Wojahn, Grace, Waukesha.....	23.91

**Milwaukee City Conference**

P. J. Bergmann, Christ (Aug. Pries \$5.00)	99.60
P. J. Bergmann, Christ.....	231.29
P. J. Bergmann, Christ.....	79.11
P. J. Bergmann, Christ.....	15.00
E. Blakewell, Salem.....	48.03
E. Blakewell, Salem.....	126.23
E. Blakewell, Salem.....	
John Brenner, St. John.....	548.94
John Brenner, St. John.....	189.60
R. O. Buerger, Gethsemane.....	238.54
P. J. Burkholz, Siloah.....	302.36
P. J. Burkholz, Siloah (Sunday School)....	18.00
P. J. Burkholz, Siloah.....	175.55
P. J. Burkholz, Siloah.....	239.78
P. J. Burkholz, Siloah.....	
J. C. Dahlke, Jerusalem.....	137.81
J. C. Dahlke, Jerusalem.....	483.28
J. C. Dahlke, Jerusalem.....	106.24
E. Ph. Dornfeld, St. Marcus.....	754.47
Fred Graeber, Apostles.....	14.35
Fred Graeber, Apostles.....	15.60
Fred Graeber, Apostles.....	51.60
A. F. Halboth, St. Matth.....	100.00
A. F. Halboth, St. Matth.....	90.91
A. F. Halboth, St. Matth.....	
A. F. Halboth, St. Matth.....	163.41
A. F. Halboth, St. Matth.....	301.29
A. F. Halboth, St. Matth.....	107.06
W. A. Hoenecke, Bethel.....	44.17
W. A. Hoenecke, Bethel.....	64.83
W. A. Hoenecke, Bethel.....	30.18
Raym. W. Huth, Messiah.....	35.80
J. G. Jeske, Divine Charity.....	130.00
J. G. Jeske, Divine Charity.....	
J. G. Jeske, Divine Charity.....	
L. F. Karrer, St. Andrew.....	17.76
H. Knuth and V. Brohm, Bethesda (Ladies' Aid \$5.00)	239.42
H. Knuth and V. Brohm, Bethesda.....	165.33
Ph. H. Koehler, St. Lucas.....	166.78
Ph. H. Koehler, St. Lucas.....	420.57
Ph. H. Koehler, St. Lucas.....	210.49
A. C. Lengling, Sarons.....	140.06
A. C. Lengling, Sarons.....	91.30
Paul G. Naumann, St. Jacobi.....	133.94
Paul G. Naumann, St. Jacobi.....	158.46
Paul G. Naumann, St. Jacobi.....	285.55
E. C. Pankow, Garden Homes.....	40.00
E. C. Pankow, Garden Homes.....	100.00
E. C. Pankow, Garden Homes.....	45.00
Paul Pieper, St. Peter.....	235.94
Paul Pieper, St. Peter.....	421.73
Paul Pieper, St. Peter.....	255.18
Wm. F. Sauer, Grace.....	
Wm. F. Sauer, Grace (Ladies Miss. Soc.)	187.00
W. J. Schaefer, Atonement.....	27.00
W. J. Schaefer, Atonement.....	123.38
W. J. Schaefer, Atonement.....	68.00
H. W. Schwertfeger, Homehurst Mission	1.40
H. W. Schwertfeger, Homehurst Mission	1.65
H. W. Schwertfeger, St. Paul.....	7.75
H. W. Schwertfeger, St. Paul.....	12.47
H. W. Schwertfeger, St. Paul.....	8.02
G. A. Thiele, Parkside.....	6.90
G. A. Thiele, Parkside.....	12.54
Arthur P. Voss, St. James.....	90.08
Arthur P. Voss, St. James.....	112.49
Arthur P. Voss, St. James.....	96.31
Arthur P. Voss, St. James (Ladies' Aid)	20.00

**Southern Conference**

A. C. Bartz, Immanuel, Waukegan.....	17.98
A. C. Bartz, Immanuel, Waukegan.....	17.45
Carl H. Buenger, Friedens, Kenosha.....	430.43
H. J. Diehl, First Ev. Luth., Lake Geneva	200.00
Walter A. Diehl, First Ev. Luth., Elkhorn	71.20

Walter A. Diehl, First Ev. Luth., Elkhorn	94.08
Eugene Hinderer, Zion, Bristol.....	177.97
Eugene Hinderer, Zion, Bristol.....	37.80
Edwin Jaster, Epiphany, Racine.....	60.31
Edwin Jaster, Epiphany, Racine.....	15.77
W. H. Lehmann, St. John, Libertyville....	129.14
W. H. Lehmann, St. John, Libertyville....	129.75
Aug. Lossner, Immanuel, Tp. Paris.....	24.80
Aug. Lossner, Trinity, Tp. Raymond.....	31.68
O. B. Nommensen, Zion, South Milwaukee	20.63
O. B. Nommensen, Zion, South Milwaukee	
S. School \$20.75).....	322.60
O. B. Nommensen, Zion, South Milwaukee	48.35
R. P. Otto, Peace, Wilmot.....	
R. P. Otto, Peace, Wilmot.....	75.00
W. K. Pifer, Bethany, Kenosha.....	5.11
W. K. Pifer, Bethany, Kenosha.....	71.13
M. F. Plass, St. John, Oakwood.....	30.11
M. F. Plass, St. John, Oakwood.....	100.00
Gerhard Redlin, Zion, Crete.....	39.68
Gerhard Redlin, Zion, Crete.....	34.26
Alfred von Rohr Sauer, St. John, Burling.	164.53
Alfred von Rohr Sauer, St. John, Burling.	149.15
Edmund Sponholz, St. John, Slades Corn.	295.21
Theo. Volkert, First Ev. Luth., Racine....	199.15
Theo. Volkert, First Ev. Luth., Racine....	123.45

**Memorial Wreaths**

For Mrs. Maria Bach from Mrs. B. Martens and Family by Pastor J. C. Dahlke	3.00
For Mr. Fred Benning from the Ladies' Aid of First Luth. Church, Elkhorn by Pastor Walter A. Diehl.....	3.00
For Mr. Wm. H. Graebner from St. Peter's Choir by Pastor Paul Pieper.....	5.00
For Pastor H. H. Ebert from Milwaukee Pastoral Conference by Pastor Arnold Schroeder.....	5.00
For Pastor H. H. Ebert from St. Paul's Congregation, Tp. Franklin by Pastor G. Schaller.....	5.00
For Pastor H. H. Ebert from Rev. and Mrs. J. Karrer, Rev. and Mrs. L. Karrer, Mr. and Mrs. W. Karrer, Mrs. L. Luedke, Mr. and Mrs. H. C. Vogel, Mr. and Mrs. Henry Zabel, Mrs. Emma Knuth, Rev. and Mrs. V. Brohm, Prof. and Mrs. E. Falk, and Mr. and Mrs. Hornecker by Pastor Arthur Voss....	12.00
For Rev. H. H. Ebert from Mrs. L. Pfeiffer and daughter Edna by Pastor Arthur Voss.....	3.00
For Rev. H. H. Ebert from Mrs. H. Bartell, Mr. and Mrs. R. Rehberg, Mr. and Mrs. A. Finke, Mr. and Mrs. Wm. Vollmar, Mr. and Mrs. Berthold Ebert, Mr. and Mrs. Walter Ebert, Mr. and Mrs. Erich Ebert, Miss Eleanore Ebert, Rev. and Mrs. W. J. Hartwig, Fenske Family and N. N., Mr. and Mrs. W. Gieschen and Edward Schneider by Pastor Arthur Voss.....	32.00
For Rev. H. H. Ebert from Mr. and Mrs. H. Brandenburg and son Henry, Saron's Mens Club, Mr. and Mrs. J. Burkhardt by Pastor Arthur Voss.....	8.00
For Rev. H. H. Ebert from Mr. and Mrs. Frank Lau, Mrs. A. Kohlhardt, Mr. and Mrs. E. Leister, Mr. and Mrs. C. F. Hackbarth by Pastor Arthur Voss.....	6.00
For Rev. H. H. Ebert from Mr. and Mrs. W. Schwantes, Mr. and Mrs. W. Haese (Pentecostal Congr.) by Pastor Arthur Voss.....	5.00
For Mr. Carl F. Hafemeister from Mrs. Susanna Hafemeister and children and Mr. Wm. Hafemeister by Pastor M. F. Rische.....	3.00
For Rev. H. Knuth from Fred and Frieda Graeber by Pastor F. Graeber.....	3.00
For Rev. H. Knuth from Ministers Wives Mission Circle by Mrs. A. F. Krueger	3.00

For Rev. H. Knuth from Krauss \$5.00, Kempfert-Wegner \$4.00, Vater \$10.00, Borchardt-Lemke \$2.00, Glock \$3.00, E. Lemke \$1.00, O. Wegner \$1.00, W. Wegner \$2.00, A. Knuth \$2.50, H. Wegner \$1.00, Schoessow \$2.00, Fech- ter \$3.00, R. Wille \$1.00, Scherbarth \$3.00 .....	40.50
Worgull \$3.00, Burk \$1.00, Groth- Gevers \$2.00, Freistadt Group \$9.00, Becker-Engelkraut \$5.00 .....	20.00
Ehmke \$4.00, Dobberfuhl \$1.00, Frei- stadt Group \$2.00 .....	7.00
Zarling \$1.00, Wegner-Runge \$2.00, Meyer \$6.00, Muench \$10.00, Junior Walther League \$5.00, Lieberum \$2.00, Dembeck \$2.00, Bergemann \$3.00, Neighbor Group \$6.50, Kaufmann \$5.00, Wanderers Rest \$5.00, Kudick \$2.00, Weinholz \$10.00, Brockmann \$5.00, Ehmke \$1.00, Voight, \$1.00, Ot- ting \$3.00, Fuerstenhoefer-Peters \$5.00, L. Kaufmann \$1.00, Kriehn \$2.00, Radtke \$5.00, Seefeld-Sonnenberg \$5.00, Buenning \$1.00, Lawonn \$1.00, Bruhn-Lichtenberg \$5.00, Rev. J. Kar- rer \$2.00, Rev. L. Karrer \$1.00, Luedke \$1.00, Vogel \$1.00, W. Schmidt \$1.00, E. Schmidt \$1.00, Walter Karrer \$1.00, Deering \$1.00, Peekofer \$1.00, Schaller \$1.00, G. Riedelbauch \$2.00, R. Riedel- bauch \$1.00, C. Riedelbauch \$1.50, T. Riedelbauch 50c, Bethesda Church Council \$14.00 (Total \$124.50) Abramson \$1.00, Rauterberg \$2.00, Moeller \$2.00, Aid Association for Lutherans \$10.00.....	15.00
Freistadt Group \$3.50, M. Dobberfuhl \$1.00, Ebert \$5.00 by Pastor V. Brohm .....	
(Total \$9.50)	
For Mr. Wm. Koelling from Mr. and Mrs. J. Wilkening and Mr. and Mrs. J. Sennholtz by Pastor G. Redlin.....	4.00
For Mr. Ernst Koelpin from Rev. and Mrs. Arthur Tacke, Mr. and Mrs. Wm. Spandau, Rev. and Mrs. Ewald Koelpin, Mr. and Mrs. Helmuth Tacke by Pastor Arthur Tacke.....	4.00
For Mrs. Minnie Mahnke from G. Pape, M. Rusch, Jon. Mahnke, E. Schewe, W. and A. Mahnke by Pastor Wm. Mahnke .....	5.00
For Robert Lee Miller from Harold Paetz by Pastor A. B. Tacke.....	2.00
For Pastor August Paetz from Harold Paetz by Pastor A. B. Tacke.....	5.00
For Rev. Aug. Paetz from Mr. and Mrs. Wm. Boeder by Pastor W. J. Schaefer	3.00
For Mrs. Mary Raloff from Rev. and Mrs. P. W. Kneiske by Pastor P. W. Kneiske .....	1.00
For Rev. J. Rien from Mr. and Mrs. Oscar Redlin and Family by Pastor F. Zar- ling .....	3.00
For Rev. J. Rien from St. Matth. Congre- gation, Iron Ridge by Pastor F. Zar- ling .....	8.50
For Mr. John Rimestad from Mr. and Mrs. Harold Paetz, Mr. and Mrs. Wm. Loehndorf, Dr. and Mrs. Walter Luebke, Mr. and Mrs. Geo. Krohn by Pastor A. B. Tacke.....	4.00
For Mrs. Elizabeth Wilk from Mr. and Mrs. G. Bartel by Pastor Harry Shiley	5.00
For N. N., by Pastor O. B. Nommensen	4.00
For N. N., from Mrs. G. Olm by Pastor Arthur Voss .....	1.00
<b>Personal Gifts</b>	
M. S. B. ....	15.00
Pastors Conference by Pastor Theo. Volkert .....	19.49

NEBRASKA DISTRICT

October, November, December, 1939

Reverend	Budgetary	Non-Budgetary
<b>Rosebud Conference</b>		
Hugo Fritze, Valentine, Nebr., Calvary ...	\$ 77.50	\$ 13.00
Hugo Fritze, Valentine, Nebr., Zion .....	29.45	6.00
L. Gruendeman, Burke, So. Dak., Grace ...	14.80	
L. Gruendemann, Mills, Nebr., Mission ...	21.00	
R. Steimke, Mission, So. Dak., Zion .....	18.50	
R. Steimke, White River, S. D., St. Paul	35.50	
R. Steimke, O Kreek, So. Dak., Mission ..	2.50	
E. A. Kneif, Herrick, So. Dak., St. John ...	14.00	
N. M. Meilke, Platte, So. Dak., Faith .....	22.95	
F. H. Miller, Colome, So. Dak., Zion .....	3.48	
G. H. Geiger, Wood, So. Dak., St. Peter	34.45	2.00
G. H. Geiger, Witten, So. Dak., St. John	61.20	
W. J. Oelhafen, Winner, So. Dak., Trinity	70.24	
W. J. Oelhafen, Hamill, So. Dak., Mission	5.95	

<b>Central Conference</b>		
V. Winter, Merna, Nebr., Immanuel .....	11.20	
J. Witt, Norfolk, Nebr., St. Paul .....	294.00	4.00
L. Sabrowsky, Sioux City, Iowa, Grace ..	42.12	
R. F. Bittorf, Hoskins, Nebr., Trinity ...	37.34	
L. A. Tessmer, Hadar, Nebr., Immanuel ..	112.58	
H. Hackbarth, Stanton, Nebr., St. John ..	115.64	

<b>Southeran Conference</b>		
E. C. Monhardt, Clatonia, Nebr., Zion .....	115.62	
E. F. Hy. Lehmann, Firth, Nebr., St. John	66.81	
R. H. Vollmers, Geneva, Nebr., Grace ...	48.88	
E. J. Hahn, Gresham, Nebr., St. Paul .....	133.31	2.00
John Raabe, Shickley, Nebr. ....	8.76	
H. H. Spaude, Rising City, Nebr. ....	20.00	
H. H. Spaude, David City, Nebr. ....	10.19	
R. H. Roth, Grafton, Nebr. ....	44.40	

<b>Colorado Conference</b>		
V. Schultz, Elizabeth, Colo., Mission .....	21.25	
O. Kreie, Hillrose, Colo., Trinity .....	19.07	
W. H. Siffring, Deer Train, Colo., Mission	4.89	
Im. P. Frey, Denver, Colo., Mission .....	8.01	
H. Schulz, Ft. Morgan, Colo., Zion .....	18.02	
	\$1,543.61	\$ 27.00

**Correction:** In the September 30 report Rev. W. J. Oelhafen was listed as having remitted \$57.61 for the St. John Congregation of Herrick, So. Dak. This remittance should be credited to the Trinity Congregation at Winner, So. Dak.

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General Administration .....	\$ 164.21	
Supervision, Promotion and Publicity .....	10.00	
Finance .....	129.41	
Michigan Lutheran Seminary .....	7.85	
Northwestern Lutheran Academy .....	11.75	
Parochial School Commission .....	65.38	
Home for the Aged .....	5.00	
Missions, General .....	775.24	
Indian Mission .....	37.62	
Negro Mission .....	13.65	
Home Mission .....	211.55	
Poland Mission .....	3.50	
Student Support .....	25.00	
General Support .....	83.45	
	\$1,543.61	

* * * *		
<b>Non-Budgetary</b>		
Church Extension Fund (for immediate use) .....	\$ 9.00	
Fremont Orphanage .....	5.00	
Christmas Seals .....	7.00	
Board of Support of Missouri Synod .....	6.00	
		\$ 27.00

CHAS. E. WERNER, Cashier.

OWEN MCFARLAND, Cashier  
Nebraska District.