

The Northwestern LUTHERAN

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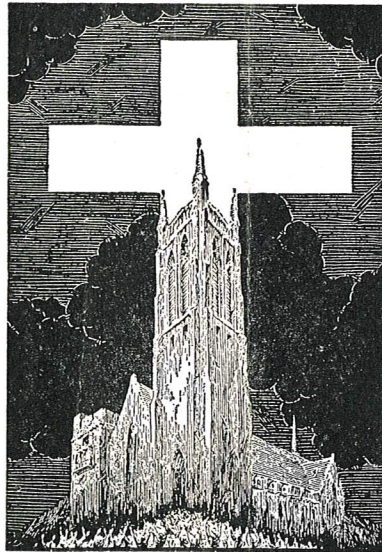
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:5

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Number 1

EPIPHANY



"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."

Isaiah 60:3. 4.

THE EPIPHANY OF OUR LORD

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ, by the Gospel." Eph. 3: 6.

THE Festival of the Epiphany — the sixth day of January — must be deemed of very high importance by the Christian world. It does not merely commemorate one of the most winsome incidents of our Lord's life, the manifestation of Jesus to the Wise Men from the East, but it presents and asserts one of the most fundamental features of Christianity. It presents, in fact, the great distinction between Christianity and Judaism. The Jewish religion was the religion of a race: "God in times past suffered all nations to walk in their own ways," and revealed himself as Jehovah, the covenant God, only to Israel. Was His eye ever to rest in love and favor only on the hills and valleys of Palestine? Was there to be no place in His heart for more races, who lay east and west and north and south of the favored region? Was Israel to monopolize His interest, His protection, His love? Was heathendom, lying in darkness and in the shadow of death, to be forever without God and Christ? The answer lies in the revelation of God and Christ to the Magi, and in the Scriptures throughout. The Old Testament contains many promises "that the Gentiles should come to the Light" and the New Testament abounds in passages which state "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ, by the Gospel."

Strangers — Foreigners

How greatly the Gentiles needed Christ and the salvation He brings! St. Paul writes to the Ephesians — he might have written to the Romans or to the Corinthians or to the Galatians or to any of the Gentiles — "Ye were dead in trespasses and sins. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath . . . That at the time ye were without Christ — having no hope and without God in the world." What a black past these sentences reveal! It was the past of the Gentiles. Spiritual depravity, spiritual darkness, spiritual death held sway. Satan set the standards, and the Gentiles accepted them and made them the norm of their life. The Gentiles were in league with sin. Day by day they were sowing to the flesh and were reaping corruption, for sin begets sin and darkness and despair. Body and soul were under the reign of sin and death. The Prophet Isaiah saw the Gentile world and described it, "Behold darkness shall cover the earth, and gross darkness the people." Is. 60.

Brought Nigh

The Epiphany of our Lord, the manifestation of Christ through the Gospel brought light into this darkness, hope

for despair, life for death. St. Paul could now write to the Ephesians and to all to whom Christ had been manifested by the Gospel, to all who had been brought to faith in Christ, "You he hath quickened, who were dead in trespasses and sin." These Gentiles, no longer ignorant of God and Christ, knew Him and were partakers of the riches of His mercy and grace. Once far from God they were now made nigh, translated from the kingdom of darkness into His marvelous light.

Jesus Christ the Same — Today

Read of the dark past of the Gentiles again and read in it our own dark past before our fathers were brought to the knowledge of God and Christ by the Gospel. How thankful we should be for the Epiphany of our Lord! And today what is it that can efface six thousand years of Chinese background, centuries of African ignorance and superstition, unknown centuries of Indian mysticism — in our own country, the superstition and spiritual darkness of the Apache? "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the barbarians." Ours is the duty and the privilege to manifest Christ to the world through the preaching of the Gospel.

The Gospel Heralds Dare Not Rest

Is there a continent, a land which has not heard the Gospel of salvation? — A false gospel has spread and has captured the hearts of many, especially in our own land, with the result that we find in our world a varnished heathenism which is often mistaken for Christianity. How the gospel of the "Fatherhood of God and the brotherhood of Man" has spread! — If by the term "the Fatherhood of God and the brotherhood of man" is meant that God is the Creator of all men and that all men are descendants from Adam, it is correct to speak of God's universal Fatherhood and to say that all men are brothers; but if one has reference to eternal, spiritual relationships, nothing could be farther from the truth. God is the Creator of all men, but God is Father of those only who are begotten of God through the new birth, through faith in Christ Jesus. Ours is the blessed mission to bring men to the knowledge of Christ through the preaching of the Gospel.

They Presented Their Gifts

All down through the Christian centuries *covetousness* has been the chief barrier to Christ's cause. This world will never be converted until we Christians, imitating the example of the Wise Men from the East, shall lay our gold at Jesus' feet. The prophecies of the Old Testament are also full of this idea. The consecration of the world's wealth forms a prominent strain in the prophecies. "To Him shall be given the gold of Sheba. — Kings shall bring presents unto Him." So, too, shall we bring our gifts and place them into the service of the King, "That the Gentiles be made partakers of the promise in Christ by the Gospel." A. P. V.

EDITORIALS

A Worthy Goal It is generally conceded among us that one ought not to do things in the Church unless one has a call to do them. This is true also in regard to new publications. Yet we are willing to close an eye in the case of a number of ministers on Long Island who have launched a new magazine which is to appear monthly, so we understand, "established solely for the purpose of making our members parochial school minded." It is a venture that has been inaugurated by and in the interest of eleven parishes. This is a grand and noble and God-pleasing ideal. No one will deny that if the Lutheran Church of our day would hold to the high standards set by the founders of our church she must cultivate and constantly kindle and re-kindle within the heart of our people love for the Christian day school. It ought to self-evident that no congregation is willing to give up the hope, however small it may be, of some day opening a school of its own for its children, where they may be trained and educated in the one way in which it must be done — in a thorough Christian atmosphere from the moment of the opening of the school until the closing of it each day. The aforementioned congregations have not forgotten that, nor are they willing to forget it. In fact, they state that they "will suspend publication on the day that every one of our congregations has founded a parochial school." We like their spirit and are sure that with such a spirit behind the venture they will reach the goal they have set for themselves. There is no question in anyone's mind who has given just a bit of his time to ponder on the conditions as they exist today that in many, many congregations we could have flourishing schools. Certainly not without a struggle, without disappointments, without opposition, without difficulties — certainly not! And these congregations that are behind the plan to establish a school in every parish know this very well. Yet, what does trouble and opposition mean to a Christian if he is convinced that the Christian day school is the only solution of our educational problems in a materialistic world? What does all this mean to him when he knows that the Lord is pleased with them? What, when he knows that the very spiritual life of his child depends on them?

A Grave Danger

The need of Christian day schools ought to become ever clearer to us as we read of the attempts that are being made to introduce the Bible into our public schools, or even dismiss the children of the public schools for a given time each day to attend religious instructions at the church of their choice. This seems, on the surface, to be very altruistic and very advantageous for the church and the children alike. However, this is not the case. It is not the *hour* of religion each day that will do it or will not do it, but it is the bringing of every subject that is taught the child under the authority of Christ and into subjection of His Word. The whole atmosphere of the instruction must be Christian. That alone will satisfy the Christian.

The proposed arrangement can do but one thing in the end — kill the parochial schools — unless we see the danger and implications clearly, in that arrangement.

Remember, that the men who are behind this movement to teach religion under the auspices of the public school, are not interested in the eternal welfare of our children. They are only interested in it because they realize that religion is a "moral force." This is what they want. They want to use it as a hand-maid to "combat crime and stamp out the forces that are destroying democracy," as one of the proponents of the movement put it. The man is right, of course. But that is not what the Christian seeks in religion. He is interested in searching the Scriptures to find in them Christ, the Savior from sin. This is the very thing these men are not interested in at all. So we have no common ground on which we stand. We still stand alone — as much alone as ever. Let us not be deceived by them. Let every Christian know that they and we do not speak the same language. If these people succeed in their endeavor we will need the parochial schools more than ever.

W. J. S.

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An Accounting Are you prepared for your accounting? During this month we will hear and read the reports of the annual officers of organizations, companies, business firms and churches. These men were intrusted with the affairs of their organizations, financial or otherwise, and will be expected to give an accounting at the end of the calendar year. These reports are of great interest to the members in whatever capacity they are connected with them.

The Church also has its officers appointed by the members of the various congregations. They are officers of trust. The members have confidence in their integrity and ability and for this very reason they were elected or appointed as the case may be. Now, at the end of another year, they will be asked to give an account of their stewardship to the people whom they have served in the past year. Have you thought of it that their accounting is really your account? These men will not make a report of their activity or of their own personal affairs but they will report on your activity and *your* affairs. Every item of their report will reveal to *you* the interest *you* have shown in the church during the past year. The financial secretary and the treasurer will tell you how much was received by them in dollars and cents during the past year — that will be a report on *your* contributions. Certainly, not yours only, but *yours*, nevertheless. Yours will be the one that ought to interest you in particular. Yes, you will hear it in the grand total — but you will be able to discern what part of it is your contribution. This may shame you a bit as you hurriedly and mentally make your calculations or it may flatter you as the case may be. Of course, no one will know all that you know about

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those figures. No one will know whether you contributed much or little according to your ability — that is for *you* to know — to know, definitely. Perhaps, there is some comfort in this thought. Another officer will report on the church attendance during the past year. That, too, will be a report on *you* and the other members of the church. If the figures are lower than you think they ought to be ask *yourself* for the reason. Perhaps you have contributed toward this low figure by not having attended as often and as regularly as you might have.

It is well for us that we take these reports seriously and as records which we have made during the past year. These records will stand either commending or condemning us.

Yet we are thinking in this connection of another accounting which we will have to make at the end of our life at the judgment seat of Christ. Here, too, our records will be opened and read. Yet, not by you or me or by any man but by the Lord Himself and "everyone will receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. This day is of such importance that every Christian will want to so live that he may stand in that day. Certainly not on his own works but by faith in Christ and the cleansing power of His blood. But as faith in Christ is not an inactive thing works will follow from it as surely and inevitably as the sun gives light to the earth. As the Christian's work — the only works that will stand in that day — are all rooted in Christ, they will determine our love, our zeal for Christ and His cause on earth. Let us, knowing this, so live, then, that on that day we will not have to hang our head in shame. Let us ever keep in mind that day of accounting.

W. J. S.

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The Time is Up! Time is up! A familiar phrase which accompanies man through life, often causing strong emotions of either joy or grief; a pupil waiting for recess, or for the beginning of the vacation; the child waiting for Christmas eve; the laborer for the close of the work day; the traveler for the end of the journey, perhaps returning home after a long absence; the farmer waiting for the beginning of harvest; and for all men the time is up when death comes; now the time is up for this year, and we are waiting, hoping for a new year, hoping for the best, but we do not know what it will bring. St. Paul writes, The time of my departure is

at hand, and he states how the thought of impending death effects him, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also who love his appearing." Weighing both, this life and the life to come, St. Paul judges, "I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful to you."

The believer does not look forward to his death as the condemned criminal to his execution but rather as the child which has been away for a long time in a foreign country and is now going home to stay there forever. Viewing life and death in this light, we may say that the unbeliever prepares for his death, by remaining in his sins; if he remains impenitent, death will come automatically without any effort, not only what we usually call death at the end of time, but complete death the final eternal separation of the sinner from the living God. Believers prepare for life, for a death which has no sting, for the sting of death is sin, and we sing with joy, Thanks be to God which giveth us the victory through our Lord Jesus Christ! The Psalmist is right, "My times are in thy hand."

The world now is as a big graveyard, for men are dead in trespasses and sins. The Church has been endowed with the means of Grace, Word and Sacrament, and is enabled to bring the spiritually dead to life, to justification and faith. The Lord is merciful and gracious; before our time is up, he offers salvation to all saying, Though your sins shall be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

— F. Soll.

* * * *

The Cost Whatever of attainments are worthwhile, they will cost us effort to achieve them. They will demand of us every ounce of application that we are able to muster. If the cost is less — the result is often of little worth. This is true in the Church. The Church means so much to the Christian that he is willing to strain every fiber of his spiritual powers for her. He is never ready to rest on his efforts of the past. He ever lives in the present, ever eager to be about the Father's business.

W. J. S.

THE MESSAGE OF THE PASSING YEARS

By Pastor Im. P. Frey, Denver, Colorado

PSALM NINETY

THE Ninetieth Psalm bears the title, "A Prayer of Moses, the Man of God." This Psalm has a familiar ring. You have often heard it read at funerals. It is very appropriate at funerals, for it was composed at a time of great dying, at a time when Death, the grim Reaper, was cutting wide swaths in the ranks of the children of Israel. Let us briefly call to mind the story behind the psalm, so that we may see it in its proper historical setting.

The Occasion

As you know, God had by the hand of Moses delivered the Israelites from the bondage in Egypt and had promised to give them the land of Canaan for their possession. When the Israelites approached the borders of Canaan, twelve spies, a leader from each of the twelve tribes, were sent ahead to spy out the land. They spent forty days in the land, brought back some of the fine fruits and reported to Moses: "We came into the land whither thou sentest us and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and very great."

In view of this, ten of the twelve spies advised against entering the land, adding that there were giants in the land so big that they were like grasshoppers beside them. Caleb and Joshua, on the other hand, encouraged the people to enter the land without fear, because God was with them and had promised to give them possession of it. After hearing the report of the spies, the people were filled with fright and terror. They said that it would have been better if they had remained in Egypt in the first place rather than to invite certain death by trying to take possession of the land against such great odds, and in a spirit of rebellion against God and Moses they said, "Let us make a captain and let us return into Egypt."

The Punishment

This rebellious spirit and this utter lack of trust in Him, after He had given them so many samples of His almighty power, filled God with bitter wrath against them, for He said: "How long shall I bear with this evil congregation which murmur against me? As truly as I live, saith the Lord, Your carcasses shall fall in this wilderness, and all that were numbered of you from twenty years old and upward, doubtless ye shall not come into the land, save Caleb and Joshua." They had to turn back from the borders of the promised land and wander about in the wilderness for nearly forty years, during which time all those who had been above twenty years old died, except Joshua and Caleb. What a dying there was in the wilderness! Within a period of less than forty years, more than 600,000 men perished, not counting women and children. Whenever they moved on, they left a cemetery behind them. As some one has said, "No one has ever

seen everything dying around him and carried away to the grave like Moses." It was in this environment that Moses wrote the touching prayer which we have in the Ninetieth Psalm.

It was a psalm composed in the midst of a great dying. It would have made appropriate reading at the time of the great World War when 8,538,315 people lost their lives within a space of a little more than four years. And how appropriate in Europe again today! But it is not only in times of great wars and plagues that there is much dying. Even in ordinary and normal times a great dying is going on. As time goes relentlessly on, death relentlessly takes its toll of humanity and sweeps its millions into the grave. The passing of the year 1940 vividly reminds us of the passage of time and the onward march of our own death.

Many do not like to think of that and choose to ignore it. They may consider it a gloomy and unpleasant subject and resent any reminder of it. But closing one's eyes to death will not prevent the approach of death. Is it, then, not much wiser to reckon with death, to take death into consideration in our calculations and philosophy of life? That was plainly Moses' idea in this psalm, which reaches its climax in the prayer, "So teach us to number our days that we may apply our hearts unto wisdom." If we read aright the message which the fast and relentless passage of time conveys, then we shall be moved to apply our hearts unto wisdom.

The Everlasting God

In the midst of the great dying which surrounded him on all sides Moses lifted up his heart in prayer to the great and everlasting God whose eternal being was in such marked contrast to the fleeting life of man. He says in the opening words of the psalm: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, thou art God. Thou turnest man to destruction and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past and as a watch in the night."

God is eternal and everlasting in His nature. There never was a time when God did not exist, and there never will be a time when He will not exist. In Him all generations of believers find a resting place, a place of refuge. All the believers from Adam down to Moses had found this to be true. They never turned to Him and found Him gone. He was always there. Yes, He existed before anything else existed, before the mountains were brought forth, than which we cannot imagine anything more permanent, or the earth and the world were formed. In fact, with His creative word He called them into being.

God is eternal and everlasting. We lack the equipment to grasp what eternity really is. We know that it

is a long time, as long a time as we can imagine, yes, a much longer time than we can imagine. Some one has tried to give a slight idea of eternity by means of the following illustration: If a bird should come to a solid mountain of stone once in a thousand years and peck at it with its beak, by the time it has in that way succeeded in wearing away the mountain of stone, eternity will only have begun. Eternity is really the opposite of time. It is timelessness. God, being eternal, is timeless. Time does not affect Him as it affects us, for a thousand years in His sight are but as yesterday when it is past and as a watch in the night, like a four-hour period in the night through which we sleep without realizing that it has passed. Men with their brief span of life come and go; they are born and die, but this change of life and death does not touch God. He is above all that. Yes, it is He that turns men to destruction. He sends them to their death with His call, "Return, ye children of men," and calls forth another generation of men to take their place. God is eternal, everlasting, timeless and is continually deciding the issues of life and death.

The Human Span

Dwelling further on this last thought, Moses writes: "Thou carriest them away as with a flood: they are as a sleep; in the morning they are like grass that groweth up. In the morning it flourisheth and groweth up: in the evening it is cut down and withereth." Humanity is like a great hay meadow. In the spring the grass begins to sprout and grow. In mid-summer the farmer hitches his team to the mower, runs it over the meadow and the grass is cut down. And soon it withers. Later the same process is repeated with the new crop of grass that springs up in its place. The history of grass is: "sown, grown, blown, mown, gone."

And so it is also with us humans. Death, the grim Reaper, comes with his scythe and at regular, short intervals cuts down the generations of men. What we call living is really only a dying. As soon as we are born, our feet begin to travel on the road which sooner or later leads to death. Some live longer than others. Some are cut down in youth, others in middle age, some live to, what men call, a ripe old age. But at best life is only a brief span. Moses says: "The days of our years are three score years and ten (70), and if by reason of strength it be four score years (80), yet is their strength labor and sorrow, for it is soon cut off, and we fly away."

An ordinary span of life, and that is above the average, is 70 or 80 years. There are exceptions. Moses himself was an exception, for he lived to be 120 years old. That is not the normal span of life. Read the death register in the church records, or go to the cemetery and read the dates on the headstones, and you will not find many who reached the age of threescore years. And what guarantee have we that we shall? If we number our days, if we learn the lesson which the dates on the tombstones or the mortality tables of insurance companies teach, then there will be impressed upon us the truth which

Moses expresses? Our life is soon cut off, and we fly away. That is a fact which we ought to apply in our philosophy of life, a fact with which we ought to reckon in our plans and calculations.

The Cause of the Dying

Why is life so short and fleeting? Why is there such wholesale dying? Moses gives the answer: "For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance, for all our days are passed away in thy wrath; we spend our years as a tale that is told." It is sin and God's wrath upon sin that is responsible for the wholesale dying and the sweeping of generations into the grave which is always going on in the world, a truth which applied with special force to the occasion on which Moses wrote the psalm: the dying of all above twenty years of age in a space of less than forty years. But that applies to all dying.

Death is the wages of sin. If man had never sinned, he would never have died. If we had no sin, we would never die. Sin aroused God's righteous wrath and called forth from Him the punishment of death. And death does not end all, as some like to make themselves believe. It is a stepping-off into eternity. It is appointed unto men once to die, but after this the judgment. God has set our iniquities before Himself, our secret sins in the light of His countenance. The time is coming when we shall have to answer to God for our sins, even our secret sins, of which we perhaps believe that none else knows of them, or only a trusted few who join us in these sins. On the day of judgment these hidden secret sins will be dragged out of their hiding places and held up to the light of day before the all-knowing eyes of God.

Should we simply disregard this terrible fact and pay no attention to it? Should we not rather apply our hearts unto wisdom by taking it into consideration? It is to be deplored that so few do this. Moses says, "Who knoweth the power of thine anger? even according to thy fear, so is thy wrath." How many stop to consider the power of God's wrath against sin and the terrible punishment it calls forth from Him? How many really take it into consideration in their lives and pursuits? But that is a mistake with terrible consequences, a mistake which will be regretted throughout eternity. He who applies his heart unto wisdom will face the fact of his approaching death and God's judgment squarely and will seek ways and means of escaping the awful penalties so richly deserved.

The Place of Refuge

How can they be evaded? By seeking refuge in God's mercy. That is what Moses did in the prayer recorded in our psalm: "Return, O Lord, how long? And let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

(Continued on page 8)

NUNC DIMITTIS

By Amos John Traver

Luke 2: 29-32

NUNC DIMITTIS is the form in Latin for the opening words of the beautiful chant at the close of our Vesper Service. It adds to the appreciation of this ancient hymn to remember the setting in which it was first sung.

A man, and a woman with a babe in her arms climbed the steps to the temple in Jerusalem long ago. The man carried a little wicker cage in which were two turtle doves. Both were evidently country folks, the man's hands showing the callouses raised by much handling of tools. This trio was not a rare sight, for if the parents were pious Jews, every new-born babe was taken to the temple and an offering of doves was given to God.

In the temple stood an old man and near him an old woman. They had been taking their stand in the temple day after day for many months. In their hearts was a vital spark of hope that kept them living past the appointed limits of a man's life. They were waiting to greet the Messiah, promised of old. Neither argument nor mockery could dissuade them that on some day soon parents would bring this baby prince into the temple. No doubt Simeon and Anna encouraged each other with their recitations of ancient prophecy and with their present-day dreams and visions.

Now their day had come. Who can explain why Simeon was so certain that this baby was the fulfilment of his hopes? Did he have a clear picture in his mind of the babe and his parents, so detailed that he could recognize them at once? Did God whisper in his heart as Joseph and Mary and Jesus came before him, "This is the holy family"? Or was it something that Joseph or Mary said in their dedication of the child that revealed them to him? Who could answer? It is enough to know that Simeon and Anna recognized the Messiah in the baby Jesus. Then Simeon took the babe in his own arms and sang:

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles: and the glory of Thy people Israel."

This was the hymn he sang, but it was not all he said. To Mary he played the prophet and foretold that the child would be set for both the rise and fall of many in Israel, that he would be spoken against and that her own heart would be pierced because of rejection by His people. Then Anna voiced her own thanks to God, that redemption was at last coming to Israel. This part of the story may be read in Luke 2: 33-39.

The Fulfilment of Hope

Artists usually picture hope as youthful. Perhaps we have a truer picture of real hope in these aged folks who waited in the temple, nursing their dreams. Browning might have been thinking when he wrote:

"I am a watcher whose eyes have grown dim
With looking for a star
which breaks on him.
Altered and worn and full
of tears."

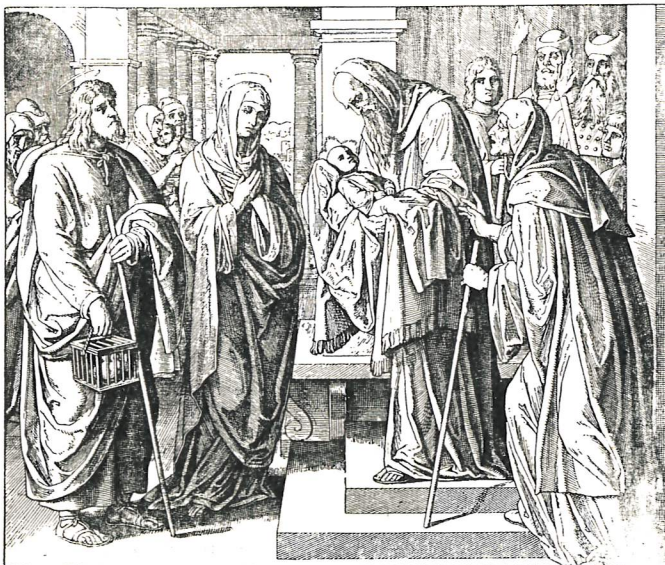
These old saints were wise with the wisdom of their years. They had set their course by the star of hope and nothing could turn them aside.

Few have the satisfaction of the fulfilment of their hopes in this life. Most of us have to die with many hopes un-

realized. But Simeon had seen the Lord and ready to depart. He would go, not as a prisoner struggling with his chains but as a tired but happy pilgrim coming back to his homeland.

The One Who Understood

It is strange that so few of those who first saw Jesus understood Him. Joseph seems a faithful and obedient soul, much mystified as to the whole matter. Mary catalogued in memory all the strange events connected with Jesus' birth for future thought. Indeed so well did she treasure them that we generally attribute to Mary many of the intimate details of Luke's gospel. The shepherds could explain very little of the highly emotional experience through which they went in the presence of angel choirs and a child in a manger. The wise men perhaps understood more of the wider significance of Jesus' coming. Simeon seems to have been inspired to see more clearly the rejection of Jesus by His



people, the wider mission to the Gentiles, and the glorious place Jesus would ultimately take in the life of Israel. He saw something of the character of Jesus as a revelation of God and he recognized His saving power.

Someone has said that in the *Nunc Dimittis* we have the last glance over the shoulder at Christmas before the shadow of the Passion falls. There is much truth in this. Jesus was soon on His way to the cross. Even here the shadow of the sword was to be seen. One can almost feel that Simeon looked ahead thirty-three years to a cross and a mother who stood loyally at its foot. Whatever of tragedy lay between, in the end there was the assurance of victory. The Light of the world would not remain in the shadow.

A World Savior

We may well thank Simeon for including the Gentiles in the light of his prophecy. There were glimmerings of this truth in the Old Testament. Few, however, laid any emphasis upon them. The Jews of Jesus' day were expecting a Jewish king, one who would battle against Rome and win freedom for Israel. He would be a blessing on all nations because He would be a wise and gen-

erous ruler of His people. They did not dream of a kingdom in which the distinction between Jew and Gentile would be erased. If the Messiah were to be a light to the Gentiles, they would assume it would be by reflection from their own people.

We may read into Simeon's song more than was in his own knowledge, however it seems as though he recognized that somehow Jesus would rule a world kingdom. He would be a light to drive away the darkness of ignorance and sin. He would be Savior of all without respect to race or geography. How fine it is that we can sing this song of hope for all the nations as we close our Sunday services.

The Blessings of Hope

The future does not look too bright before our human eyes this New Year. We may easily fall into a slough of despond. We must have a hope like those who awaited the coming of Jesus down through the centuries. Then some day we too will be able to say, "Mine eyes have seen thy salvation." Christ still lives, not a babe, but the risen Lord. Let us trust Him with the issues of 1941. Let us share the patience of Simeon and Anna.—*The Lutheran*.

The Message of the Passing Years

(Continued from page 6)

Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us." Moses did not try to hide his or the people's sins. Nor did he try to excuse them or appeal to God's sense of fairness to wrest better treatment from Him. No, he admitted and acknowledged the people's and his own sins and that God had ample cause to punish. He appealed to God's mercy. They had, as it were, seen only wrath and anger written in the face of God, and he now asked to see the beauty of the Lord, a face wreathed in the smile of grace, mercy and forgiveness. He asked God, as it were, to banish from His countenance the dark and forbidding clouds of wrath and to let the glorious sunshine of His grace and mercy shine through.

And Moses did not ask this under the mistaken notion that God would simply disregard sin and do nothing about it. Moses as the lawgiver knew that God was too holy and righteous for that, that God's purity would not permit that. But Moses knew that preparations were under way to punish sin and to make it possible for sinners to escape the righteous wrath and judgment of God, for his prayer was, "Let thy work appear unto thy servants, and thy glory unto their children." Moses referred to the great work of salvation which God had planned, the work of the woman's Seed who was to crush the serpent's head, the Seed of Abraham in whom all the nations of the earth were to be blessed. Moses was thinking of the promised Savior who was to become the Bearer of the world's sin, to bear the punishment in the place and in the stead of sinners and thus, as the Sun of righteousness with healing

in his wings, bring to the face of God the beauty of forgiveness. By making this plea to God for forgiveness for the sake of the coming Savior Moses showed that he had applied his heart unto wisdom.

In the same way let us apply our hearts unto wisdom by seeking refuge in the mercy of God as revealed in the Lord and Savior Jesus Christ. If we draw near to Jesus and cling to him in true and living faith, then neither sin, death nor hell can harm us, for the blood of Jesus Christ cleanseth us from all sin. He that believeth on him is not condemned. Jesus said: "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life." The believer who has sought refuge in the mercy of God and barricaded himself in the wounds of Jesus can see the grim specter of death approaching and go forward to meet the final judgment calm and unafraid. He can throw out the challenge, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God which giveth us the victory through our Lord Jesus Christ."

The passing year and the fast seeping away of the sands of time in the hourglass of our lives brings to us the message: Apply your hearts unto wisdom by numbering your days and seeking refuge in the mercy of God as revealed in His Son, our Lord and Savior Jesus Christ. That is the wise and sensible thing to do. To do anything else is to make a grievous mistake which will be regretted throughout eternity. Now is the accepted time, now is the day of salvation. Seek ye the Lord while he may be found, call ye upon him while he is near.

IS YOUR CHILD AMONG THE 10,350?

By F. W. Meyer, School Secretary

THE writer is asked quite frequently regarding our school situation. To have fairly reliable information on hand, we compile a temporary summary of school statistics during late fall. Even though these figures may change slightly during the course of the year, we pass on this information of our school situation.

At the present time we have 152 congregations that support a Christian day school, either alone or in conjunction with another congregation. These schools are taught by 193 male and 121 women teachers. In the first figures are included fourteen pastors teaching full time, seven teaching part time, and eight theological candidates teaching full time. The total enrollment in our schools at present is ca. 10, 350 pupils. There may be a variance from these figures when the final summary is compiled at the end of the school year. This is especially true in regard to the enrollment figure, as a general rule it is somewhat higher.

New Schools

With the opening of the new school year, or during the course of the fall, three congregations were privileged to dedicate or rededicate a new or renovated school to the cause of Christian education. Trinity Congregation, Nicollet, Minn., and St. Paul's Congregation, North Fond du Lac, Wis., erected two-room buildings. St. Paul's Congregation, New Ulm, Minn., completely renovated the old building. In all cases the schools present adequate and delightful classrooms. The details of these building projects are omitted here since separate articles will no doubt appear in these columns later.

Read and Imitate

We cannot refrain at this time to mention here just how much a Christian day school training means to some parents. It is known to us that three pastors and a lay member who cannot have a school in their own congregation, transport their children per auto to the nearest Christian day school in their neighborhood. One pastor travels sixty miles per day, one thirty-two, and one pastor and lay member alternate in driving nineteen miles daily. In round figures the aggregate distance traveled by these men is 19,000 miles per year. Figured at the rate of four cents per mile this means a cash outlay of \$760.00 annually. To this cost must be added the inconvenience caused by driving their children back and forth to school. While making further inquiries on the above mentioned ventures, one wrote to the writer, "When Mrs. ——— and I planned this course of action in the years 1932 and 1933, we could not see our way clear. With a pencil it could not be figured out it seemed. The Lord has blessed our endeavors so that the undertaking has not caused us any financial embarrassment at any time." Unbeknown to us there may be other pastors and congregation members who feel constrained in their con-

science to do the same in order to give their children the benefit of a Christian day school training. Would to God that all Christian parents would rely on prayer rather than pencil and paper to figure out and to make possible the Christian training of their children in a Christian school. This is the spirit that builds schools and maintains them.

No Decrease in Enrollment

Contrary to our anticipation, we did not find it necessary to record a marked decrease in the total enrollment of our schools. Due to the low birth rate the enrollments in the public schools of our country show a sharp decline. National statistics show that during the past decade the decrease of children of school age is over one million. To express this in a more meaningful figure, we say, it is reported that the Cleveland, Ohio, public school enrollment decreased by 12,700 during the years from 1929 to 1939; the enrollment in the Milwaukee public schools this fall was slightly over 1400 less than a year ago. The early fall enrollment figure of our schools for this year shows a decrease of fifty-nine pupils over against the figure of a year ago. Under normal conditions this difference in enrollment is figured as neither gain or loss, but would be considered as the normal fluctuating figure. In view of the abnormal decrease of children of school age, as stated above, we rather look at our enrollment — even though fifty-nine less — as a decided increase. It is true, many of our Christians are beginning to realize more and more, that no matter how efficient the state schools may be, they can never be good enough for our Lutheran boys and girls because they fail to teach the "one thing needful."

The decrease in enrollment is mainly found in those of our schools that had a high percentage of attendance all along. A marked increase is found in most of our mission schools, as well as in a number of schools of older congregations. Outstanding increases — up to 100 per cent — in the enrollment of thirty-two schools have been reported to us.

To Have a School — Means Work and Prayer

We are thankful to the Lord for the blessings He showers on us through our Christian day schools. We have, however, no right to expect that our schools will grow up over night; we, furthermore, have no right to expect the Lord's blessing unless we put our entire heart and soul into the work. We note year after year that the Lord signally blesses the labors and efforts of those pastors and teachers who go to their people with a determination and conviction to sell their school to them. In our Christian day schools we have the most wonderful goods to offer to our people. Let us all go out and sell them to our people. The Christian church needs Christian

families. It will not have them in any number unless it plans for them by giving the young people adequate instruction.

Then after we have faithfully and conscientiously carried out our work, let us bring the cause of Christian

education to the Lord in prayer. The Lord, whose work we are privileged to carry on, will surely fulfill His Word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55:11).

"TEN COMMANDMENTS" FOR LASTING MARRIAGE

By Pastor Rud. P. Korn, Lewiston, Minn.

Some time ago we clipped the following item with the above caption from a Wisconsin weekly paper which is worthy also of consideration by our Lutheran young people who contemplate marriage.

"The 'ten commandments' of marriage as outlined by Rev. Edwin Kennedy of Christ Presbyterian Church at Madison, recently, have evoked considerable comment. In passing them to his congregation Rev. Kennedy emphasized that anyone who followed them would 'stay married.'

1. Don't go to Dubuque to get married. If you are ashamed to have the ceremony performed at home, you probably shouldn't get married.
2. Don't marry for money. Quite often that it all you get. And sometimes you don't even get that.
3. Balance the ledger every day. Don't let the sun go down upon even some petty annoyance.
4. A happy marriage isn't guaranteed by an expensive wedding.
5. Avoid marrying a mate with radically different background of race or religion.
6. Flowers on an anniversary are a way of saying, 'I love you' without becoming embarrassed or self-conscious.
7. Marriage, an escape from the blighting curse of loneliness, is not a problem but the solution of a problem.
8. One's first loyalty belongs to one's husband or wife, not to father and mother.
9. If you feel that by marrying the other person you are doing him a favor, do not get married.
10. Go to church regularly."

We wish to add a word or two to the first "Commandment for a Lasting Marriage." We quote the following statistics issued by the clerk of court for Winneshiek County, Iowa, its county seat being Decorah, and not Dubuque.

"During the twelve months ending November 30, 302 Minnesota couples applied for and received marriage licenses at the office of Julian Moe, clerk of court for Winneshiek Co. here. This was about 40 per cent of the total number of licenses issued. Winona applicants claimed 40 with the Twin Cities and Rochester also being good customers that sought Decorah as a Gretna Green.

Wisconsin couples secured 408 out of a total of 966 licenses issued.

The out-of-state business is almost wholly due to the desire on the part of applicants to escape the five-day and physical examination laws of surrounding states. The Iowa legislature that meets in January may take action along the same line."

Perhaps Dubuque will show the same astounding figures as Decorah. But although the above stated reason for couples seeking another state in which they may be married is "almost wholly due to escape the five-day and physical examination laws of surrounding states," we do not hesitate to say that there is another reason which dare not escape our attention with regard to the evasion of being married at home and by a local pastor. That is: some are actually ashamed to have the wedding ceremony performed at home and by their local pastor to cover their shame, to avoid gossip, to escape disciplinary action on the part of the congregation to which they belong. This is especially the case among those young people who belong to a church which still holds to the scriptural teaching that marriage is a sacred ordinance ordained, regulated, and blessed by God Himself, that "marriage is honorable in all, but whoremongers and adulterers God will judge." Heb. 13:4. We do not claim that all secret and out-state marriages fall under this category, but experience has taught us that a great number of them are forced marriages due to illicit relations before the marriage had been legally and officially established before the church and state by the marriage ceremony. It is true that the mutual promise of love and faithfulness constitutes marriage in the sight of God. But all things must be done decently and in order. 1 Cor. 14:40.

And why not let the home folks know that you are going to get married? To quote a pastor to whom came a young couple from another congregation to be married by him because they wanted to keep their marriage a secret. Quote: "When I became married I let the world know about it." He refused to perform the marriage. If all our pastors would act likewise there would be more weddings in the home congregations.

It is high time that other state legislatures follow the contemplated action of the Iowa legislature in establishing more uniform marriage laws in all states of our Union. This will keep our young people at home and avoid many heart-aches on the part of parents and pastors.

A Dissertation on "Bones"

THE editor of a church paper recently subjected his denomination to an osteological examination; he examined the structure of its skeleton and found certain bones to be the ground work upon which the church was built up, as far as appearances went.

He classified the bones of this body under three heads: first: *jaw bones*; secondly, *wish bones*; thirdly, *back bones*. The jaw bone is he who does the talking about the things to be done — and little else. The wish bone is he who wishes that things might be done and is so busy wishing that he never gets beyond that stage. The back bone is he who works and gives, that some of the wishes of the wish bone, and some of the things that the jaw bone talks about, might be realized. This classification might have its effects as a scientific grouping. But there are some things about it that call to our mind certain manifestations in our own church organization.

The Jaw Bone

The jaw bone is there. He is in the congregation and in the synod. Ever ready to talk and always ready to talk more. Talking is so much a necessity with him that if there is nothing to talk about at a meeting, he will create an issue. That would not necessarily be unwelcome if it did not have a very detrimental effect on the aims and objects of the meeting. The jaw bone has no time to act, very frequently even little time to think. But his talk cannot avoid raising more and more questions in the train of the original one, rarely contributing the slightest bit toward the solution of any. The greatest danger lies in the concessions the meeting must make to the jaw bone; for the sake of peace many things are done that were better left undone — just to satisfy the jaw bone and gain a respite from his rhetoric.

The Wish Bone

The wish bone is largely the result of the jaw bone. He sees what little good results from the jaw bone's exertions and resolves to avoid the same mistakes. He confines himself to wishing. When in the circle of his own friends he knows precisely what should be done. He thinks a little more than the jaw bone and therefore has occasion to discover the many weak points of our church organism. He wishes so industriously that his wishes outstrip all Christian experience and are, when fully developed, little short of the Millennium. Of course, to interest any such lofty dreamer in the ordinary, everyday problems of the church and synod government would be lost energy. How to raise money for shingling the roof of the parsonage, or how to decide which of three mission fields we must give up because our funds or men are lacking, problems such as these are too petty to engage the interest of the great mind of the wish bone. When practical measures are debated he yawns apathetically and possibly votes "no," when an appropriation is asked for, because, being so busy dreaming, he does not see how

one is to get money to carry out plans until all the thousand reforms he is thinking of are realized. If the jaw bone is provoking in his behavior — the wish bone is irritating.

The Back Bone

But then, there is also the class to which all of us belong — the back bone. Those that work and give that the church may prosper. When the three "bones" were mentioned every one of us just naturally plumped himself down on the bench marked "back bones." That speaks very well of the opinion we have of ourselves, but a little reflection may make us a little more modest. If we are entirely innocent of the pernicious activities of the jaw bone, we will have a hard time convincing truth that we are equally innocent of the wish bone's vain exercises. The truth will out! we are, most of us, a mixture of the three varieties of bone — and the back bone, however, prominent it may be in supporting our physical body, is a very tiny bulk when compared with the imposing volume of our wish bone and our jaw bone — unless the Lord has made us dumb. We are all agreed on three things: the church can get along on very little jaw bone; the wish bone is very sorely in need of reconstruction and should do less wishing and more praying; the back bone is capable of almost unlimited development. The Church of the Lord is not dependent on the actions of men, but men, by their acts, may forfeit the blessings of the Church. It is not really so much a question of building and enlarging the Church, as it is a question of retaining it in our midst. Those that constantly talk, or indulge in vain dreams, are overestimating the importance of their contribution to the cause for us, there is little need of further talking and wishing, there but remains that the Christians carry out with good will what every Christian sees is needed.—H. K. M., from *Northwestern Lutheran Files*.

No Room For Him

No room for Him," — 'twas thus we're told
They greeted Him in Bethlehem;
The Savior born in days of old,
To cleanse all sin from us — and them.

"No room for Him," — it still is true,
While people go their wicked way;
The followers are far too few,
Who worship Him in faith today.

With blessings far beyond their need,
The worldly pass their gifts about;
The Christian's heart grows sad indeed
To find that Christ is crowded out.

Our Lord, deserving love profound,
Has been forgotten in the mirth
Of people gathered all around,
In celebration of His birth.

Oh, never let it more be said
That we, in thoughtless revelry,
Ignore the Son of God, who shed
His precious blood on Calvary!

Remember, we can do not less
Than prove our faith has not grown dim;
So gladly may we answer, "Yes"
And never say, "No room for Him."

Volney Blanchard.

OBITUARIES

† PASTOR IMMANUEL BRACKEBUSCH †



Pastor em. Immanuel Brackebusch died on December 11, 1940, in Denver, Colorado, in the home of his daughter Hildegard at the age of 79 years, one month and nine days. Brief funeral services were held in Denver by the Pastors Im. Frey and E. Peters. The body was then sent to Platteville, Wis., where on December 16 at 2:00 P. M. final funeral services were held at St. Paul's Church. In spite of the devastating storm on that day a large assembly was present. The local pastor, Rev. Fritz Miller, conducted the altar services and Rev. Kurt Geyer of Peshtigo preached the sermon on John 14:1-3 and officiated at the grave. The body was interred at the Platteville cemetery.

Pastor Im. Brackebusch was born on November 2, 1861, in Peine, Hannover, Germany, as the son of the late Pastor Hans Brackebush and his wife Adelheid. He attended the school of his home town and after due instruction in the Word of God and the teachings of our Lutheran Church was confirmed at the age of fourteen years. Later he attended a higher school of learning and decided to make agriculture his life's profession and was inspector of a large estate for some time. Due to the influence of the sainted Pastors Harms and Paulsen who brought before the Christians in Hannover the great need of the brethren in North America and Canada he entered the Theological Seminary at Kropp, Schleswig-Holstein, an institution which prepared young men for the ministry in America, chiefly the former General Council. He graduated from this institution in 1892 and was sent to Canada. Visiting his cousin, the sainted Doctor Prof. Ernst in Watertown, he was persuaded by him to enter the service of the Wisconsin Synod. After passing the examination he was sent to his first charge, the congregation in Jacksonport, Wis., where he served from 1892 to 1902. From 1902 to 1915 he was pastor of the congregations in Indian Creek and Hustler, near Tomah, Wis., and from 1915 to 1923 at Newville near Waterloo, Wis. His wife Marie, née Wise, to whom he was married on January 16, 1894, died in the spring of 1921. Due to ill health he retired from the office of the holy ministry in 1923 and lived for four years in Elberta, Alabama, eight years with his son, Rev. Im. Brackebusch, in Stoddard, Wis., and Detroit, Michigan, and the last six years with his daughter Hildegard in Denver, Colo. After an illness of about six months, which became serious several weeks ago, he fell asleep in Jesus on Wednesday,

December 11. Over his departure mourn his son, Rev. Im. Brackebusch of Detroit, Mich., two daughters, Agnes of Peshtigo and Hildegard of Denver, two grandchildren and one sister in Germany.

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

K. R. F. G.

† PASTOR FREDERIC HENRY KARL SOLL †

Pastor Frederic Henry Karl Soll was born May 11, 1869, in Kiel, Germany, son of Friedrich Soll and Anna Marie, née Bock. He was baptized June 20, 1869. He received his primary schooling and theological training in Kiel and in Kropp, Germany, with the intention of becoming a missionary in Brazil. Upon his graduation in 1891,, however, he came to America and was ordained as assistant pastor in Zion Church, Monroe, Michigan, which at that time belonged to the old Michigan Synod. It was in Monroe that he was united in marriage to Karoline Schurbohm on February 9, 1893. The marriage was blessed with the following children, Frederic, Marie, Dorothea and Elizabeth — who both preceeded their father in death — Anna, Hans, Alma, Paul and Emma. Another son, Theodore, died in infancy. On November 15, 1891, he took over the pastorate in Monroe and served Zion Church until 1908. He also served the old Michigan Synod as Treasurer from 1896 to 1906 and as Vice President from 1906 to 1908. From 1908 to 1912 he was pastor of St. John's Church, Burlington, Wisconsin. He also served as President of our old Wisconsin Joint Synod from 1907 to 1913. It was during these years that the Synodical Conference authorized him to work out the now well known "New Series of Pericopes for the Church Year," and later, in 1929, he published a concise booklet of Pericopes which in addition to the old Standard Series and the Eisenach Selection contained the 12 series which are the fruit of life long study of homiletics and exegesis.

But God's plans for His servants sometimes follow a strange pattern. True to a vow made to His Lord, Frederic Soll accepted a call into the newly established mission field of the Wisconsin Synod, in the far off Pacific Northwest. In 1912 he was installed as the pastor of the then struggling Grace mission church in Yakima, Washington. Under his pastorate the congregation later became independent. It was the understanding of the Wisconsin brethren that he also supervise and serve the other scattered Wisconsin Synod missions in this far flung territory with his counsel and labors. This he did faithfully and as he often expressed it — the years and the labors in the Pacific Northwest were the most blessed and satisfying of his whole life, in spite of many hardships and obstacles.

When in 1918 the reorganized Joint Synod of Wisconsin granted District status to the scattered congregations

and missions in the Pacific Northwest, he was elected president of the District. He served in that office continuously until 1938.

Shortly after the death of his wife in July, 1939, he suffered a heart attack, which together with other complications caused his death on November 14, 1940. Burial services were held at Yakima on November 18. President William Lueckel preached the English sermon, glorifying Jesus Christ, Who gives His Church faithful servants and Who crowns their labors with His blessing (1 Cor. 4:1.2). Pastor T. Adascheck preached the German sermon (Phil. 1:21). The pastors W. Amacher and E. Kirst assisted in the services and the brethren of the District were honorary pallbearers. The overcrowded church testified to the respect and love which church members and friends had for their pastor and friend. Interment was made at Yakima, Washington.

Frederic Soll was a man of rare gifts and talents. Following a natural bent for languages, he was a diligent student of the Scriptures to the very end of his life. His clear grasp and concise summary of a problem was often seen at pastoral conferences and synod meetings. Many a young pastor whose first call lead him into an isolated mission of the Northwest, was benefitted by his sane and fatherly counsel. His wise and conservative leadership has been a blessing for our whole Pacific Northwest District these many years. But in the Lord's school of life he had also learned the lesson of humility and service. He was ready to serve his Lord faithfully, wherever he might be called.

May the memory of a faithful servant of Jesus Christ abide with us! W. Lueckel.

ANNIVERSARY CENTENARIAN

The picture of the hundred year old great-great grandfather, August Staeven, Sr., recently seen in most of our leading state newspapers, is a faithful member of our St. Paul's Congregation in Greenleaf, Wis. He was born on December 19, 1840, in Camin, Germany.

Many relatives and friends remembered him with visits. However, a Communion service was the important event of the day for him. He recited and prayed beautiful confessional hymns for his pastor, hymns which he had learned between ninety and ninety-five years ago. Surely, an incentive for everyone to learn his lessons well in childhood! The pastor pointed out God's grace towards him by speaking on Psalm 36:6-8.

W. Valleskey.

BOOK REVIEWS

The Higher Path. Sermons from a Southern Pulpit by F. B. Thorn, D. D., Pastor Second Baptist Church, Houston, Texas. Pages 155, Price, \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

Twelve sermons based on texts selected from the Old and New Testaments. The sermons are necessarily topical rather than expository since they are based on fragmentary

texts. The author's force lies in his gift of stating the truth in a poignant manner: "When love sits as judge it is always on the prisoner's side," "How much easier it is to rebuke a congregation than an individual." A. P. V.

Spiritual Lessons from Literary Masters by Edwin L. Weaver. Pages 145, Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

A Book intended for young people. It will interest them, but not always, as was the author's intention, answer to their spiritual needs. Twenty-two literary masters are cited. Among these are Longfellow, Irving, Carlyle, Emerson, Hawthorne, Harriet Beecher Stowe, Louisa May Alcott. A. P. V.

Where God Meets Man by O. A. Eiseman, M. A., S. T. D., Pastor of Grace Lutheran Church, River Forest, Ill. Pages 214, Price \$1.50. Ernst Kaufmann, Inc., New York, Chicago.

In twenty-six sermons Dr. Geiseman expounds the texts chosen chiefly from the New Testament and forcibly sets forth the place of Christ Jesus our Savior in our twentieth century world. A. P. V.

With Him. Devotional Gems by Anna J. Lindgren. Pages 135, Price \$1.00. Zondervan Publishing House.

The book is divided into two parts. The first contains twenty-six short meditations based on Scripture passages from the Old and New Testaments. The second part bears the caption "Stories of Westfir." The meditations have an appeal, but must be read with care. A new year's meditation opens with the statement, "The Millennium is ever nearing!" A. P. V.

The above reviewed books may be ordered from the Northwestern Publishing House, Milwaukee, Wis.

MISSION FESTIVALS

Fifteenth Sunday after Trinity

Christ Church, Eagle River, Wis.
Offering: \$102.60, J. D. Krubsack, pastor.

Sixteenth Sunday after Trinity

Emanuel Church, Flint, Mich.
Offering: \$137.35, Ben. Westendorf, pastor.

Twenty-fifth Sunday after Trinity

St. John's Church, Town Lake, Wis.
Offering: \$104.95, Theo. Monhardt, pastor.

Twenty-sixth Sunday after Trinity

Three Lakes Preaching Station, Three Lakes, Wis.
Offering: \$22.31, J. D. Krubsack, pastor.

ANNOUNCEMENTS

ANNOUNCEMENT

Patients entering the Hospital at Rochester, Minn., should please:

1. Designate their synodical affiliation. (The Synodical Conference has for certain reasons been grouped under the term: Missouri Lutheran, as against the simple term: Lutheran, for the chaplain, who serves the members of all other Lutheran bodies.)
2. Call the chaplain for information and advice (See telephone directory).
3. Emergency cases not passing through the clinic should call the chaplain.

If these rules of the Mayo Clinic are not followed it may mean a delay of several days before the patient is found. Our pastors are kindly urged to impress upon their members their synodical affiliation.

Rev. H. F. Brauer,
Hospital Chaplain,
Rochester, Minn.

INSTALLATIONS

Authorized by President W. T. Meier of the Dakota-Montana District the undersigned installed Pastor O. Heier in Our Savior's Ev. Luth. Church at Jamestown, N. D., on November 3, 1940. May God bless pastor and flock!

Address: Rev. O. Heier, 424 5th Ave S. E., Jamestown, N. D. J. J. Wendland.

Authorized by President W. T. Meier of the Dakota-Montana District the undersigned installed Pastor A. Sippert in St. John's Mission congregation at Carrington, N. D., on December 15, 1940. May God bless pastor and people!

Address: Rev. A. Sippert, 821 1st St. N., Carrington, N. D.
J. J. Wendland.

* * * *

Authorized by President Herbert Kirchner I installed Pastor H. E. Bentrup as pastor of the Wilson and Ridgeway, Minnesota, congregations on the first Sunday in Advent. Pastor Herbert Kesting assisted in the Ridgeway congregation.

May God abundantly bless his labors!

Address: Rev. H. E. Bentrup, Route 2, Winona, Minn.
Rud. P. Korn.

ORDINATION AND INSTALLATION

Authorized by President Walter Pankow, the undersigned ordained and installed H. Marcus Schwartz as pastor of St. Peter's Congregation, Collins, Wis., on Sunday, December 15, 1940. Pastors Martin Sauer and Martin Braun assisted. May the Lord bless both pastor and congregation.

Harold O. Grunwald.

CHANGE OF ADDRESS

Pastor Henry Koch, 1109 North 8th Street, Manitowoc, Wisconsin.

CALENDAR OF CONFERENCES

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference will meet February 18 and 19 at Mt. Olive Lutheran Church, 4425 Radnor Ave, Detroit, Mich., K. Vertz, pastor. The conference will convene at 10 A. M.

Papers: G. Luetke: Exegesis 1 Cor. 7; K. Vertz: Justification.

Sermon: J. Nicolai (R. Gensmer).

Confessional address: H. Muehl (A. Baer).

Please announce to Pastor Vertz on time.

R. A. Gensmer, Sec'y.

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will meet January 21 and 22, 1941, at Messiah Church (Rev. Huth).

Service with Communion, Tuesday evening at 7:45.

Preacher: Pastor Phil. Koehler (Pastor A. Lengling).

Essays: Rev. R. Huth, Galatians 6, 6-10; Rev. W. Sauer, Our Common Service; Prof. J. Meyer, Eschatology (A. L. C.); Rev. P. Burkholz, The Family Altar.

Note: Opening session at 9:30 A. M. on Tuesday!

A. H. Schroeder, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastor Conference will meet on January 14 and 15 at St. John's Ev. Lutheran Church, Minneapolis, Minn., Paul C. Dowidat, pastor. The sessions will begin on Tuesday morning at 9:30 with a divine service, at which the Sacrament of the Altar will be administered, and will close at noon on Wednesday.

Confessional Address: A. E. Frey (G. A. Ernst).

Essays: Meyer, "God's Great Amen"; Pieper, "Galatians", an exegetical paper; Ernst, "Holy Communion"; Haase, "Present State of Relationship between the Lutheran Synods of America."

Each member is requested to provide for his own lodging and meals. Such who have no place for lodging should notify Pastor Dowidat in due time.

P. R. Kurth, Sec'y

NORTHERN MICHIGAN PASTORS'-TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will meet at Bethel Church, Bay City, Michigan, M. C. Schroeder, pastor, on January 16 and 17, beginning at nine o'clock in the morning.

Papers: "The First Commandment," A. W. Hueschen; "Objective and Subjective Justification," A. Schwerin; "What do I expect of a School Visitor?" E. Kirschke; "How can we best answer the arguments of those indifferent or opposed to our Christian Schools?" E. Backer; "The Extent of Satan's Defeat and the Limit of his Power," D. Metzger; "Is the Marriage of one of our members by a Catholic Priest a sin requiring church discipline?" R. Hoenecke.

Sermon: A. Westenford (V. Winter).

Confessional: A. W. Hueschen (R. Hoenecke).

Please notify the local pastor by January 9, if you want quarters.
A. W. Voges, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet January 21, and 22, 1941, 10:00 A. M., at St. Paul's Church, Appleton, Wis., Rev. Fr. Brandt.

English confessional sermon by: R. Lederer (J. Masch). Unfinished treatises by the following: F. C. Uetzmann; Fr. Schumann; W. Valleskey; E. Redlin; O. Henning; H. Wicke; I. Boettcher; V. Siegler; W. Pankow.

New Essays: Ex. Hom. treatise of 1 Cor. 3, 1-11 by Victor Weyland; Explanation of the Liturgy in the new Hymnal, F. Reier. The Pastor as a Citizen, S. Johnson. The Evils of Mixed Marriages, J. Masch. Isagogics of Ezra, J. Reuschel. The History of Israel under the Kings, W. Zink.

F. A. Reier, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

Covering Period from October 1 to December 31, 1940

Arizona Conference

Reverend	Budgetary	Non-Budgetary
Robert W. Schaller, Zion, Phoenix.....	\$ 23.93	
Robert W. Schaller, Zion, Phoenix.....	122.43	
Robert W. Schaller, Zion, Phoenix.....	24.72	

Dodge-Washington County Conference

Geo. A. Barthels, St. Peter's, Allenton.....	269.78	
Geo. A. Bartels, Zion, Allenton.....	122.71	
Geo. A. Barthels, Zion, Allenton.....	99.03	
G. Bradtke, Zum Kripplein Christi, Tp. Herman.....	70.00	
G. Bradtke, Zum Kripplein Christi, Tp. Herman.....	49.00	
H. W. Cares, Emanuel, Tp. Herman.....	48.00	
H. W. Cares, Emanuel, Tp. Herman.....	26.06	
H. W. Cares, Zion, Tp. Theresa.....	50.59	
Ph. Martin, St. Luke's, Knowles.....	28.00	
Ph. Martin, St. Luke's, Knowles.....	10.15	
Ph. Martin, St. Luke's, Knowles.....	12.02	
Ph. Martin, St. Paul's, Brownsville.....	145.44	
Ph. Martin, St. Paul's, Brownsville.....	46.50	
Ph. Martin, St. Paul's, Brownsville.....	40.01	
W. Reinemann, Trinity, Huilsburg.....	142.43	
W. Reinemann, Trinity, Huilsburg.....	31.96	
W. Reinemann, Trinity, Huilsburg.....	35.25	
Ad. von Rohr, Peace, Hartford.....	105.30	
Ad. von Rohr, Peace, Hartford.....	220.00	
F. C. Rupp, St. John's, Lomira.....	172.75	
W. P. Sauer, St. John's, West Bend.....	95.37	
W. P. Sauer, St. John's, West Bend.....	118.79	
H. J. Schaar, St. John's, Woodland.....	24.51	
H. J. Schaar, St. John's, Woodland.....	15.91	
H. J. Schaar, St. John's, Woodland.....	160.00	
Erwin Scharf, St. Paul's, Cedar Lake.....	9.00	
Erwin Scharf, St. Paul's, Slinger.....	53.00	
M. F. Stern, St. Paul's, Neosho.....	52.00	
M. F. Stern, St. Paul's, Neosho.....		7.00
M. F. Stern, St. Paul's, Neosho.....	76.00	
H. Wolter, St. Paul's, Tp. Lomira.....	62.76	
H. Wolter, St. Paul's, Tp. Lomira.....	56.09	
H. Wolter, St. Paul's, Tp. Lomira.....	16.17	
H. Wolter, St. Paul's, Tp. Lomira.....	30.65	

Reverend	Budgetary	Non-Budgetary
H. Wolter, St. Petri, Tp. Theresa.....	27.19	
H. Wolter, St. Petri, Tp. Theresa.....	18.07	
H. Wolter, St. Petri, Tp. Theresa.....	12.16	
H. Wolter, St. Petri, Tp. Theresa.....	12.60	
F. Zurling, St. Matth., Iron Ridge.....	150.00	

Reverend	Budgetary	Non-Budgetary
H. Woyahn, Grace, Waukesha.....	17.64	
Calvary Congregation, Thiensville.....	97.41	
Calvary Congregation, Thiensville.....	23.70	
Calvary Congregation, Thiensville.....	26.33	

Eastern Conference

Paul A. Behn, Fairview, Milwaukee.....	71.31	
Adolph C. Buenger, St. John's, Good Hope	45.65	
Frank G. Gundlach, Salem, W. Granville	131.50	
Frank G. Gundlach, Salem, W. Granville	22.20	
Gerald O. Hoenecke, St. Paul's, Cudahy	51.85	
Gerald O. Hoenecke, St. Paul's, Cudahy	42.95	
Gerald O. Hoenecke, St. Paul's, Cudahy (School Church \$8.73).....	114.17	
Gerald O. Hoenecke, St. Paul's, Cudahy	42.15	
Walter Keibel, Nain, West Allis.....	43.42	
Walter Keibel, Nain, West Allis.....	132.20	
Walter Keibel, Nain, West Allis.....	33.77	
F. W. Kneiske, St. John's, Lannon.....	68.22	
A. F. Krueger, Resurrection, Milwaukee.....	41.72	
A. F. Krueger, Resurrection, Milwaukee.....	101.21	
A. F. Krueger, Resurrection, Milwaukee.....	28.07	
Henry Lange, Nathanael, Milwaukee.....	40.00	
Kurt A. Lescow, St. John's, E. Mequon.....	239.27	
Kurt A. Lescow, St. John's, E. Mequon.....	35.46	
A. H. Maaske, St. John's, Mukwonago.....	39.76	
A. H. Maaske, St. John's, Mukwonago.....	28.53	
J. Mahnke, Mt. Lebanon, Milwaukee.....	50.22	
J. Mahnke, Mt. Lebanon, Milwaukee.....	167.00	
J. Mahnke, Mt. Lebanon, Milwaukee.....	56.63	
Wm. C. Mahnke, St. John's, Root Creek	52.16	
Wm. C. Mahnke, St. John's, Root Creek	208.27	
Wm. C. Mahnke, St. John's, Root Creek	55.82	
A. J. Mittelstaedt, Trinity, So. Mequon.....	140.00	
Theo. Monhardt, St. John's, Tp. Lake.....	104.95	
A. Nicolaus, Christ, Pewaukee.....	50.05	
A. Nicolaus, St. Peter's, Tp. Greenfield....	17.95	
C. A. Otto, St. John's, Wauwatosa.....	110.30	
C. A. Otto, St. John's, Wauwatosa (Young People's Society).....	40.00	
C. A. Otto, St. John's, Wauw. (Frantz)	10.00	
C. A. Otto, St. John's, Wauwatosa (Ladies' Aid).....	50.00	10.00
C. A. Otto, St. John's, Wauwatosa.....	327.41	71.80
A. Petermann, St. John's, Newburg.....	143.17	
A. Petermann, St. John's, Newburg.....	67.35	
M. F. Rische, David Stern, Kirchhayn.....	59.40	18.50
M. F. Rische, David Stern, Kirchhayn.....	45.13	
M. F. Rische, David Stern, Kirchhayn.....	41.05	
J. G. Ruege, Jordan, West Allis.....	111.94	
J. G. Ruege, Jordan, West Allis (Senior Bible Class).....	5.00	5.00
J. G. Ruege, Jordan, West Allis.....	392.46	36.00
J. G. Ruege, Jordan, West Allis.....	169.98	
G. Schaller, St. Paul's, Tp. Franklin.....	83.35	
G. Schaller, St. Paul's, Tp. Franklin (\$32.33—\$1.00).....	33.33	
G. Schaller, St. Paul's, Tp. Franklin.....	76.15	
Alfred C. Schewe, Trinity, W. Mequon.....	138.33	
Alfred C. Schewe, Trinity, W. Mequon.....	51.85	
Alfred C. Schewe, Trinity, W. Mequon.....	59.40	13.30
Arnold Schultz, Trinity, Milwaukee.....	114.51	
Arnold Schultz, Trinity, Milwaukee.....	301.51	
Arnold Schultz, Trinity, Milwaukee (Ladies' Aid).....	60.00	40.00
Arnold Schultz, Trinity, Milwaukee.....	38.97	
H. W. Schwertfeger, Woodlawn, W. Allis	28.89	
H. W. Schwertfeger, Woodlawn, W. Allis	100.23	
H. W. Schwertfeger, Woodlawn, W. Allis	33.40	
H. W. Schwertfeger, Woodlawn, W. Allis	25.25	
H. W. Schwertfeger, Woodlawn, W. Allis	24.95	
Harry Shiley, Trinity, Waukesha.....	205.03	
Harry Shiley, Trinity, Waukesha.....	61.68	
Harry Shiley, Trinity, Waukesha.....	57.38	
E. W. Tacke, St. Paul's, Tess Corners.....	362.67	
E. W. Tacke, St. Paul's, Tess Corners.....	115.50	
E. W. Tacke, St. Paul's, Tess Corners.....	128.85	
L. M. Voss, Good Shepherd, Tp. Wauw.	49.13	
L. M. Voss, Good Shepherd, Tp. Wauw.	40.18	
H. Woyahn, Grace, Waukesha.....	22.09	
H. Woyahn, Grace, Waukesha.....	76.97	

Milwaukee Conference

P. J. Bergmann, Christ.....	119.17	
P. J. Bergmann, Christ.....	236.13	
P. J. Bergmann, Christ (Ladies' Aid).....	15.00	
P. J. Bergmann, Christ.....	82.72	93.98
E. Blakewell, Salem.....	91.85	
E. Blakewell, Salem.....	158.52	
E. Blakewell, Salem.....	71.68	12.43
John Brenner, St. John's.....	246.25	66.50
John Brenner, St. John's.....	423.45	60.75
John Brenner, St. John's.....	299.33	35.30
Victor Brohm, Bethesda.....	372.90	94.72
Victor Brohm, Bethesda.....	184.09	94.32
Victor Brohm, Bethesda.....	150.14	37.53
R. O. Buerger, Gethsemane.....	71.38	
R. O. Buerger, Gethsemane (Sun. School)	35.00	
R. O. Buerger, Gethsemane.....	268.16	
R. O. Buerger, Gethsemane.....	266.59	75.00
P. J. Burkholz, Siloah.....	205.65	55.44
P. J. Burkholz, Siloah (Sunday School)....	23.00	
P. J. Burkholz, Siloah.....	294.38	62.00
P. J. Burkholz, Siloah.....	280.08	74.45
J. C. Dahlke, Jerusalem.....	165.63	10.23
J. C. Dahlke, Jerusalem.....	426.23	26.63
J. C. Dahlke, Jerusalem.....	148.62	9.40
James de Galley, Homehurst Mission.....	1.00	
James de Galley, St. Paul's.....	18.12	
James de Galley, St. Paul's.....	10.76	
James de Galley, St. Paul's.....	7.23	
E. Ph. Dornfeld, St. Marcus.....	589.09	61.38
Fred Graeber, Apostles.....	12.10	
Fred Graeber, Apostles.....	10.35	10.91
Fred Graeber, Apostles.....	10.25	
Fred Graeber, Apostles.....	107.25	
A. F. Halboth, St. Matth.....	120.84	62.00
A. F. Halboth, St. Matth.....	215.85	62.00
A. F. Halboth, St. Matth.....	97.62	62.00
A. F. Halboth, St. Matth.....	4.70	4.70
Raym. W. Huth, Messiah.....	42.80	15.00
Raym. W. Huth, Messiah.....	105.15	
J. G. Jeske, Divine Charity.....	95.70	
J. G. Jeske, Divine Charity.....		35.00
L. F. Karrer, St. Andrew's.....	31.92	
Ph. H. Koehler, St. Lucas.....	174.66	19.40
Ph. H. Koehler, St. Lucas.....	469.53	61.61
Ph. H. Koehler, St. Lucas.....	254.45	296.71
A. C. Lengling, Saron's.....	146.92	24.40
Paul G. Naumann, St. Jacobi.....	157.82	38.96
Paul G. Naumann, St. Jacobi.....	124.66	34.16
Paul G. Naumann, St. Jacobi.....	263.74	64.85
Erhard C. Pankow, Garden Homes.....	49.00	
Erhard C. Pankow, Garden Homes.....	70.00	
Erhard C. Pankow, Garden Homes.....	80.00	
Paul Pieper, St. Peter's.....	228.21	18.50
Paul Pieper, St. Peter's.....	482.14	17.00
Paul Pieper, St. Peter's (Women's Society)		5.00
Paul Pieper, St. Peter's.....	189.56	19.00
Wm. F. Sauer, Grace.....	600.00	
Wm. F. Sauer, Grace (Ladies' Mission So.)	165.15	145.00
W. J. Schaefer, Atonement.....	50.00	
W. J. Schaefer, Atonement.....	35.00	
W. J. Schaefer, Atonement.....	139.19	
W. J. Schaefer, Atonement.....	33.00	
A. B. Tacke, Zebaoth.....	18.45	
A. B. Tacke, Zebaoth.....	72.68	23.38
A. B. Tacke, Zebaoth.....	54.87	
A. B. Tacke, Zebaoth.....	24.31	
G. A. Thiele, Parkside.....	11.45	
G. A. Thiele, Parkside.....	7.00	
G. A. Thiele, Parkside.....	8.85	
Arthur P. Voss, St. James.....	147.21	27.50
Arthur P. Voss, St. James.....	92.91	27.50
Arthur P. Voss, St. James.....	9.85	
Arthur P. Voss, St. James.....	86.89	27.50
S. E. Westendorf, Bethel.....	48.04	14.53
S. E. Westendorf, Bethel.....	50.14	15.17
S. E. Westendorf, Bethel.....	35.44	10.73

Reverend	Budgetary	Non-Budgetary	In Memory of	Budgetary	Non-Budgetary
Southern Conference					
A. C. Bartz, Immanuel, Waukegan.....	17.70		Mr. Lester Herbst from St. Paul's Choir, Slinger by Pastor Erwin Scharf.....	2.50	
Walter A. Diehl, First Ev. Luth., Elkhorn	13.50		Mrs. J. W. Horstman from Mr. and Mrs. Hornburg, Mr. and Mrs. Wm. Miller \$3.00, Mrs. M. Koslowski and Miss Marie Koslowski \$2.00 by Pastor Dahlke	5.00	
Walter A. Diehl, First Ev. Luth., Elkhorn	58.05		Mr. George Knab from Mr. and Mrs. Henry Troeller, Mr. and Mrs. Rudolph Troeller, Mr. and Mrs. Walter Troeller, Mr. and Mrs. Edwin Troeller, Mr. and Mrs. John Troeller, Mr. and Albert Radschlag, Mr. and Mrs. Raymond Roemer, Mr. and Mrs. Leo Becker, Mr. and Mrs. Harold Berndt, Mr. and Mrs. Erwin Berndt, Mr. and Mrs. Norbert Berndt, Mr. and Mrs. Alvin Berndt, Mr. and Mrs. Robert Berndt, Mrs. H. C. Berndt, Mrs. Charlotte Berndt, and Miss Martha Troeller by Pastor Ad. von Rohr.....		12.00
H. J. Diehl, First Ev. Luth., Lake Geneva	205.00		Mrs. Ida Ley from Pastor Wm. F. Pankow	2.00	
O. Heidtke, Jerusalem, Morton Grove.....	100.00		John Koehler from St. Lucas Men's Club of St. Lucas Congregation by Pastor Ph. H. Koehler.....		5.00
E. W. Hillmer, St. Luke's, Kenosha.....	58.93		Christian Niemann from Miss Mabel Fischer \$3.00, from St. Lucas Men's Club \$5.00, from St. Lucas Senior Choir \$3.00	6.00	5.00
E. W. Hillmer, St. Luke's, Kenosha.....	62.70		William H. Rosenthal from Mr. and Mrs. Edward Voss, and Mr. and Mrs. Martin Rosenthal by Pastor J. G. Ruege	5.00	
E. W. Hillmer, St. Luke's, Kenosha.....	67.35		Mrs. Elsie Schlapman from Mrs. William and Miss Olga Gauger by Pastor Adolph C. Buenger.....	2.00	
Eugene Hinderer, Zion, Bristol.....	250.00		Mr. Geo. Schlemm from Irmgard and Clara Pape by Pastor Arthur P. Voss	1.00	
Eugene Hinderer, Zion, Bristol.....	60.00		Pastor G. E. Schmidt from St. John's Congregation, Mukwonago by Pastor A. H. Maaske	7.00	
Eugene Hinderer, Zion, Bristol.....	100.00		Pastor Gust. E. Schmidt from Eastern Pastoral Conference by Pastor Adolph C. Buenger	10.00	
Edwin Jaster, Epiphany, Racine.....	29.08		Pastor Gustav Schoewe from Eastern Pastoral Conference by Pastor J. G. Ruege	10.00	
Edwin Jaster, Epiphany, Racine.....	26.80		Pastor Gustav Schoewe from St. Paul's Congregation, Tess Corners by Pastor E. W. Tacke	17.00	
Edwin Jaster, Epiphany, Racine.....	57.03		Mrs. Reginald Siegler from Christ School Children \$7.50, Mr. and Mrs. Karl Kallies, Mr. and Mrs. Edgar Gumz, Mrs. Anna Neske by Pastor Paul Bergmann	12.50	
A. Koelpin, Trinity, Caledonia.....	161.65		Mrs. Reginald Siegler from Miss Margaret Koehler by Pastor Ph. H. Koehler.....		2.00
A. Koelpin, Trinity, Caledonia.....	34.30		Mrs. Reginald Siegler from Mrs. J. C. Quill \$1.00, Mr. and Mrs. H. W. Schwertfeger \$2.00 Mr. Ferdinand Weyland \$1.00, Miss Idella Quill \$1.00 by Pastor H. W. Schwertfeger.....	5.00	
W. H. Lehmann, St. John's, Libertyville	143.26		Rev. Otto Sieker from Dammann Family by Pastor John Brenner	11.00	
O. B. Nommensen, Zion, South Milwaukee	26.41		Mrs. Louise Gerds Tetzlaff from Faculty and Children of Jerusalem School by Pastor J. C. Dahlke	11.55	
O. B. Nommensen, Zion, South Milwaukee	298.84		Mr. Thoke from Jerusalem Faculty \$2.50, Pupils of 7th and 8th Grades \$1.06....	3.56	
O. B. Nommensen, Zion, South Milwaukee	34.56		Gustav Werdegatz from Ladies' Aid of Trinity Congregation, Huilsburg by Pastor W. Reinemann.....	2.00	
R. P. Otto, Peace, Wilmot.....	100.00		Frank Wilkens from Elias and Phoebe Esef and Nellie Link \$5.00, Rev. and Mrs. M. F. Stern \$5.00 by Pastor M. F. Stern	10.00	
M. F. Plass, St. John's, Oakwood.....	50.00		_____ from Mr. and Mrs. W. A. Meyer by Pastor C. A. Otto.....		3.00
G. Redlin, Zion, Crete.....	78.58				
A. von Rohr Sauer, St. John's, Burlington	207.88				
A. von Rohr Sauer, St. John's, Burlington	162.18				
Ed. Sponholz, St. John's, Slades Corners	310.34				
Theo. Volkert, First Ev. Luth., Racine.....	261.45				
Theo. Volkert, First Ev. Luth., Racine.....	101.88				
H. J. Wackerfuss, St. James, Evanston....	42.93				
Personal Gifts					
M. S. B., Watertown.....	10.00				
Memorial Wreaths					
In Memory of	Budgetary	Non-Budgetary			
Mr. Herbert Bartell from Mr. and Mrs. Gustav Bartell, Mr. and Mrs. Elmer Bartell, Mr. and Mrs. Arnold Boehlke and Mr. and Mrs. R. G. Ernst by Pastor H. W. Schwertfeger.....	4.00				
Mrs. Chas. Bartz from Miss Elsie Schroth by Pastor Pieper	2.00				
Mrs. Bertha Bensemman from St. John's Frauenverein by Pastor John Brenner	5.00				
Frank Bergemann from Mr. and Mrs. Richard Callies by Pastor S. E. Westendorf	2.00				
Mrs. R. Colberg from Miss L. Heine by Pastor Arthur Voss.....	5.00				
Mrs. R. Colberg from Ladies' Aid of St. James Congregation \$5.00, from Mr. Carl Zollmann \$3.00 by Pastor Arthur P. Voss		8.00			
Miss Emma Drews from Mrs. August Leuthold by Pastor A. B. Tacke.....	1.00				
Mrs. Ernst Drews, Sr. , from Ruth Schallack by Pastor R. O. Buerger.....	2.00				
Mrs. Ernst Drews, Sr. , from Walter Witt \$1.00, Mr. and Mrs. S. Howmiller \$2.00, Gethsemane Sunday School \$5.00, Western Weighing and Inspection Bureau \$5.00, Mr. and Mrs. H. C. Barg, Mr. and Mrs. O. Pergande, Mr. and Mrs. A. Pingel \$2.00, N. N. \$15.50 by Pastor R. O. Buerger.....		30.50			
Mrs. Ernst Drews, Sr. , from Mr. and Mrs. Robert Nitz \$2.00, Gethsemane Senior Chorus \$3.00 by Club, Mrs. H. Bartlein, Mrs. M. Mee, Mrs. N. La Coss, Doris Becker, Irmgard Koehler, Irma Buschke \$3.00 by Pastor R. O. Buerger		8.00			
For Mrs. Ernst Drews, Sr. , from Gethsemane Ladies' Choir by Pastor R. O. Buerger		3.00			
Charles Drowatzky from Rev. and Mrs. Arnold Schultz by Pastor Ar. Schultz	3.00				
Rev. Christian Gevers from First Ev. Luth. Congregation, Elkhorn by Pastor Walter A. Diehl.....	5.00				
Willie Hahn from Mr. and Mrs. Fred Falkerstein by Pastor W. Reinemann	1.00				
				\$22,931.27	\$2,293.67
					Chas. E. Werner.