

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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Rev C Buenger Jan 42
5026 19th Ave



“O Thou
of
Little Faith
Wherefore
Didst Thou
Doubt?”



"THOUGH THE STORMS MAY GATHER—

WE STILL HAVE PEACE WITHIN"

AND when He was entered into a ship, His disciples followed Him." — The sea before them was calm enough, the prospect of a safe journey was bright enough, moreover, the Lord led the way. He entered the ship, and they followed, drawn after Him since they first experienced His compelling, "Follow Me." John would follow because He beheld the glory of the only begotten Son of God, Andrew because he had found the Messiah, Peter because he would henceforth catch men, Philip because he had found Him of whom Moses and the Prophets did write, Nathanael because he should see greater things. To all of the disciples following Jesus was "a way of pleasantness and its path peace." — Withal, they followed Him into the ship with a good measure of self-confidence. For the most they were experienced fishermen and hardy mariners.

"Savior, I Follow On"

We too have become Christ's followers on life's voyage. With the same confidence in Him — and in ourselves — we follow on. The hymn which seems to be a favorite with many followers of the Lord both from the viewpoint of words and tune expresses their attitude toward discipleship.

"Savior, I follow on,
Guided by Thee,
Seeing not yet the hand,
That leadeth me;

Hushed be my heart and still
Fear I no further ill;
Only to meet Thy will,
My will shall be."

As we read the words we begin to hum the lilting tune wedded to the words. — Life's voyage becomes a smooth excursion and a bon voyage under the guidance of Jesus. It is true, we sing of ills, and wants, and Marah's bitter waters. Yet, "never a want severe causeth my eye a tear, but Thou dost whisper near, Only believe." And, "Often to Marah's brink have I been brought; shrinking the cup to drink, help I have sought; and with the prayer's ascent, Jesus the branch hath rent — *Quickly* relief hath sent, sweetening the draught." —

Is this the riper Christian's experience?

"There Arose a Great Tempest in the Sea"

"And, behold, there arose a great tempest in the sea, insomuch that the sea was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish." And,

behold! — The Evangelist writes to introduce the unexpected, to interrupt our pleasant dreams. A tempest arose, and the disciples cried: we perish. This is the experience of all believers in all ages. The Psalmist prays, "Out of the depths have I cried unto Thee, O Lord." — "And Jonah said, I cried by reason of mine affliction unto the Lord — Out of the belly of hell cried I, — For Thou hadst cast me into the deep in the midst of the seas, and the floods compass we about: All thy billows and Thy waves pass over me. — The waters compassed me about, even to the soul. The depths closed me round about, the weeds were wrapped about my head." — Luther sang, "Out of the depths I cried to Thee, Lord hear my lamentation — Great our sins and sore our woes." — Paul Gerhardt sings, "I've met with storms and danger e'en from mine early years, with enemies and conflicts,

with fightings and with fear. — Here I must toil and travail, oft weary and oppressed." — And the Church has long joined in singing this hymn, "When in the hour of utmost need, we know not where to look for aid: when days and nights of anxious thought nor help, nor counsel yet have brought — And thus we come, O God, today, and all our woes before Thee lay; for tried, afflicted, lo! we stand, perils and foes on every hand." We may indeed launch out with Christ

"And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship as covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" — Matt. 8, 23-27.

with a feeling of security and self-confidence and with the prospect of a pleasant voyage through life. The Savior Himself has said, "When they hear they receive the Word with joy." But soon the followers of the Lord experience the truth "there arose a great tempest in the sea, insomuch that the ship was covered with the waves." And the disciples cry, "We perish!" — Significantly the Scriptures tell us, "Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater, and the treasures in Egypt."

And we, too, expose ourselves to reproach and afflictions when we choose to enter the ship with Christ. The Church of Christ on earth is constantly in the midst of the tempest, it will remain to be the Church Militant here on earth.

The Sting is Sin

"Behold there arose a great tempest in the sea insomuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him and awoke

(Continued on page 43)

EDITORIALS

A National Disgrace — And a Challenge to American Parents — Virtually every child in America is reading color "comic" magazines — a poisonous mushroom growth of the last two years.

Ten million copies of these sex-horror serials are sold every month. One million dollars are taken from the pockets of America's children in exchange for graphic insanity.

Frankly we were not perturbed when we first heard about the rise of the action "comics." We imagined (as do most parents) that they were no worse than the "funnies" in the newspapers. But a careful examination of the 108 periodicals now on the stands shocked us into activity. At least 70 per cent of the total were of a nature no respectable newspaper would think of accepting.

Save for a scattering of more or less innocuous "gang" comics and some reprints of newspaper strips, we found that the bulk of these lurid publications depend for their appeal upon mayhem, murder, torture, and abduction — often with a child as the victim. Superman heroics, voluptuous females in scanty attire, blazing machine guns, hooded "justice" and cheap political propaganda were to be found on almost every page.

The old dime novels in which an occasional redskin bit the dust were classic literature compared to the sadistic drivel pouring from the presses today.

Badly drawn, badly written, and badly printed — a strain on young eyes and young nervous systems — the effect of these pulp-paper nightmares is that of a violent stimulant. Their crude blacks and reds spoil the child's natural sense of color; their hypodermic injection of sex and murder make the child impatient with better, though quieter, stories. Unless we want a coming generation even more ferocious than the present one, parents and teachers throughout America must band together to break the "comic" magazine.

But, of course, the children must be furnished a good substitute. There is nothing dull about "Westward Ho" or "Treasure Island." Sinbad the Sailor didn't need spinach to effect his feats of strength. The classics are full of humor and adventure — plus good writing. And never before in the history of book publishing have there been so many fine new books for children, or better edited children's magazines.

The shame lies largely with the parents who don't know and don't care what their children are reading. It lies with unimaginative teachers who force stupid, dull twaddle down eager young throats, and, of course, it lies with the completely immoral publishers of the "comics" — guilty of a cultural slaughter of the innocents.

But the antidotes to the "comic magazine poison can be found in any library or good bookstore. The parent who does not acquire that antidote for his child is guilty

of criminal negligence. — Sterling North in the *Chicago Daily News*.

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Ten Commandments Rearranged Prof. Paul R. Farnsworth of Stanford University has undertaken to revise the Ten Commandments" in the light of modern social importance." He reached his conclusions after consulting 119 Wisconsin students, 52 Stanford students and 55 "old maid" school teachers of Wisconsin. It seems that the professor, though teaching in California, has a high opinion of the brand of intelligence displayed by Wisconsin people in social and moral matters.

Moses in delivering the Ten Commandments did not label each one with a number. Many churches number the Commandments differently than we do. They make two commandments of the one which we call the First, and they join in one our Ninth and Tenth Commandments. Since the Bible does not number each Commandment, there can be honest differences of opinion about it. The vital and important thing is not how we number the Ten Commandments but that we accept them as coming from God and that we treat them accordingly.

Prof. Farnsworth ranks the Ten Commandments according to their modern social importance as follows:

1. Thou shalt not kill.
2. Thou shalt not steal.
3. Thou shalt not commit adultery.
4. Thou shalt not bear false witness.
5. Honor thy father and thy mother.
6. Thou shalt not covet.
7. I am the Lord, thy God, thou shalt have no other gods before me.
8. Thou shalt not make unto thee a graven image.
9. Remember the sabbath day to keep it holy.
10. Thou shalt not take the name of the Lord, thy God, in vain.

The intention was to arrange the Commandments in the light of modern social importance. It is characteristic of our age to make the social mind, in other words, public opinion the deciding factor in moral and spiritual matters. Such things can be settled, in the modern view, by holding an election, taking a referendum or by means of the Gallup poll system. It is getting to be so that what was formerly regarded as a sin and a violation of God's holy Law, is now simply regarded as an offence against Society. It is no wonder that such people distinguish between Commandments as to their comparative importance.

However, the worth and value of the individual Commandments is not determined by obtaining a cross-section of public opinion. The fact that public opinion regards

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a certain Commandment of minor importance or of no importance at all in our modern way of living does not affect its real value. The Ten Commandments get their authority from the fact that God commanded them. One is no less God's prescription or prohibition than the other, and violating the last one in the list above is no less a sin than transgressing the first one in the list. "Cursed be everyone that continueth not in ALL the things that are written in the book of the law to do them." I. P. F.

* * * *

The Community Church is regarded in most circles as the solution of the problems which religion is facing in our day. Do away with all sectarianism, forget all denominational boundary lines, and then the Church will accomplish something. One church in a community is sufficient. That's what you often hear. No opportunity is overlooked to advertise any church which has achieved success as a community church.

Great publicity has been given Grace Chapel of Oakmont, Pa., as a result of an article condensed in the *Readers Digest* from one published in the *Christian Herald*: "Thirty-six Churches in One." The outward success which this church has achieved is held up as a model to other churches. The only other churches in this suburb of Philadelphia are the Catholics and the Friends, and they were there before the community church was organized by a truck salesman who became pastor. All attempts of other denominations to gain a foothold have failed.

Though contrary to the general run of community churches Grace Chapel, according to the article, rejects modernism and accepts the Bible as written, prominently displaying the statement of Jesus, "I am the Way, the Truth and the Life," the pastor is willing to baptize, marry and bury according to any church ritual, and there has been "developed a form of worship on broad lines of tolerance and cooperation." It is plain that under this arrangement many distinctive doctrines which God's Word teaches must be soft-pedaled.

One of the chief objectives of the community church is "community service." In this particular case the pastor's phone rings constantly, and the pastor is called upon to find jobs, servants and tenants for vacant houses. The results can all be tabulated and make an impressive showing when reported. But it is plain that this is the Martha

type of religion which Jesus condemned and not the Mary type of religion which He approved.

Men judge the success of a church one way, and God in another. Men base their verdict on outward accomplishments, God on the faithfulness in which the unadulterated Gospel of Jesus is being proclaimed, be the congregation large or only a small handful, be the results impressive or contemptible from the standpoint of the world." Preach the word in season and out of season," that is God's recipe for the church which would be successful. I. P. F.

* * * *

Rabbi Versus Rabbi The Milwaukee Council of Churches opened a training school for Christian leaders some time ago. The Evangelical Church of the city was host to the ambitious people who enrolled for this training course which was to extend over a period of six weeks, with one session a week. The course was to deal with the origin of the Bible; the church and racial minorities; great living religious leaders and other topics. One course dealt with "Science and Religion." All this was well enough. But these people so anxious to take a course in "Christian Leadership" made the sad mistake of inviting a Jewish rabbi to be an instructor in "Christian Leadership." And this fellow proceeded to mess up things a bit. We know that the churches that are affiliated with the "Council of Churches" have very broad views on many doctrines of the Scriptures if not on the Bible itself, but even they must have been shocked and amazed at the things that good rabbi friend told their good people who came to gain some knowledge in "Christian Leadership." He told them according to the report of the *Milwaukee Journal*, "I believe in science, and natural laws. Miracles are based on belief in the supernatural, on belief that God steps in and changes the course of nature. I cannot reconcile them with reason. I cannot believe in them." Some in the class who wanted to learn about "Christian Leadership" spoke up. One asked Rabbi Baron, "Then you don't believe the Bible story of the creation?" "No," answered the rabbi that was to train this class for "Christian Leadership," "except for the last part of the recital which states that God, after creating the earth in six days, rested on the seventh day and hallowed it. I think that that is the whole point of the creation story." When the rabbi gets through with

this class the individuals ought to be well fitted for "Christian Leadership," ought they not?

Now, we looked and watched the papers in vain to read that these churches that compose the Council of Churches did something about the affair and about that rabbi friend of theirs and about the "Christian Leadership" that he so thoroughly messed up for them and their prospective "Christian leaders," but nothing came of it. The rabbi evidently and his lecture were satisfactory to them; or else he just got away with something. Perhaps they were too timid or too polite or too agreeable to counteract such a vicious attack on the Bible? We are certainly not inclined to believe that the ministers of those churches sponsoring this training school for their people believe that to be a "Christian leader" one must disavow the Bible, deny the story of creation and miracles! But, as we said, we heard or read not a word of repudiation or condemnation of the rabbi and his lecture. Those Christian ministers were satisfied judging from their silence.

Rabbi Baron, however, was not to get by unscathed and unchallenged. Another rabbi, Rabbi Sharfman, true to his name (he lives away up in Marinette, Wisconsin) turned on his brother rabbi in no uncertain terms. Said he in an open letter to the *Milwaukee Journal*, "If a minister, priest or rabbi doesn't believe in the Bible story of the creation or in miracles he has no business to be a spiritual leader. It is most absurd for one to pretend that he believes in God and in the same breath deny the supernatural belief that God steps in and changes the course of nature. Why not? I say in the language of the Bible, 'Is there anything impossible for the Lord?' Is the Old Testament not divine? The inspired teaching of God? Were Moses and all the elders of Israel impostors?" And, for once, we find ourselves agreeing with a rabbi. Only the good rabbi doesn't go far enough either. We ask him, is not the New Testament divine? The inspired teaching of God? Was Christ, the Son of God, and His disciples and apostles impostors? Could the New Testament, which is so evidently the fulfillment of all that God spoke in the Old Testament by the mouth of the prophets, be a lie, a fraud? We advise the good rabbi to "search the Scriptures . . . for they testify of" Christ that He is the Messiah, the one that was to come and redeem Israel and all the world of men from sin, death and condemnation. Would to God this would happen that God's grace could open the eyes of Rabbi Sharfman that he might see the glory of God in the face of Jesus Christ.

W. J. S.

* * * *

This We Can Do Much concern is expressed these days for those of our boys who have been called to the colors for military training. Some are asking what the Synod is going to do to keep these boys warm in the faith which they have confessed and in which we want them to continue, of course. That some will become anxious for their spiritual welfare — espe-

cially the mothers and the fathers of these boys — is perfectly natural. They are asking whether their boys are able to attend Lutheran services at their camps and whether our Synod is sending or is going to send them camp-pastors. These questions will be answered by the appointed committee in a very short time. We will wait for their answer feeling certain that nothing will be left undone that can be done.

In the mean time we can do something for them immediately to keep them in touch with their church and synod: we can send them our synodical church papers, for one thing. It is very difficult, at the present time, due to incomplete reports, to even estimate the number of our Wisconsin Synod that are in training. But each congregation ought to know quite accurately how many of its boys are at some camp or another. Why could not these congregations order the *Northwestern Lutheran* for these boys and pay the subscription from the congregational treasury? Or perhaps there are individuals in each congregation, interested enough and financially so situated that they would be willing to pay the subscriptions. It certainly would not be such a tremendous load for the individual congregations to do this. This may, at the same time, be instrumental in training them to read the church papers. This, it seems to us, ought to be the psychological moment — now while they are waiting anxiously to hear from home and church — to give them the church paper of their synod to read. They may form a habit of reading it now and the habit once formed may remain with them. Such a habit certainly would make them better informed and more interested church members on their return home, when they will take their place again among their fellow Christians at home. May we hear that one or more congregations have followed this suggestion? W. J. S.

PATIENCE

Not too many conflicts, as hopefully we run,
Not too distant, homeland, with gateway fair invite,
Not too fierce, existence, one day for us begun,
Not too much anxiety, because we have no right.

Not too many visions, in ashes pale to lie,
Not too many murmurs, to still within the heart,
Not too lonely, spirit, as friendships dear, may die,
Not too deep, dishonor, that one must live apart!

Not too grave, bereavements, for dwell we but awhile,
Not too brief, our laughter, and not too soon our tears,
Not too few, the sunbeams, that frame a ling'ring smile —
Not too many sorrows, to crush us through the years.

Not too grand, earth's riches — the simple hearts to change,
Not too gay, successes, to seize the sinner's trust,
Not too smooth a fairway, lest faith should lose its range,
Not too few our blessings, unless our frame should lust.

Not too long, oh Savior, refine this ore of faith,
Not too strained our patience, until we thank in song,
Not ours, but Thy glory, for Thou hast blazed the path.
Not too long, we trust Thee, wait Thou not too long!

Paul O. Katus.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE II. OF ORIGINAL SIN

Part One

Also they teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, within the fear of God, without trust in God, and with concupiscence; and that this DISEASE, or VICE OF ORIGIN, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

VI

OUR article on Original Sin makes a very practical application of this Scripture doctrine, which we do well to ponder and to take to heart.

Original Sin brings eternal death "upon those not born again through Baptism and the Holy Ghost."

A new birth alone, nothing short of that, will save us. No medicine, no balm, no surgical operation; no education, no training, no discipline, no correction, no coercion, no coaxing, no law can help us to avert the impending doom. By all of these means an external probity may be achieved, but a cure of original sin cannot be effected.

A new birth must take place, a new life must be created.

The new birth is the work of the Holy Spirit. He, and He alone, can produce it. I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost alone has performed this blessed work in me.

In whom does the Holy Ghost create the new life? Perhaps in such as decide to give Him a chance to see what He can do with them? or who at least do not wilfully oppose Him and resist all His efforts?

If this were the case, it would mean that some people make it harder for the Holy Ghost to convert them than do others. It would mean that people are not all alike in original sin, some must be deeper in it than others. In some, this sin must be more powerful than in others, and drive them to offer a more stubborn resistance to the Holy Ghost.

But, you may say, is it not a fact that we observe such a difference in the attitude of people towards the Gospel? Does it not appear that some resist more stubbornly than others? Do not some seem to yield more readily? We may grant that in the external outbursts of men's resistance there is a difference. Some oppose themselves very vehemently, indeed, while others appear more polite and do not reject that grace of God in such a rude way. Some,

indeed, curse and blaspheme and persecute the messengers of Christ, while others in an outwardly civil way, but with no less determination, decline to accept the Gospel. The latter may appear more noble, but *not before God*. Their nobility, or civility, does not bring them one hair's breadth nearer to God's kingdom.

There is no difference. All are burdened with the same guilt from birth, all are fettered with the same original sin, so that their nature is incapable of any true fear of God or trust in Him, but filled with evil concupiscence. Let us not be deceived. Though outwardly there may appear to be some difference, the evil root in all cases is exactly the same.

We who now believe in our Savior were not more suitable objects for the Holy Spirit's regenerating work. We were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love where-with He loved us, even when *we were dead in sins hath quickened us together with Christ* (Eph. 2:3-5). By grace are ye saved through faith; and that *not of yourselves* — not in whole nor in part; not by offering a less violent resistance to the Holy Ghost; no, in no way whatever of yourselves — it is the gift of God: not of works, lest any man should boast (Eph. 2:8,9).

Over against the regenerating grace of the Holy Spirit we are all "*in the same guilt*" (F. C., XI, 57). There is no difference: for all have sinned and come short of the glory of God (Rom. 3:23).

This is a hard saying and very offensive to our reason. If God is equally serious in calling all men to repentance and offers them all an equally life-creating grace, why, then, are not all reborn? Why do some become Christians, while others do not? Equal misery of original sin on the one hand, and equally serious and efficacious grace of God on the other, and yet such unequal results? That is impossible, so our blind reason argues, there must be some difference in men. Some must be putting up a more stubborn resistance, which the Holy Spirit finds it impossible to overcome, while others are more amenable, at least do not put up an insurmountable resistance.

These are damnable thoughts. If anyone teaches that the Holy Ghost cannot produce the new birth in some men because they offer a stiffer resistance to His efforts, he stands in danger of rejecting the Bible teaching of original sin.

We should rather rejoice that the Holy Spirit out of pure grace, without any merit or worthiness on our part, conferred on us the blessing of a new birth.

And we should prize most highly the means whereby He accomplished this miracle of grace. We say in our Confession that original sin is deprived of its condemning guilt and we are born again "*through Baptism*." Baptism

is the washing of regeneration and renewing of the Holy Ghost (Tit. 3:5).

"Thus it appears what a great excellent thing Baptism is, which delivers us from the jaws of the devil and makes us God's own, *suppresses and takes away sin*, and then

daily strengthens the new man. . . . For this reason let every one esteem his Baptism as a daily dress in which he is to walk constantly, that he may ever be found in the faith and its fruits, that he suppress the old man and grow up in the new" (Large Catechism).

EMERY STARR

IT is not often that we can pay tribute to a fine Christian such as our departed brother, Emery Starr, was. The Apache Christians at Bylas have indeed lost possibly the strongest confessor of the Christian faith. For them his departure is felt in many ways. The missionary also feels that he has lost one of the finest and best members of his church at Bylas, yes, a true Christian friend and brother. In him we could all see what the holy writer St. John meant to say with the words, "The Truth shall make you free." Just how this was to be seen we shall explain later in this article, for it was in the later period of his life, when it was most noticeable.



EMERY STARR
(Lower right corner)

Unlike many of his fellow tribesmen he was one of the very few who remained faithful to his Savior. Of all the Indian names listed in our church book his is outstanding as a church member. Looking back into church records we find that on August 8, 1921, he joined the Church of Our Savior at Bylas through Baptism. Since then it is true what he said in his last days of his life: "I have never turned my back to my church." He was chosen to be the first official interpreter at this station. He did this work successfully for many years. Even the present missionary used him often as interpreter in the camps and for church services. I remember several years ago that he was interpreting for me in church. It was Easter and the church was filled. The missionary had just finished delivering part of the sermon which he was to interpret. Emery, a noble gray-haired figure, standing beside the

missionary, stood speechless for some time. When the missionary looked at him he could see that his interpreter was deeply moved and that his eyes were moist. Finally he began to speak. After the services he said to me, "Those words were so powerful and the Holy Spirit took hold of my soul so that I could not speak for a while. I hope my people will take those words to heart." Yes, we miss his voice in church services now. He loved to sing church hymns and sang with all his soul. You could hear his voice above all others. During the sermon he would sit at his regular place in church and listen closely to every word. You could see him nod his head with a smile on his face, for he was glad to hear. He attended services faithfully all his life and could truthfully say, as he did, "I never turned my back to my church." But to show that he was a soul of which it can be said, "The Truth shall make you free," we must look at the later years of his life. There it can best be seen.

You know that there is much superstition among the Apaches. It is surely by the grace of God if a soul is freed from them. Emery Starr is one of those of whom it can be said that he was free. He constantly witnessed against the practices of the medicine men. He would tell them bluntly that they were of the devil. He would not go to the superstitious ceremonials. He would not let a medicine man chant over any of the members of his family when they were sick. During his own sickness, which finally took him, he told the medicine men to get out of his place, for he wanted none to sing over him. He also forbade his family to do any superstitious things after his death. His house should not be burned. Food should not be put into his coffin. His family should not move or at least not far from his house. His grave should be in a high place where everybody could see, because, as he said, he was not ashamed.

Further proof that he was "free" can clearly be seen in the way he spoke and conducted himself during his sickness. He always dreaded T. B. He hoped that he would never get it. Yet it was not God's will. The first week in July of last year it was found out that he had T. B. Emery knew right away that it meant his end. He had no desire to live longer. He gave up all hope of ever getting well. Therefore, he left the hospital and came back home to die. He told his family so and also the missionary. While he was on his sick bed he openly told his people that the missionary's visits meant more to him than if 500 of his own people came to see him. He

longed for comfort from God's Word. He longed also for the time to come when he would go to his Father in heaven. He told his people that he was afraid of nothing and that he would be glad to go when the Lord called him. Morning and evening the missionary visited him always seeing the same childlike faith in him. His people marvelled at the peace and hope he had to his dying hour. They had seen nothing like it before. Some came to the understanding that it must be good that way he was going, for he was so firm and steadfast in his faith in the Savior. Many times he spoke to his family during his sickness pleading with them to go the Christian way, to be faithful in going to church, and not to weep much at his parting, for he was going home to Jesus. The visits I had with him were a source of joy to me in many ways. When we sang his favorite songs, "I Need Thee Every Hour"

and "Just As I Am," he said with tears in his eyes, "Yes, that it right. I come to Thee. I am surely glad to hear these songs once more before I go." The choice for his funeral hymns were, "Jesus, Lover of My Soul," "I Need Thee Every Hour," and "Rock of Ages." Thus he passed away in peace having a vision of his heavenly Father coming to take him home at the age of 60 years.

The next day funeral services were held with a large attendance. The hymns chosen for this occasion by him were sung. The missionary preached on Rev. 21:7: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Near the top of a mesa we now see a grave. It can be seen from far. Every one who sees it knows that there lies one of the Lord's faithful servants at rest. He is gone, but not forgotten; he has left, but we shall meet him. —E. Sprengeler.

THE CONVENTION OF 1941

Following the kind invitation of St. Paul's Evangelical Lutheran Church, Pastors O. and O. J. Eckert, our Synod will meet in Saginaw, Michigan, August 6-13, 1941.

Essays: "Lockerung in Lehre und Praxis — die Gefahr unserer Kirche," Prof. Paul Peters, D. D., Thiensville, Wis.; *Exegesis, Rom. 16: 17. 18*, Rev. W. Schumann, La Crosse, Wis.

With only five working months remaining, the present biennium is hastening to its close. Then, in August, our convention.

We will meet by representation, we churches and individual members of the Wisconsin Synod.

Accounts will be rendered of the work done during the biennium to each other, indeed, but under the eyes of the Lord in whose service this work was performed and who lovingly rejoices in every true service and offering of ours as a fruit of the faith in him which we profess.

No one in the service who does not want the brethren to say, You have been faithful to your trust. But it is of far greater importance to each worker that his Lord say, "Well done, thou good and faithful servant."

Who are these workers? You are thinking of our various officers, boards, standing committees, and special commissions. Right, and they are conscious of their responsibility and soon will begin to prepare the reports on their part of the work of our Synod. But they are, after all, only the agents of the churches and the Christian in the Synod. They do the work to which they are called and administer the funds that are placed into their hands. They can work only with the funds the churches remit, and the churches can remit no more than the individual Christians bring in as thankofferings to the Lord.

Therefore every church in the Synod and every Christian in the Synod should *now* under the eyes of the Lord carefully go over the record of his performance during the past eighteen months of this biennium.

Now, for the most of us will find that they have not given the Lord the devoted service and the liberal thank-offerings he rightly seeks from us who owe all their spiritual and earthly possessions to his grace, and we will be glad that there is still time to show fruits meet for repentance. To aid you in your self-examination:

Our Debt as of December 31, 1940
\$359,371.64

In consequence of this debt the assets of our Church Extension Fund remain frozen while the very life of some of our missions depends on their receiving a loan for a little chapel. What is your share in this indebtedness? You know that many of our churches and individual Christians have contributed their share and more and have thereby brought this debt down from some \$642,000 to the above figure.

Our Deficit as of December 31, 1940
\$11,737.37

Not a large deficit, and we know that it will be covered during the next months. But even a deficit of one dollar would be a witness against us, for there would have been large sums over and above the actual expenditures if each church had assumed its share of the current expenses. And these sums could have been put to work for the Lord in sending more men out into his mission fields. And, if all churches and individuals had followed the example of some, where would we be standing today? What is your share in this deficit?

The General Mission Board has now assumed the care of our men in the military service of our country. More monies will be required for this purpose. Your contributions for missions will have to cover this added expenditure for which no provision was made in the budget. The Lord is looking to you and to me for them. *May he not find us wanting.*
John Brenner.

SEARCH THE SCRIPTURES

By E. Schaller, Alma City, Minnesota

I. A Text and Its Message

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and the Lamb.

In the midst of the street of it, and on either side of the river, was the tree of life . . .

Revelations 22:1, 2.

TWO men, of like flesh and blood with us, have seen Paradise. Adam saw it first, and dwelt in it. St. John saw it last and described it to us personally. And between the two, as between two covers of a book, lie several thousand years of ugly history of a world which lost the first paradise and will never gain the second. When the world began, the Lord God planted a garden eastward in Eden as a perfect home for His treasured people; that is gone now. But its precious beauties are not lost; for when this world has vanished, there shall be revealed the new and yet more beautiful Eden of a new Creation.

When Adam found paradise, it was a part of this world. When John saw it again, he noted that it had been transplanted and, in fact, greatly improved. High and far beyond the heads of a thankless, disobedient, flagrant mankind the Heavenly Father had labored in His love, not only to restore the habitation of glory, but to perfect it beyond our powers to conceive. While men were building a civilization from stone weapons to flying fortresses of aluminum alloy, an epic of progressive corruption and destruction, the Lord of salvation matched their industry, and paradise has grown from bud to blossom glorious. The unmined gold from the hills of Havilah in Adam's Eden now covers the streets of John's paradise, as it were transparent glass; the simple onyx stone of the first paradise has since been replaced by twelve gems far more precious, to form the foundation for a city of God such as Adam in his forests never saw (Rev. 21:19-21).

These heavenly improvements upon an earthly theme, however, cannot disturb our conviction that Adam's paradise and John's are yet the same. Eden has become the New Jerusalem, the garden a flourishing city. But the old vital landmarks remain. In Adam's blessed home there were a River and a Tree. The River had no name; but as it flowed forth from the highest and noblest place in the universe, it branched into four streams that carried the waters from their source to the far ends of the earth. When John again beheld this glory, the great branching delta was gone, but the River remains, still pouring forth the water of life from its springs in the highest and holiest place in the Universe, which is the Throne of God and the Lamb. Beside its bank, shading the city ramparts with its crowns of thorns, stands the Tree of Life which Adam

found growing in his garden. In that first paradise it was indeed a mystery which even Moses did not further explain. But John has seen its fruits and the healing balm of its veins. By this Tree paradise is recognized wherever it may be. And if we are wise enough to see that it is none other than our Lord Jesus Christ, we shall taste of His fruits even now, our wounds of heart and soul shall find healing in the balm of His blood, our spirit shall drink of the mighty River of Life which proceeds, like the Holy Spirit, from the Throne of the Father and the Lamb.

II. A Biblical Study

The Garden "eastward in Eden" has been the object of most painstaking and ceaseless search. Men have dreamed of locating its secret valleys, but their quest has borne no fruit. This seems the more mysterious when we note how carefully, how explicitly Moses defined Eden's boundaries; and indeed, the scholars have found themselves able within scant inches and with considerable certainty to lay their fingers upon a spot on the map and say: Here it must be. Four mighty rivers should be easy to find. The identity of at least two of them is established beyond question: Euphrates by its modern name, and her sister-stream the Tigris by its ancient title Hiddekel. The Pison may very well be the river Kur, known as the Cyrus in ancient days; and if we remember that the land of Cush, which is also the name of the African Ethiopia, in this case may refer to a country extending toward the Caucasus and known as Cossaiia, we have located four rivers whose source-springs lie in a narrow range surrounding the mountain of Ararat. How splendidly this hems our search of Eden in, and how obstinately it remains undiscovered.

Why shall we search for that which is no longer there? Scouring the surface of the world for the lost paradise will uncover no more than the remnants of an age-old tragedy. Four rivers there may be, but the River which fed them is gone; the forest primeval still stands, but in its midst no Tree of Life.

Ponder the folly of the human race that seeks for Eden and despises the forward-looking policy of wiser folk. This is supposedly a modern age, progressive and dedicated to the new. Yet it looks backward with the eyes of Lot's wife, because in all frankness it has no hope of the future. Ye seek, do ye not, the hills of home, with burning hearts desiring a better place? The ideal which your fumbling hands are powerless to construct? And so ye trace blindly the course of Eden's rivers, dream of a fabled lost Atlantis, or breathe the nostalgic name of Shangri-La. Yes, "all things come home at eventide like birds that weary of their roaming," save only the outcast race of men whose home has vanished without trace.

For them there is no word but this: Let them turn

from the past and cast their lot with the future. We are in a race that leads away, not only from the lost glories of Eden, but from the destruction of a world doomed by that loss. We are brands escaping from the burning, but we must not fly blindly. The refuge lies ahead, the City with jasper walls and gates of pearl. You can hear the rushing of its River and the sighing of God in the branches of its Tree. Paradise is waiting ahead, not be-

hind us.

"Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3:1. 2).

This one thing I do: Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13).

DOES MISSIONARY WORK PAY?

By a Missionary

FREQUENTLY the above question is asked. Similar questions asked and statements made are: This and that mission station is extremely expensive; what is there to show for the outlay? Huge sums are offered for missions; urgent requests are constantly being made for more; why this continual call? Readily, it is granted, eternity alone will reveal the complete fruits. Yet some examples will certainly be enlightening. They ought to be an incentive to do still more.

This mission station is one of which it has been said, it is one of our most expensive; that the community is over-churched, since a number of Lutheran churches outside of our Synodical Conference are located here. Let us see. Here is Mrs. A, who has passed the half a century mark. In earliest childhood she was brought up in a false church. Very soon, however, even before marriage, she drifted away from her church. The Lord blessed her with a number of children, who now are all married. The missionary contacts her and brings to her the glorious Gospel of Jesus the Savior. She is intensely interested. She desires further acquaintance with the Word of God. Arrangements are made to instruct her. She earnestly desires her husband to join the class. He has been unchurched from earliest childhood. He fails to join her in the class at the outset. This does not discourage her. She continues to urge him, while her instruction proceeds. The first chief part of the Catechism is thoroughly covered. The second part is begun. She learns to know what it means when it says: "who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy precious blood and with his innocent suffering and death." Before the next lesson can be given, the startling news is brought to the missionary: She has passed away! Surely, all of us must praise the boundless mercy of God, who saw to it that the Gospel was brought to her, so that she learned to know Jesus as her Savior! Tell me now: Does mission work pay? Is it too costly or expensive, when you consider how souls are saved by the grace of God through that Gospel which your missionaries are privileged to proclaim? You ask, what about the husband? He and one of his sons are today grateful mem-

bers of our church, earnestly concerned as instruments to bring others to Jesus. As a result of God's gracious, miraculous guidance, it is very possible that three other families of this relationship will be gained. Shall we withhold our gifts, so that the Gospel cannot be brought to such unchurched? Dare we deprive them of the Word of God, which alone is able to make them wise unto salvation?

Do you desire additional proof that mission work pays? That the Gospel bears fruit? That there is an extreme need for your support and your gifts? Shall we tell you of Mr. B, who likewise is past the half a century mark? He too was one who was born of parents who were unchurched. Naturally he was brought up outside of the church. Seemingly throughout the years, no one cared or made an effort to bring him the Gospel of Christ. God, however, guided the steps of your missionary to his house. The Word of God was brought to him. He became very interested. The Gospel revealed itself as being the power of God unto salvation. He, too, by the gracious, efficacious Word of God came to accept Jesus as his only Savior. He likewise is today zealously concerned about the unchurched, telling them of the love of God in Christ Jesus and inviting them to hear God's Word. Shall we cite still more examples? Certainly, every missionary can relate many.

Dare you say, mission work does not pay? We are asked to offer too much for missions? What is your honest answer, when considering the above examples? If only the results could be fully pictured to you! If only you could more fully see how the money you give for missions bears fruit for eternity! If only you could see the joy, the gratitude, the fiery first love zeal of the newly gained ones for God's kingdom, then you would say: 'My statements are entirely out of place: They seem to reveal my little faith, lack of trust, and rapidly cooling love.' Most assuredly, God's promise still is in force today." "As the rain cometh down, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: SO SHALL MY WORD BE that goeth forth out of my mouth: IT SHALL NOT TURN UNTO ME VOID, but it shall accomplish that which I

please, and it shall prosper in the thing whereto I sent it." Is. 55:10.11. Say therefore rather: Our offering for Missions is too small; the work is not too expensive. And leap into action to greater efforts in order that the sweet Gospel may be brought to still more benighted souls. May our love and gratitude towards Christ, and our love towards our fellowmen, move us to do what we sing and say:

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

"Though The Storms May Gather — We Still Have Peace Within"

(Continued from page 34)

Him, saying, Lord, save us: we perish." — "What manner of man is this?" As line is added upon line in the record before us we are compelled to marvel at Him until with Thomas we cry, "My Lord and my God!" But here, to begin with, we see the man Christ Jesus. He was asleep. A sure token of His humanity — yet a sure token that He is separate from sinners. A good conscience is never troubled even with the sea and the waves roaring. Sin is the cause of all of our ills and afflictions. Sin aggravates our troubles. Sinners fear and tremble in the tempest. They see the handwriting on the wall. "Thou art weighed in the balances, and found wanting." The very sting of death is sin. The sinless Jesus slept during the tempest while the disciples cried "We perish."

"Why are Ye so Fearful"?

Yet sinful man may say, "I laid me down and slept; I awaked for the Lord sustained me." — Ps. 3:5. And if we read the entire third Psalm we will note that the psalmist is in the very grip of calamity. He counts his troubles and enemies, "How are they increased that trouble me!" — How then can He lie down in peace and sleep? The Psalm finds its commentary in the gospel lesson before us. The Lord said to His disciples, "Why are ye fearful, O ye of little faith?" We note that the tempest still raged when Jesus spoke these words to His fearful disciples. He might have stilled the storm; He might have silenced the wind and waves. But instead He first quieted their fearful hearts with a word of rebuke and a word of comfort.

Peace Within

Thus sorrows and afflictions will remain in our lives. We must through much tribulation enter into the Kingdom of Heaven. But all along life's voyage the Savior is near to speak of words of comfort. And He has promised, "My peace I give unto you." He is speaking of the peace and the assurance of sins forgiven which His gospel brings. But He is speaking also of that peace and tranquility which is ours as God's children through all the

tumult and the pain of the time. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Fires will flash, thunders crash, sin and death and hell assail me — Jesus will not fail me. While the tempest rages around us the Savior quiets our hearts with His gospel.

The Great Calm

"Then He arose, and rebuked the winds and the sea; and there was a great calm." — There remaineth yet a rest for the people of God. God will finally take us from this vale of tears to Himself in heaven where our faith shall be changed to sight — and *there* shall be the great calm.

"Why not, then, with faith unbounded,
Forever in His love confide?
Why not, with early griefs surrounded,
Rejoicing still in hope abide?
Until I reach that blissful home
Where doubt and sorrow never come?"

A. P. V.

FROM OUR SYNOD

Spiritual Welfare Commission

Ev. Luth. Joint Synod of Wisconsin and Other States For Men in Military Service

That is the name by which the executive committee appointed by the General Mission Board for the spiritual care of our men in the armed forces of our country will be known.

The members are:

Executive Secretary: Rev. E. Blakewell, 1916 E. Thomas Ave., Milwaukee, Wis.

Chairman: Rev. E. Benj. Schlueter, Oshkosh, Wis.

Secretary: Rev. A. E. Frey, St. Paul, Minn.

Rev. W. Nommensen, Columbus, Wis.

Prof. Carl Schweppe, New Ulm, Minn.

Mr. Albert Dammann, Jr., Milwaukee, Wis.

Executive Committee: Pastors E. Blakewell and E. Benj. Schlueter, and Mr. Albert Dammann, Jr.

In the future the names and military addresses of the men in the service are to be sent to

**Spiritual Welfare Commission,
1916 E. Thomas Ave., Milwaukee, Wis.**

If the Commission is to be able to plan and provide the service which we all want to give our members during their absence from their home and the home church, every pastor will have to see to it conscientiously that the names of the men who have enlisted or have been drafted are promptly sent to the Commission.

Further information will be given in the near future.

John Brenner.

HYMNS BY MINISTERS' DAUGHTERS

By Ivan H. Hagedorn

Pastor of Bethel Lutheran Church, Philadelphia, Pa.

III

EMILY ELIZABETH STEELE ELLIOT (1836-1897) was associated with a hymn-loving and a hymn-writing family. Her father, the Rev. E. B. Elliot, an Anglican, wrote *Horae Apocalypticae*; her uncle, Henry V. Elliot, published in 1835 a collection of *Hymns for Public, Private, and Social Worship*, which included eleven hymns by his wife and four by himself; and her aunt, Charlotte Elliot, wrote about 150 hymns, including "Just as I am." But Emily herself was a hymn-writer of much merit. Among the hymns for which she is best known are those which are usually grouped with children's hymns: "There came a little child to earth," and "Thou didst leave Thy throne," with its refrain,

"O come to my heart, Lord Jesus.
There is room in my heart for Thee."

These hymns qualify particularly for a place in every collection for children's use, because they possess a striking picturesqueness and attractiveness.

IV

In the Anglican rectory of the little village of Astley, Worcestershire, the scene of the labors of the Rev. W. H. Havergal, a bright, happy, pretty child to whom was given the name of Frances Ridley Havergal (1836-1879), grew up to become one of the greatest hymn-writers of all time. She was nick-named by her father, "Little Quicksilver." From childhood, she was passionately fond of music and started singing quite as soon as she started talking. A neighbor, hearing the childish voice raised so incessantly, said, "I believe Fanny will die singing." She spoke more truly than she knew, for that is exactly the way that she died.

It is thought that Fanny inherited her taste for music from her father, who was himself a hymnist and musician of no mean merit. Indeed, the father occupied a big place upon Fanny's horizon, for her mother died when she was a mere slip of a girl. There were two messages that she imparted, however, before she started for her heavenly abode, which Fanny always remembered. One was given when Fanny was moved into a little bed-room all by herself. This beautiful mother said, "Dear child, you have your own little bedroom now. Let it be a little Bethel." The other great message was spoken shortly before her mother's death. Mrs. Havergal turned to her daughter and said: "Ask God to prepare you for all He is preparing for you."

"These words," the talented young girl said, "have been a life prayer with me."

Fanny was confirmed in Worcester Cathedral, at the age of eighteen. Concerning her confirmation, she wrote:

"My feelings when the bishop's hands were laid on my head I can not describe; they were too confused; but when the words, 'Defend, O Lord, this child with Thy heavenly grace' were solemnly pronounced, if ever my heart followed a prayer it did then; if ever it thrilled with earnest longing not unmixed with joy, it did at the words, 'Thine forever.'"

She was a brilliant performer on the piano and received much advice from professional sources that she make music her career. She grew into such a conscious faith and hope in Christ, however, that love and service were the only ideals that would satisfy her nature, and to these she yielded herself so completely as to efface all other ambitions. Her gifts were to be kept strictly for the Master's use.

She knew the New Testament by heart, and later in life committed to memory the Minor Prophets. Many of her hymns were doubtless inspired by the great truths she had tucked away in her heart. Among her better known hymns are: "I gave my life for thee," "To Thee, O Comforter Divine," "Lord, speak to me that I may speak," "O Savior, precious Savior," "Jesus, Master, whose I am," "Take my life and let it be," "Now the light has gone away," "Golden harps are sounding," and "God of heaven, hear our singing."

She had an abundant entrance into glory. She died at Mumbles, near Swansea. When told of the approach of death, she said, "I am going, it is too good news to be true." On her tombstone is carved, at her own request, her favorite text: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

V

A Methodist parsonage gave to the world the one who was to pen two great favorites of church-going people, "Day is dying in the West," and "Break Thou the Bread of Life." Mary Artemisia Lathbury was born in Manchester, N. Y., August 10, 1841. She was an artist by temperament and practice. Miss Lathbury brought the skill of her craft to her hymns. A true daughter of the parsonage, she possessed great beauty of character. Those who knew her said this was written on her countenance. She was at once loveable. Intensely religious, she was a doer of the Word and not a hearer only. Many were the lives that she enriched through her gracious ministry. In 1885, she founded what was known as "The Look Up Legion," which had as its prime purpose, "Winning Others to Jesus."

Miss Lathbury tells us how she came to use her gifts for Christian service. One day a voice from God seemed to say to her, "Remember, my child, that you have a gift of weaving fancies into verse, and a gift with the pencil

of producing visions that come to your heart; consecrate these to Me as thoroughly as you do your inmost spirit." It is little wonder that she has given two such fine hymns to the world.

"Chautauqua," the tune of the hymn, "Day is dying in the West," was written by William Fisk Sherwin and is America's summer hymn-tune, sung at Chautauquas, summer camps, vesper services. It was composed at the Mother Chautauqua, Lake Chautauqua, N. Y., where Sherwin was musical director.

— Lutheran Companion.

OBITUARY

† PASTOR PAUL BERGMANN †



Pastor Paul Julius Bergmann was born in Milwaukee, Wisconsin, July 29, 1886. He was the son of Pastor Henry Bergmann and his wife Anna, née Rhode. On August 10, 1886 he was received into the covenant of God's grace through the Sacrament of holy Baptism. He attended the parochial school of Christ Church

and was confirmed by his father on Palm Sunday in the year 1900. After his confirmation he attended South Division High School in Milwaukee for one year. He enrolled at Northwestern College, Watertown, Wisconsin, in 1902 and was a graduate of the class of 1909. After his graduation he attended the State University at Madison, Wisconsin, for one year. He entered our Theological Seminary then located in Wauwatosa, Wisconsin, in 1910, but interrupted his studies there to assist as an instructor at Northwestern College for one year. He again took up his studies at the seminary and completed the prescribed course in theology in 1914. He was ordained to the holy ministry on July 26, 1914, at Fond du Lac, Wisconsin, as assistant pastor by President G. E. Bergemann. He accepted a call to Redeemer Lutheran Church in Milwaukee, then affiliated with our Synod, and was installed on April 8, 1923, by Prof. Sigmund Probst.

Following the death of Pastor Henry Bergmann on November 5, 1923, Christ Church of Milwaukee called Pastor Paul Bergmann to succeed his father. He was installed on March 2, 1924.

In the twenty-six and one half years of his ministry Pastor Bergmann also served his Synod and the church at large in various offices. He was president of the Southeast Wisconsin District of the Joint Synod of Wisconsin from 1934 to 1940. At the time of his death he was chairman of the Milwaukee Pastoral Conference,

a member of the Church Union Committee, member of the Negro Mission Board of the Synodical Conference, Vice President of the Board of Directors of the Lutheran Children's Home in Wauwatosa, Wisconsin, and chairman of that House Committee.

On October 25, 1916, he was united in holy wedlock with Viola, née Koenig, of Watertown, Wisconsin. One son was born to Pastor and Mrs. Bergmann, Paul, Jr., now a student at Watertown. Pastor Bergmann departed this life suddenly on Sunday, January 26, while admin-



istering the Lord's Supper to one of his parishioners. He reached the age of 54 years, 5 months, and 27 days.

May the God of Peace comfort all who mourn his death: his wife, Viola Bergmann, his son Paul, his aged mother, on whose eightieth birthday her son was called to his eternal rest, his four sisters, Alma, Adele Jeske, Irene Seizer, Reneta Dannenhauer, all of Milwaukee, his brother Henry Bergmann of Beloit, Wisconsin, his four brothers-in-law, three sisters-in-law, seven nephews, five nieces and other relatives, the members of Christ Church, and his many other friends.

Funeral services were held Wednesday, January 29. President Richard Buerger of the Southeast Wisconsin District addressed the large assembly in the English language basing his sermon on Is. 3:10, "Say ye to the righteous that it shall be well with him: for they shall eat the fruit of their doing." Pastor Paul Pieper preached the German sermon choosing as his text the words of our Savior recorded John 6:20. "It is I; be not afraid." Pastor Arthur Voss read the obituary. Interment was

in Pilgrim's Rest Cemetery, Pastor John Jeske officiating at the grave.

A kind and considerate husband, father, and friend, a faithful shepherd of his flock has entered his eternal rest. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, grant us peace and hope through faith." A. P. V.

BOOK REVIEWS

"Can We Expect a World Wide Revival" — By Paul W. Rood, D. D. Pages 154, price \$1.00. — Zondervan Publishing House, Grand Rapids, Mich.

The writer of this volume is a true revivalist. He styles himself "a by-product of the Moody Church and Bible Institute." He speaks much of spiritual experience." It is interesting to note that he ventures an explanation for the word "Selah" in the psalms. To him it means "think of that." A. P. V.

"That the World May Believe" — Messages on our Lord's Farewell Prayer, John 17. — By Jesse Leonard Yelvington, Evangelist, Baptist General Convention of Texas. Pages 112, Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

The High Priestly prayer of Jesus in twelve discourses. These will help much toward a better understanding and a deeper appreciation of our Lord's prayer recorded in the seventeenth chapter of St. John. Yet, we feel, that no man can sound the depth of this prayer. A. P. V.

"Cross Examined" — A series of sermons, Lent—Easter, by Edward Kuhlmann, Pastor of the Good Hope Lutheran Church, Oil City, Pa. Author of "Watch Yourself Go By." — Pages 95, Price 85c. The Lutheran Book Concern, Columbus, Ohio.

"Cross Examined" contains seven Lenten and one Easter sermon. In the Lenten sermons the author presents the witnesses for the prosecution of the Cross, the Pharisee, the Sadducee, and a Money Changer. Three witnesses for the defense of the Cross are also presented: Peter, Pilate, and the Defendant, Christ. — We prefer to let the Passion history speak for itself in Lenten sermons. The author of this volume apparently desires "to press home the truths the more deeply" with illustrations from life. Yet throughout these sermons we see sin "with the hiss of the serpent still in it," and grace which abounded more than sin. A. P. V.

"The Promises of God," by the Rev. Henry Young, Pastor of St. Jacob Lutheran Church and of St. Paul's Lutheran Church, both of Botkins, Ohio. Pages 98, Price 85c. The Lutheran Book Concern, Columbus, Ohio.

Eight sermons based on choice texts from the Old and New Testaments. In the preface the author states "There is a promise of God for every need in life and the only real source of help lies in these promises. Many a one does not know what God has promised him and what it means to have a promise from God. It is the purpose of this book to show what the promises of God should mean in our lives and how they are wisely designated by our heavenly Father to meet our every need. — The book fully answers its purpose. A. P. V.

The Great Salvation by W. E. and E. W. Schramm. The Book Concern, Columbus, Ohio. Pages 109. Price \$1.00.

This little volume offers its readers two series of Lenten sermons. The first series is based on John 3:16, entitled: "Our Great Salvation." Under this head are treated 1. Its Author; 2. Its Motive; 3. Its Scope; 4. Its Price; 5. Its Appropriation; 6. Its Necessity; 7. Its Purpose. This series is masterfully done. The second series treats the Seven Words from the Cross. These sermons, too, are good. The authors were more than cautious to keep Christ in the center of every sermon and the salvation he wrought. The style and the language are dignified and yet simple enough that the people can easily follow. W. J. S.

The Cross and the Garden by Fred H. Lindemann. Print, Ernst Kaufmann Inc. Pages 111. Price \$1.00.

This volume of Lenten sermons like the one above will interest many. The author is an eloquent writer and a pastor who is gravely concerned for the souls entrusted to him. It was a distinct pleasure to read the book. Beside the sermons on the Seven Words from the Cross the volume contains a special sermon for the Sunday before Lent; an Easter Sermon; A Communion Address for Maundy Thursday; Reunion of Confirmation Classes Sermon and one for Holy Communion During Lent. W. J. S.

The Parable of the Empty Soul, edited by Paul Zeller Strodsch. Pages 330. Price \$1.75. Print, The Board of Publication of the United Lutheran Church, Philadelphia, Pa.

This book is unusual in its plan. It contains three sections: the first section contains sermons on the Old Gospel lessons for each Sunday in the Pre-Lenten and Lenten season, including a sermon for each day in Holy Week up and through Easter; the second section presents three series of meditations of the Seven Words from the Cross by different authors (judging from their length one would conclude that they are intended for Tre Ore services on Good Friday); in the last section the compiler offers a number of outlines and topics for Lenten sermons and for the Sundays in Lent.

Many pastors will welcome this material. The sermons are usually good and some are exceptionally good. W. J. S.

MISSION FESTIVAL

Twelfth Sunday after Trinity

St. John's Church, Wrightstown, Wis.

Offering: \$125.30, F. C. Uetzmann, pastor.

ANNOUNCEMENTS

INSTALLATIONS

Authorized by President R. O. Buerger of the South-eastern Wisconsin District, the undersigned installed Pastor Martin Albrecht in Calvary Evangelical Lutheran Church at Thiensville, Wisconsin, on December 19, 1940. The Pastors G. E. Bergemann and Alfred Schewe assisted. Pastor Bergemann preached the sermon. May the Lord bless pastor and congregation.

Address: Rev. Martin Albrecht, Thiensville, Wisconsin.
G. F. Albrecht.

Authorized by President J. Witt of the Nebraska District, I installed Pastor J. B. Erhart as Pastor of Grace Lutheran Church, Pueblo, Colorado, on January 19, 1941. May God bless moth pastor and people!

Address: Rev. J. B. Erhart, 2223 Elizabeth Street, Pueblo, Colorado.
A. C. Bauman.

On January 12, 1941, the undersigned, authorized by President H. Kirchner of the Western Wisconsin District, installed the Rev. Fred Schroeder as pastor of St. John's Evangelical Lutheran Congregation, Town Genoa, Vernon Co., Wisconsin, and as pastor of St. Matthew's Evangelical Lutheran Congregation, Stoddard, Wisconsin. Pastors Walter Paustian and Lewis Bleichwehl assisted in the Stoddard Congregation.

Address: Pastor Fred Schroeder, Stoddard, Wisconsin.
H. F. Backer.

REQUEST FOR HYMN-BOOKS

Would any congregation having more hymn-books than it can use or soon making the change from the old to the new edition, please get in touch with the undersigned? The frequency of strangers attending the services of our St. Peter's Mission at Monticello, Minn., has created a need for an increased reserve supply of guest hymnals. The CPH edition is in use here. Would welcome a dozen or more either as a gift or at a moderate cost.

Rev. M. J. Lenz,
Box 137, Monticello, Minn.

CHANGE OF ADDRESS

Rev. Edmund Ebert, East Troy, Wis.

CALENDAR OF CONFERENCES

MIXED CONFERENCE

SPECIAL MEETING OF BOARD OF TRUSTEES

The Board of Trustees of our Synod will meet for two days beginning on February 12, at 10:00 A. M., at St. John's School, Milwaukee. Chief business: Arrangements for filling the vacancy caused by the death of our Synodical treasurer, Mr. Theo. H. Buuck. Paul Pieper, Chairman.

The Mixed Conference, February 18 (10:00 A. M.) to 19 in Trinity Lutheran Church, 659 Wabasha Street, St. Paul, Minn. Communion Service at 11 o'clock of first day.

Papers: Communism and Christianity, Pastor J. Vrudny; Life and Theology of Hans Nielsen Hauge, Dr. S. C. Ylvisaker; The Biblical Archaeology of Mesopotamia, Dr. Arthur C. Piepkorn; Loss of Youth in Our Church, Pastor S. E. Lee; The Call of a Parochial School Teacher, Pastor H. Boettcher; Outlines for Lenten Sermons, Pastor Carl Bolle; Book Review, Pastor F. J. Seiltz.

Paul Zitzmann, Sec'y.

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.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Winter Conference will meet, D. v., February 18, 1941, in West Allis at Jordan Congregation with Pastor J. Ruege. Communion service at 10:00 A. M.

Preacher: H. Schwertfeger (L. Voss) English.

Essay: Genesis 4, E. Tacke.

Th. Monhardt, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet February 18 and 19 at 9:00 A. M. in Manitowoc, Pastor L. H. Koeninger.

Papers: Conference: Gal. 2, 14ff and Isa. 40, 9ff.; E. Froelich: 1 Tim. 1; E. Zell: Argumentation of Book of Job; E. Kionka: Continuation of Paper; A. Voigt: 1 Cor. 11, 23ff. (Unworthy Drinking and Eating); G. Struck: Historical Treatise of Sponsorship and Vow; W. Schink: Are Open Questions Divisive of Church Fellowship; M. Sauer: Melanchthon's Part in the Reformation; H. Kuether: The Patriotism of Jeremiah.

Sermon: N. Schlavensky, H. Kuether.

Confessional: M. Brauer, E. Zell.

Don't forget, but remember to announce.

H. H. Eckert, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 17 and 18, 1941, at Neenah, Wis. (Pastor G. Schaefer). The first session will begin at 9 o'clock.

Essays: 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; Practical Hints for Sick Calls, G. Pieper; Sermon Study for Pentecost; T. Redlin.

Sermon: (English) M. Toepel; A. E. Schneider.

Please do not fail to make an early announcement with the local pastor. Carl Lawrenz, Sec'y.

ACKNOWLEDGMENT

Since our last report the Dr. Martin Luther College received further donations:

243 quarts canned goods, 17½ gallons lard, 27 sacks potatoes, 27 sacks vegetables, 12 sacks pumpkins and squash, 1½ bushels onions, 1 sack cabbage, 1 hog, 30 gallons tomato juice, 20 gallons nectar, 7½ gallons ice cream, 2 ducks.

These donations came to us from the congregations of the following pastors: G. Hinnenthal and A. J. Maas of New Ulm, Minn., Paul Spaude of Lake Benton, Th. Bauer of Echo, A. Fuerstenau of Boyd, E. Birkholz of Redwood Falls, Minn.

We also received from the St. Paul's Lutheran Ladies' Aid, New Ulm, Minn., \$20 (Rev. G. Hinnenthal), and \$10 from the Lutheran Ladies' Aid of Arlington, Minn (Rev. R. Heidmann).

To all of these contributors our heartiest thanks.

C. L. Schweppe.

NORTH WISCONSIN DISTRICT

October, November, December, 1940

Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Boettcher, Imm. P., Grace, Sugar Bush.....	\$ 280.00	
Boettcher, Imm. P., Christus, Maple Creek.....	62.63	
Boettcher, Imm. P., Immanuel, Maple Creek....	94.42	
Brandt, F. M., St. Paul's, Appleton.....	1,900.00	
Brenner, Th., St. Peter's, Freedom.....	103.55	
Gieschen, Walter A., St. Paul's, Green Bay....	454.66	45.82
Gose, Roy B., Zion's, Jacksonport.....	68.97	10.00
Henning, Otto C., St. John's, Valmy.....	229.02	
Hinnenthal, E., Imanuel, Forestville.....	30.13	
Johnson, S., St. Matthew's, Appleton.....	220.77	
Kaspar, L., Immanuel's, Greenville.....	207.22	
Kaspar, L., Immanuel's, Clayton.....	46.99	
Kuether, W. A., Immanuel, Kewaunee.....	363.67	
Kuether, W. A., St. Peter's, Carlton.....	103.78	
Lederer, R., Erste Ev. Luth., Green Bay.....	483.05	50.00
Masch, John, Immanuel's, Black Creek.....	220.26	
Oehlert, Paul Th., Trinity, Kaukauna.....	558.87	
Pankow, W. E., Immanuel's, New London.....	928.97	
Redlin, E., Trinity, Ellington.....	221.00	
Redlin, E., St. Paul's, Stephenville.....	89.25	
Reier, F. A., Immanuel's, Waupaca.....	60.00	
Reuschel, ., St. John's, Dundas.....	69.21	
Schumann, F., St. Peter's, Sawyer.....	134.71	
Siegler, V., Salem's, Naseaupee.....	91.39	
Toepel, K. F., St. Paul's, Algoma.....	227.08	1.50
Uetzmann, F. C., St. John's, Wrightstown.....		
Vallesky, Wilmer, St. Paul's, Greenleaf.....	31.26	
Vallesky, Wilmer, Bartholomew, Kasson.....	77.55	15.55
Werner, A., St. John's, Center.....	178.69	7.93
Weyland, V. J., Friedens, Hartland.....	20.41	
Weyland, V. J., St. Paul's, Angelica.....	15.59	
Wichmann, W. F., Mt. Calvary, Kimberly.....	67.70	
Wicke, Harold, Bethlehem, Hortonville.....	138.11	7.00
Ziesemer, R., Mt. Olive, Appleton.....	753.65	
Zink, W., St. Paul's, Dale.....	150.25	
Total for Conference.....	\$8,682.81	\$ 137.80

Lake Superior Conference

Croll, Melvin W., St. John's Florence.....	\$ 28.14
Eggert, Paul C., Friedens, Abrams.....	22.95
Eggert, Paul C., St. Paul's, Brookside.....	45.55
Eggert, Paul C., St. John's, Little Saamico....	5.30
Engel, A. L., Church of Our Saviour, Lena....	
Fischer, G. W., St. John's, Grover.....	309.35
Fuhlbrigge, W. G., Trinity, Coleman.....	170.09
Fuhlbrigge, W. G., St. Matthew's, Beaver.....	33.21
Gentz, A. A., Trinity, Marinette.....	545.76
Geyer, K., Zion, Peshtigo.....	175.00
Henning, Carl J., Grace, Crivitz.....	112.55
Henning, Carl J., St. John's, Athelstane.....	9.07
Hoffmann, Theo., St. Paul's, Gladstone, Mich....	30.16
Hoffmann, Theo., Martini, Rapid River, Mich.	26.36

Hopp, H., Holy Cross, Daggett, Mich.....	44.12
Hopp, H., St. Mark's, Carbondale, Mich.....	38.62
Kahrs, H. A., Grace, Powers-Spalding, Mich.....	
Kahrs, H. A., Trinity, Hermansville, Mich.....	8.25
Lehmann, L. G., St. Paul's, Hyde, Mich.....	42.31
Lemke, H. J., St. Peter's, Manistique, Mich.....	13.25
Lemke, H. J., Grace, Germfask, Mich.....	4.25
Lutz, W. F., Salem, Escanaba, Mich.....	215.60
Roepke, W., Trinity, Marquette, Mich.....	123.45
Roepke, W., St. Paul's, Green Garden, Mich.....	28.27
Thurrow, Theodore, Christ's, Menominee, Mich.....	440.11
Tiefel, Geo., St. Peter's, Stambaugh, Mich.....	56.14
Tiefel, Geo., Zion's, Crystal Falls, Mich.....	26.33
Zarling, Frederic H., Emanuel, Sault Ste. Marie.....	26.52

Total for Conference.....\$2,580.71

Manitowoc Conference

Braun, M. A., Parochie, Centerville.....\$	329.80
Eckert, Harold H., St. John's, Reedsville.....	290.42
Gladosch, Br., Zion's, Morrison.....	401.88
Grunwald, Harold, Zion, Louis Corners.....	251.27
Haase, W. G., St. John's, Two Rivers.....	457.08
Hinnenthal, Kurt, St. John's, Sandy Bay.....	
Kionka, Ed. H., St. John's, Newton.....	234.47
Kionka, Ed. H., St. Paul's, Newton.....	21.60
Kleinke, W., St. John's, Gibson.....	192.89
Kleinke, W., St. John's, Two Creeks.....	92.07
Koch, Henry, Immanuel, Manitowoc.....	
Koeninger, L. G., Erste Ev. Luth., Manitowoc.....	1,592.63
Kuether, H. A., St. Paul's, Town Herman.....	171.94
Sauer, M. F., Trinity, Brillion.....	544.65
Schaefer, Gerh. A., St. Peter's, Collins.....	194.88
Schink, W. F., St. Peter's, Haven.....	
Schlavensky, Norman, Immanuel's, Eaton.....	4.50
Schlavensky, Norman, Christ's, Fontenoy.....	80.95
Schroeder, E. C., Trinity, Liberty.....	147.45
Schulz, C. P., Immanuel, Mosel.....	
Struck, Gerhard, St. John's, Maribel.....	299.97
Voigt, A. W., Immanuel's, Shirley.....	79.00
Voigt, A. W., St. Paul's, Pine Grove.....	17.66
Zell, Ed., St. Peter's, Mishicot.....	100.53
Zell, Ed., Rockwood.....	
Zell, Ed., Jambo Creek.....	7.00

Total for Conference.....\$5,512.64 \$ 164.50

Rhineland Conference

Bergfeld, Fred, Bethany, Bruce's Crossing.....\$	45.50
Gieschen, Paul J., Zion, Rhineland.....	1,802.94
Koepsell, W., St. Paul's, Crandon.....	35.33
Koepsell, W., Friedens, Argonne.....	28.88
Koepsell, W., First English, Hiles.....	3.50
Krubsack, J., Christ, Eagle River.....	148.09
Krubsack, J., Three Lakes.....	22.31
Pussehl, H. E., Grace, Monico.....	11.09
Pussehl, H. E., St. John's, Enterprise.....	50.57
Raetz, F. W., Trinity, Wabeno.....	
Raetz, F. W., Laona.....	

Total for Conference.....\$2,148.21 \$ 238.70

Memorial Wreath by the Conference..... 5.00
\$2,153.21

Winnebago Conference

Behm, E. G., St. Paul's, Forest.....\$	196.58
Behm, E. G., St. John's, Forest.....	
Bergmann, P. G., Trinity, Menasha.....	449.72
Dowidat, John, St. Luke's, Oakfield.....	117.98
Fleischer, M. A., Zion, Ripon.....	29.06
Gieschen, W. W., Friedens, Wautoma.....	109.90
Habeck, Irwin J., St. Peter's, Weyauwega.....	386.97
Hartwig, Wm. J., St. John's, Montello.....	468.21
Hartwig, Wm. J., Immanuel's, Mecan.....	111.51
Hoyer, O., St. Paul's, Winneconne.....	191.66
Hoyer, O., Zion, Town Omro.....	46.21
Kaniess, G., St. Luke's, Kewaskum.....	318.39
Kleinans, Harold O., Martin Luther, Oshkosh.....	141.46
Kleinans, Harold O., Trinity, Mears Corners.....	
Kobs, Geo., St. John's, Markesan.....	
Lawrenz, Carl, St. Paul's, No. Fond du Lac.....	255.72
Pankow, E. P., Friedens, Green Lake.....	139.13
Pieper, G., St. Peter's, Fond du Lac.....	1,192.63
Pless, W. O., Redeemer, Fond du Lac.....	111.38

Redlin, T. W., Zion's, Kingston.....	86.41
Redlin, T. W., Salemville, St. John's.....	41.00
Schaefer, Gerhard A., Trinity, Neenah.....	785.04
Schlueter, E. B., Grace, Oshkosh.....	1,000.00
Schneider, A. E., St. John's, E. Bloomfield.....	123.16
Schroeder, Frederick, Trinity, Red Granite.....	38.55
Schroeder, Frederick, St. Paul's, Seneca.....	57.69
Schulz, J., Zion's, Van Dyne.....	70.00
Strohschein, Walter, Trinity, Dundee.....	
Strohschein, Walter, Immanuel, Campbellsport.....	39.94
Sommer, Orvin A., Friedens, Wauacusta.....	
Uetzmann, I. G., Grace, Pickett.....	63.76
Uetzmann, I. G., Immanuel's, Oshkosh.....	58.62
Wadzinski, Wm., St. Paul's, Manchester.....	45.61
Wadzinski, Wm., St. Paul's, Marquette, Wis.....	26.86
Warnke, Harold, St. John's, Princeton.....	433.89
Weyland, F. C., St. Peter's, Winchester.....	47.81
Weyland, F. C., Zion's, Readfield.....	
Weyland, F. C., St. John's, Caledonia.....	
Wojahn, W. A., St. Paul's, Eldorado.....	25.45
Wojahn, W. A., St. Peter's, Eldorado.....	19.00

30.00 Total for Conference.....\$7,229.30 \$ 96.83

14.40 Grand District Total\$26,158.67 \$ 637.83

We feel called upon to herewith make special mention of the fact that Zion Congregation at Rhineland, Wisconsin, Paul J. Gieschen pastor, has already surpassed its synodical apportionment quota by more than \$500.00.

Memorial Wreaths

In Memory of	Through Reverend	Amount
Holger Anderson	G. Tiefel, Stambaugh, Mich.....	\$ 2.00
August Becker	G. Struck, Haribel, Wis.....	2.00
Wm. Beyer, Sheboygan.....	M. A. Braun, Cleveland, Wis.....	3.00
Mrs. Christian Broderson.....	W. F. Lutz, Escanaba, Mich.....	3.00
J. Burmeister	W. A. Kuether, Kewaunee.....	5.00
Mrs. W. Dahlke	W. A. Kuether, Kewaunee.....	1.00
Charles Diestler	H. F. Wicke, Hortonville.....	7.00
Mrs. Louis Hauer	W. F. Lutz, Escanaba, Mich.....	2.00
F. Heiter	W. A. Kuether, Kewaunee.....	12.00
Theophilus Henning	Th. Thurrow, Menominee, Mi.....	2.00
Arthur A. Holst	Ed. Zell, Mishicot, Wis.....	4.00
Wm. Imhof	W. G. Fuhlbrigge, Coleman.....	11.00
Mrs. Anna Jahnke	Martin F. Sauer, Brillion.....	5.00
Oscar Johnson	J. D. Krubsack, Eagle River.....	5.00
Reinhold Karnop	Gerhard Struck, Maribel.....	3.00
Mrs. Gust. Keehn	F. A. Schroeder, Red Granite.....	3.00
Mrs. Wm. Kempfert	Gerhard Struck, Maribel.....	17.50
Arthur Knuth	Gerhard Struck, Maribel.....	1.00
Mrs. Fred Lehr	F. A. Schroeder, Red Granite.....	2.00
Mrs. Arthur Leiby	W. F. Zink, Dale, Wis.....	10.00
Friedrich Lemke	Br. Gladosch, Morrison, Wis.....	7.00
Mrs. Louise Maier	W. Gieschen, Green Bay.....	5.00
Arnold Mangerson	P. J. Gieschen, Rhineland.....	42.00
Kenneth Nye	Edmund Reim, Neenah, Wis.....	3.00
Mrs. Clara Pape	L. H. Koeninger, Manitowoc.....	5.00
Mrs. Chas. Pinkowski	W. G. Fuhlbrigge, Coleman.....	2.00
Mrs. Elizabeth Roland	W. E. Pankow, New London.....	13.50
Herman Roloff	W. E. Pankow, New London.....	5.00
Mrs. Chas. W. Salzwadel	C. Lawrenz, No. Fond du Lac.....	1.00
Mrs. Geo. Schefe	G. A. Schaefer, Neenah, Wis.....	4.00
Gotthold Schlei	K. F. Toepel, Algoma, Wis.....	13.75
Mrs. C. Schwanke	E. B. Schlueter, Oshkosh.....	3.00
Mrs. Ida Siggelkow	W. J. Koepsel, Crandon.....	10.00
Mrs. Ida Siggelkow	Rhineland Past. Conference.....	5.00
Mrs. Paul Siggelkow	E. H. Kionka, Town Newton.....	1.00
Wm. Steinberger	K. F. Toepel, Algoma.....	1.50
Mrs. John Tesch	Martin Sauer, Brillion, Wis.....	5.00
Mrs. W. Tess	W. A. Kuether, Kewaunee.....	1.00
Chas. Voss	W. E. Pankow, New London.....	3.50
Mrs. Emma Wacker	L. H. Koeninger, Manitowoc.....	27.90
Henry Wendt	W. A. Kuether, Kewaunee.....	2.00
Carl Wunderlich	Emil Redlin, Ellington.....	8.00
Mrs. Emilie Zabel	I. J. Habeck, Weyauwega.....	3.75
Mrs. Hattie Zirbel	A. W. Voigt, Shirley.....	4.00

Christmas Donation

To Negro Mission in Africa, Mrs. Herman Schiffler, Kaukauna, Wis.\$ 50.00

All Memorial Wreaths are included in the General Report.

Herbert Voecks, District Treasurer,

January 13, 1941.

Appleton, Wis.