

The Northwestern LUTHERAN

Rev C Buenger
5026 19th Ave
Jan 42

"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

Volume 28

Milwaukee, Wisconsin, May 18, 1941

Number 10



The Son of Man Is Lord also of the Sabbath."



THE SABBATH

THIS is the age-old question of the Sabbath Day. In answering it One is our Master, Christ. We have His word regarding the question in the text before us. The question of the Sabbath Day has always been one of controversy. It was that also in Jesus' day. Almost as often as our Savior introduces this subject He begins with a question that suggests a controversy, a question which includes the different opinions held by men regarding this matter. Thus, for example, He asked the Scribes and Pharisees, "Is it lawful to heal on the Sabbath Day?" — "I would ask you one thing. Is it lawful to do good or evil on the Sabbath Day, to save life or to destroy it?"

Why should the question of the Sabbath Day be a matter of controversy among men?

The First Sabbath Day

We know the origin of the Sabbath of our Lord. At the close of the record of creation Moses writes, "Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it; because in it He had rested from all His work which God created and made." This was the first Sabbath Day. And yet, while the Lord God rested from all the works that He had made the Morning Stars sang together of the mighty Creator. And in Isaiah we read, "It will be a joyful Sabbath Day unto thee if thou wilt praise the Lord thy God."

Israel's Sabbath

On the journey of Israel through the wilderness God instituted the Sabbath Day for His people. We read in Deuteronomy, "Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it shalt thou not do any work, thou, nor thy son, nor thy daughter, nor thy manservant nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out again through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep

the Sabbath Day." Here is a significance of the Sabbath which is often forgotten. Israel's Sabbath was instituted in remembrance of the deliverance out of bondage, and to rehearse the wonderful works of God in delivering His people.

The hands of men should rest from labor in order that there might be time to consider the mighty works of God! Man should rest from his own labor that he might praise God for the mighty deliverance of His people out of bondage! We read this in the foregoing words, "Therefore the Lord thy God commanded thee to keep the Sabbath Day."

The Meaning of the Sabbath Day Forgotten

In time this significance of the Sabbath was forgotten and corrupted. Men began to emphasize the mere *letter* of the law, "Remember the Sabbath Day to keep it holy."

When Jesus came the leaders of the Jews had heaped upon the people a multitude of commandments regarding the Sabbath Day. The Jewish law, the Mishna, has more to say about the Sabbath commandment than about any other of the words of the Decalogue. In our text we have but one example of the interpretation given by the Jews to the Third Commandment. Clinging to the outward letter of the law and forgetting the spirit of the commandment these men made a

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.

— Mark 2, 23-28

sin of the conduct of Jesus and His disciples on the Sabbath Day. How did our Lord answer these Pharisees?

The Spirit of the Commandment

Jesus brings a parallel case into consideration. David, hungry and in need of bread, was given to eat of the shewbread which only the priests were permitted to receive. Yet no one accused David of sinning on this occasion. — Every commandment must be brought under the heading of the law of God, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." In these two commandments are comprehended all the law of Moses and the Prophets. *Love* is the fulfilling of the law. When David was hungry the law of God demanded that he be given bread to eat. And when the disciples of Jesus were hungry the law of love not

EDITORIALS

"Sin Re-Discovered" Dr. Reinhold Niebuhr, professor at Union Seminary has turned from the hopeless bog of Modernism and returned to the Bible doctrine of the sinfulness of man. So *Time* reports in a lengthy article. This is interesting. Not so many years ago he was quoted by the new school of theologians called "Modernists" as the last authority for their vagaries in religion. Along with many other ministers and teachers of religion he denied all the cardinal doctrines of the Scripture — the divinity of Christ, sin, redemption, retribution, etc. In those days he was an ardent protagonist of all that Modernists believed and confessed. He, with all the rest of the modernists, had capitulated to science and preached the inherent goodness of man and his inevitable ascend to heights never reached before by man and to ultimate moral perfection. It was the doctrine of moral evolution. They called on all their brilliant intellectual powers to make mockery of truth much like Pontius Pilate and like the Modernists still do.

Now Dr. Reinhold Niebuhr has experienced a change of heart and has gone back to the Scriptures. He claims to have "re-discovered sin" and has written a book entitled: *The Nature and Destiny of Man*. When did Dr. Niebuhr "re-discover sin" and the sinfulness of man? He tells us "between Versailles and Munich I underwent a conversion which involved rejection of almost all the liberal theological ideals and ideas with which today I tilt." In his new book he sets out "to formulate a firmer faith in God based on much less faith in his fellow-men."

Dating the change of Dr. Niebuhr's position in religion between Versailles and Munich — the years that revealed the duplicity of man and his absolute unmoral tendency — we wonder just how deeply cut is this new monument of Dr. Niebuhr; we wonder if the change is just a change brought about by a natural revolt against the moral wickedness of man or if it was brought about by intensive study of the Word uninfluenced by present corrupt conditions in the political world? We wonder if Dr. Niebuhr progressed from the Word to see the moral bankruptcy of the world or whether he progressed from the wickedness exposed by man to the truth of the Bible of the inherent corruption of all flesh? Not that it would make much difference; only in the case of Dr. Niebuhr it would be interesting because he has not yet shed the full attire of modernism but as he himself says, "almost all the liberal theological ideals and ideas." We wish Dr. Niebuhr would come all the way. If the doctrine of "sin" as revealed in the Scriptures is *Truth* then why hesitate to accept the whole Scripture as the *Truth*? For, if Dr. Niebuhr finds "*the good fully balanced by the evil in humanity*" he is still far, far from having "re-discovered sin." Paul says of himself, "I know that in me that is in my flesh dwelleth no good

thing." At least, he did not make his "re-discovery" on the pages of the eternal truth the word of God.

The deflection of Dr. Niebuhr from the ranks of the "Modernists" however gives rise to some hope that perhaps by the grace of God, others in their fold now will some day see the light and come out from among them and repudiate the vicious and wicked doctrines of this soul-destroying "religion." In the case of Dr. Niebuhr we will wait further developments.

W. J. S.

* * * *

Blind Leaders of the Blind A well meaning and sincere minister, no doubt, of the Presbyterian Church addressing the Milwaukee Ministerial Association not so long ago had this to say, "The numerous Christian denominations should long ago have been superceded by a new organization of the Christian Community, in which spiritual treasures and powers of each denomination became the treasures and powers of the whole church. Then, in the place of a multiplicity of churches, which for a time may have been justifiable, we should have one church with a multiplicity of gifts and ministrations.

"Fourteen independent states in Europe were too selfish and too short-sighted to unite against the common enemy, and they have gone under. So was it with them, so it is with us in the churches.

"The great Protestant denominations were justified in their origins in that they came out to emphasize some great essential truth the mother church had ignored. The Roman Catholic and Protestant Churches went astray in that they failed to come together again into a larger union of greater vision and possibility . . . and in this all have been equally guilty.

"There is nothing so disconcerting in the present situation as the lack of vision on the part of religious leaders. They fail to realize that petty differences and artificial denominational barriers have ceased to have any interest for men who think and who see.

"Even now they fail to realize that a united Christian church would have saved Germany and the world from the tragedy of the present war. They are fiddling with nonessentials while the world is burning."

For utter, sheer nonsense this quotation is the climax. This man does not know what the Church is nor does he know the power of the Church. He is speaking of a church which men build and which men uphold by their own might. He is speaking of a church that men ripped apart and that men again can mend. He sees no God, no Spirit in it, no eternal, immutable truth on which it is founded. *That* Church is ONE; it is the communion of saints; every member of *that* Church has the ONE confession and the ONE faith. It "is built upon the foun-

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

Editorial Committee: W. J. Schaefer, Managing Editor
Arthur Voss, Church News

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

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

CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

dation of the apostles and prophets, Christ Jesus Himself being the chief corner stone." Eph. 2:20.

Now all who know themselves to be members of that Church will live by that confession and will assemble and unite with those alone who have this confession — who cling to every word of the Scriptures. We call these assemblies — local or visible churches.

Of these local or visible churches there are many aligned according to the basis of their confession. All Churches *ought* to confess the Word, the whole Word and nothing but the Word. But they do not and *this* results in divisions. If all local or visible Churches would cling to this Word, every word of God, there would be no divisions. Hence those who leave the Word for doctrines of men or who follow their own reason and traditions of men *cause* the disrupted conditions in the visible church. Let them come back to the foundation laid by Christ Himself; let all the churches do this and the unity of the first church will be restored.

Why are these men so blind that they can not see this? Why are they always looking for the culprit and the trouble-maker in the other camp or camps? Why this talk about denominations forgetting their differences and uniting into one grand body? Why bemoan the weakness of the church? These very men hold the key to the whole situation. When all churches return to the Word on which Christ founded His church then and then alone will true unity be restored. And, this will never happen because there are too many men like the minister whose words we quoted above. They want a *man-made* church and nothing more. They make us tired with their chatter.

W. J. S.

* * * *

"Is Youth Godless?" "Is youth godless," asks the editor of one of our daily newspapers. Of course, he has in mind the youth of the present age, in particular the youth of the Order of De Molay. He claims that the "godless" is the shout of the alarmist among us and that the claim is wholly groundless. With so many others this editor is of the opinion that when serious folks make the assertion that our youth is godless they are making an unwarranted accusation. He calls them "alarmists." He does so because he neither understands these "alarmists" nor does he understand the insidious character of sin. There has never

been an age in which youth was not godless nor old age either. Sin is simply a part of the world and a part of us: "Behold I was shapen in iniquity and in sin did my mother conceive me." Ps. 51:5. And, "The imagination of man's heart is evil from its youth." Gen. 8:21. This is a very solemn fact. The knowledge of this truth gives him who knows it soberness of mind and good judgment in sounding the tendencies of our age. Without this knowledge a sober judgment is impossible. Lest we be misunderstood let us say here that "youth always has been "godless" and old age always has been "godless" and both will always be "godless." Sin has always been there. This does not change. Only the fruits of this evil root of sin will, perhaps, change from time to time; that is all. The manifestations of sin in our age, to be sure, are different than they were in the days of our fathers. External conditions, environments, opportunities, and what not, account for this difference. Each age has its own special temptations and, no doubt, always will.

But is the youth of our age "godless?" The editor of our paper quoted above says emphatically, "No!" and to prove his contention he cites the case of the Order of De Molay. The Order of De Molay is the junior lodge of the Masonic Order made up of young men under the age of twenty-one years. It's a brooder for future Masons. The Masons too have learned the wisdom that "who has the youth has the future." Whenever and wherever the De Molay Order gathers, whether at a dance, an athletic event, a lodge meeting, or whatever occasion it may be — when the clock strikes nine the De Molays drop to their left knee while the chaplain recites a prayer for parents and country. Because they do this habitually we are told they are a pious lot of young men.

However, prayer and prayer are two different things. Let us quote the prayer that one of their chaplains recited at a De Molay dance held recently in the city of Milwaukee. It follows: "Our Father, as sons of loving and indulgent parents, we invoke Thy divine blessings upon all the fathers and mothers of our country and of all the world, and wilt thou pour out a special blessing for our mothers who have watched over us with unceasing care during all the years of our lives. . . . Wilt Thou help us to lead upright and patriotic lives, worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen." That's the prayer! Look at it, study it. The closest it comes to sounding like

a prayer is the "Thou" spelled with a capital letter. "Is our youth godless?" God-less is every one who is without God. And, who is it that is without God? Read Ephesians 2:11-22. We quote just a few sentences: "Ye were *without Christ* . . . having no hope and *without God* in the world." Those are God-less, says the Bible, who are *without Christ*. Now read that prayer quoted above, once more. That prayer knows of no Christ — the De Molays know of no Christ — that makes the De Molay youth god-less. We are not going to call your attention to other wrong things in that prayer; this

is enough. A Christless prayer is no prayer at all. It matters little whether they employ beautiful words and phrases or whether they get down on one or two knees or whether they fold their hands and bow their heads — all this means nothing if the one thing is lacking in the prayer — CHRIST and faith in His mediatorial work. Without that a prayer is but "vain words" that will never reach the ear of God — it is "godless." Let that sample prayer open our eyes to the perniciousness of the Order of De Molays. Let the God-fearing youth keep aloof from it.
W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE III. OF THE SON OF GOD Part Two

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

I

JESUS became a sacrifice for our sins. He in whom two natures, the divine and the human, were inseparably conjoined in one Person of the God-Man in such a way that the human nature, although unchanged in its essence and properties, was elevated to an actual possession and exercise of all the glorious divine perfections — He underwent a real human birth, He truly suffered, He was actually crucified, dead and buried.

How is this possible? Paul answers by speaking of Jesus' state of humiliation, in Phil. 2, 5-8: Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and *took upon*

himself and became obedient unto death, even the death of the cross.

We briefly note a few facts Paul here states. One is that he is speaking of Christ Jesus, the man of Nazareth whom every one knew. He is not speaking of the Son of God or the Word of God *before* the incarnation, as He lived in the bosom of the Father from eternity, but *after* the incarnation as He lived here on earth as the God-Man.

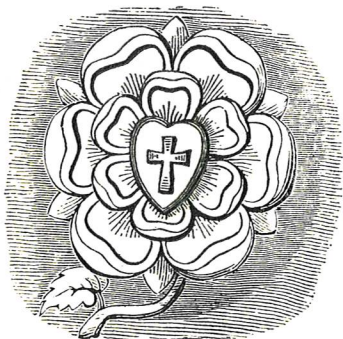
Another is that he maintains concerning this Jesus of Nazareth that He was *in the form of God*, or that He might have been *equal with God*, *i. e.*, He might have lived in an equal fashion like God. Just think what it would mean if Jesus had done that, if He had always, like God, used His great power, His great knowledge, His presence in every place. We simply cannot picture such a life to ourselves.

The third fact then is that Jesus did not consider it *robbery* to live on an equality with God but instead chose to live in the *form of a servant*. When armies return from a victorious campaign they like to display the spoils of war taken from the enemy. Jesus did not feel that way about His being equal with God. He did not make a show of it. Rather, He abstained for a time from the use of His divine glory. *He humbled Himself*.

In His state of humiliation, wearing the form of a servant, He no longer acted like the Lord of heaven which He was, but submitted His will entirely to that of His Father. He became obedient unto death, even the death of the cross.

Immediately after the purpose of His humiliation had been achieved, namely our redemption, He entered upon the state of exaltation. That is the great theme of the part of our Article printed at the head of this study.

After the passage from Philippians, quoted above, about the humiliation of Christ, Paul immediately continues to speak of the exaltation thus: Wherefore God also hath *highly exalted* him and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth, and that every tongue should con-



him the form of a servant and was made in the likeness of man, and being found in fashion as a man *he humbled*

fess that Jesus Christ is Lord, to the glory of God the Father (v. 9-11). Now Jesus is living on an equality with God. Now He is making full and uninterrupted use of His divine attributes, which were communicated to His human nature at the incarnation but which He did not regularly employ during the state of His humiliation.

In our article the following phases of the exaltation are mentioned, His descent into hell, His resurrection on the third day, His ascension, and His sitting at the right hand of the Father.

For two of these phases we have special festivals to commemorate the events and to ponder their significance: the resurrection and the ascension. For the other two, the descent into hell and the sitting at the right hand of God, the church did not arrange special festivals. Yet they also are full of meaning for us.

St. Peter discusses the descent into hell in his first epistle. Read the third chapter, beginning not later than v. 13. Here Peter raises the question, Who can harm you if you practice the good? and in v. 14-16 carries out the truth that we need not be afraid. In v. 17 he advances a step. He says, It is better.

What is better? and what does better mean? He is still speaking about the Christians who are being persecuted. In such times the temptation is ever present to forget the example of Christ. How did He suffer? Peter had spoken about this in chap. 2, 21-24. He did not revile when He was reviled, He did not threaten when He suffered. Rather, He bore His sufferings patiently, He did good to His enemies and prayed for them on the cross. We often feel that we cannot follow His example in this respect. If we are real men we must resist such unfair suffering. Otherwise the world will despise us as weaklings and will also despise the Gospel which teaches such submission. Peter says, if it is the will of God that we suffer, then it is better that we suffer doing well than doing evil.

In what respect is this *better*? The Greek word here used means *stronger, more effective*. By suffering patiently we shall accomplish more than by attempting to resist the evil. That certainly seems incredible. Yet Peter has a very strong case in point to demonstrate the truth of his statement, the example of Christ Himself.

Christ suffered innocently and was put to death most shamefully. Was His cause thereby defeated? Quite the opposite. He came back to life gloriously, and even dared to proceed in triumphal procession to the very midst of hell, where the most wicked of people were being kept, those who did not believe at the time of the flood, when Noah testified to them by word and deed.

Christ's descent into hell shows Him as the powerful victor who by His suffering and death redeemed us from death and hell.

The other phase of Christ's exaltation which demands our attention is the sitting at the right hand of His Father.

There are numerous passages in the Scriptures that refer to this sitting of Christ at the right hand of God. There is first of all the prophecy in Ps. 110, 1: The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. This passage is quoted in the New Testament in the following places, Mt. 22, 44; Mc. 12, 36; Lk. 20, 42; Acts 2, 34; Heb. 1, 13. In all of these places the prophecy of Ps. 110 is applied directly to our Savior.

Then Jesus Himself, when He stood before His Jewish accusers, warned them that they were dealing with one who was soon to sit at the right hand of God. See Mt. 26, 64; Mc. 14, 62; Lk. 22, 69. — Mc. 16, 19, records the fact that Jesus at His ascension sat on the right hand of God; and St. Stephen, the martyr, is reported to have seen Him there, Acts 7, 55. 56. — St. Paul uses Christ's sitting on the right hand of God for comfort and for exhortation, Rom. 8, 34; Eph. 1, 20; Col. 3, 1. — The Epistle to the Hebrews, which once quotes the Psalm passage, mentions the fact in several other places, chap. 1, 3; 8, 1; 10, 12. 13; 12, 2.

All of these (18) passages emphasize the glory which Christ received after His suffering. They point to the absolute rule which he now exercises and to which even His fierces enemies must submit. Who can harm us if our Savior is ever at the right hand of God?

This truth is immediately taken up for discussion in our Confession, and we shall, God granting, devote some thoughts to it in our next study. Today we merely mention an erroneous use that some try to make of it.

We have already referred to it, in a former installment, how Calvinists conceive of Jesus' sitting at the right hand of God as a local affair. Somewhere in heaven there is the right hand of God, and there Jesus is sitting in a place of very definite boundaries. Hence, they argue, He cannot be present in the Supper to give us His body in the bread and His blood in the wine, because His human nature is confined to heaven.

Where is the right hand of God? Is it a place at all? Just consider a few passages from the Psalms. David praises God, in Ps. 18, 35, Thy right hand hath holden me up. The right hand of God was always there where David was, especially when he was in trouble. The same is said of the fathers, Their own arm did not save them, but Thy right hand (Ps. 44, 3). And again, The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly (Ps. 118, 15). Compare also Ps. 16, 11; 63, 8; 77, 10; 80, 15; 139, 10.

Far from limiting Jesus in any way, His sitting at the right hand of God is an indication of His unlimited glory and majesty.

THE CHRISTIAN HOME

By Pastor Edw. Kionka, Manitowoc, Wisconsin

Temptations of the Modern Home

Consider also the attractions which draw the family members away from and out of the house. In many a home, when are really all members under the roof at the same time? Not many hours of the day. In many places perhaps between the hours of 1 and 6 A. M., when they are in bed. How often do we find the entire family of the modern type at the dining table at the same time? How often does the modern family sit quietly in the enjoyment of its own association for a 30-minute conversation on some truly edifying topic? How long are our homes going to last as vital institutions if we are going to continue the policy of staying away as much as possible. The clubs, golf links, bridge parties, movies, dance halls, taverns, autos, etc., all are exercising their drawing power upon the home, drawing *away* from home.

Above all, the decline of religion is ruining our homes. It takes Christ to make a home Christian, and it is foolish to try to make a home Christian without Him. But even where we try to maintain Christian homes we have a battle on our hands. Unbelief fills much of our reading material and radio programs and this seeps into our homes. The fact that we have thousands of young Christian men and women who are morally upright and clean and who with the help of God are going to perpetuate the Christian home, is a monument to the grace of God rather than to the natural ability of man "to dodge infection and contamination."

Still Some Christian Homes

By the grace of God there are thousands of solidly Christian homes left in our country that are not having serious troubles with modern problems but are able to hold their own against the flood of evil, by the presence of Christ, and who are still examples and sources of inspiration for those who live around about them. Between these and the definitely godless homes we have every shade and degree, some are on the downgrade, some are wavering between sin and righteousness, lukewarm neither hot nor cold, homes hard to judge where they belong, whether Christian or pagan. What can be done to salvage these homes? Social workers are aware that something must be done; they are willing workers and do much good. They tell us that social problems are relatively few in religious families, but they forget that the solution lies there, and try to reshape home affairs according to ideas, principles and standards built upon the word of man. Christians alone possess the means for quickening the dead and strengthening the dying homes, and that is the Word of God. So back to the Bible for information, guidance and direction.

A Word of Advice

Let those planning marriage keep in mind the sacred ordinance of God. Let them enter it after much thought and prayer with personal consecration to the service of Christ. Let them from the very beginning build a family altar, i. e., let there be regular daily prayer and Bible reading. Such prayer fills the heart with peace, brightens gloomy moments, lightens the daily tasks and chores, helps the family members to meet each other in a forgiving spirit when there has been friction and disagreement, makes hearts more sympathetic and understanding and gives courage and strength to withstand countless temptations. When children come to bless the home let them be received as gifts of God. Take up the added responsibility with the wisdom which God grants upon fervent request. As early as possible teach the child to pray and know its Savior. When correction is needed, let it be given on the basis of God's Word and not merely with shingle or strop. Let the child know that it has grieved Jesus and teach it to seek forgiveness from Him.

Example is Better Than Precept

However, the training should be given by example also. "There is little use to teach a child not to lie, steal, use indecent language, quarrel, etc., or to admonish it to love and forgive unless this teaching is enforced by good example." Remember a child is so constituted that it absorbs its surroundings. Throw a sponge into clear water and in a few minutes it will fill itself with it. Throw it into dirty water and it will do likewise. Why find fault with the sponge for absorbing the dirty water too. It just follows the laws of its being. Why find fault when milk and onions are put alongside of each other in the ice box, the milk takes on onion flavor? Neither can a child, according to its constitution, do anything else but absorb its environment. "Everything about the home enters the child's training; the pictures on the wall, the books, newspapers, magazines on the table, the music on the piano, the well swept floor, the orderly arranged furniture, all these and many other things create the atmosphere which the child breathes and finally gets into its being." Fill the home with a Christian spirit and it will become a Christian home; fill it with the spirit of the world and it will become worldly. Again, attend the church services regularly. Children notice your non-attendance and also your excuses and form their own conclusions. Furthermore, give to the growing children wholesome Christian reading matter; teach them to distinguish between good and evil amusements; make home attractive so that they will not be in a hurry to get away from it. Become unto

them an understanding advisor. Be ye seekers first for the kingdom of God and its righteousness for yourselves and for your children.

Let's Turn Back

But what if we feel that our homes have drifted away from the Christian standard? It's not too late to mend. It depends upon how sincere we are in re-establishing them on a Christian basis. Have we been drifting along with the spirit of the times — indifferent, worldly, or at east half heartedly? Let us call a halt. Let's turn around. It's no disgrace for us fathers to make a confession to God and our families that we have erred, and that now by the grace and aid of God we resolve to go the Christian way. We should not be ashamed to turn over that new leaf and begin anew the much neglected family prayer and worship. Come, let us take our Bibles and make a new beginning. Let us after breakfast or supper read a Psalm, or begin reading a Scripture portion. Ah yes, in the Gemeindeblattkalender and in the Lutheran Annual there are daily lessons recorded. Let's use these or get a book of daily devotions. I do not want to prescribe to anyone a set form of family worship, but merely give suggestions. Devotional books are good, but by all means let's renew our acquaintance with the Bible. After reading a selection, speak a prayer,

perhaps the Morning or Evening Prayer together with the Lord's Prayer. Surely that does not take much time. Can we spend five or ten minutes a day more profitably in any other way than by having communion with our God? What of it if your brothers or your sister's family of your neighbors do not have family devotions? Well, let's have them and encourage others to do likewise. And God's blessing shall abound us, for wherever the Lord's name is proclaimed said He, "There will I come and bless thee."

Who can truly estimate the blessings derived from the family altar in the home? It will work for a new spiritual life within the home, and be an ennobling influence upon the children. Many a son and daughter after leaving home, in later years have confessed that they were preserved from many a fierce temptation and from evil ways by the memory of the family worship at home in their youth. Let's build anew our homes.

A young father asked the family physician, "When is the proper time to train a child?" The doctor answered, "Twenty-one years before it is born." A wise answer — think it over. We cannot return to our childhood days to be retrained, and yet we can be born again. Yes, that's what our homes need — a rebirth. Fathers and mothers born again of the Holy Spirit and rededicated to the Service of Christ our Savior. God grant us many reborn homes. Edm. H. Kionka.

THE SABBATH

(Continued from page 146)

only permitted but demanded that they eat of the corn of the field on the Sabbath Day.

The Sabbath for Man, Not Man for the Sabbath

"Remember that the Sabbath was made for man, and not man for the Sabbath." Too often we come into contact with men who have forgotten this word of Jesus. Remember, God gave this day to His people in the Old Testament as a day of rest from their labor, a time to refresh them. He instituted this day that they might rehearse the wonderful works of God. It was a day of refreshment for body and soul. Man was not made for that day but that day was made for man.

And now St. Paul tells us, "The Sabbath Days are a shadow of things to come but the body is of Christ." Every Sabbath Day of the Old Testament was nothing more than a shadow, a type of Christ. In Him God has given us true rest. Christ has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He will give us peace of conscience, rest from our sins that trouble us. He has reconciled us unto God, revealed

our heavenly Father to us. Under all circumstances God assures us of His love. This brings rest to the troubled and perplexed souls of men. — But where will I find Christ my Savior. — *In the Word, in the Gospel.*

Therefore Luther has given us a correct interpretation of the Third Commandment. "We should fear and love God that we do not despise preaching and His Word; but hold it sacred and gladly hear and learn it." In the word of the Gospel we find Christ, and in Christ, rest. And this is the transgression against the commandment concerning the Sabbath that we despise that precious Word which brings rest to our souls. Here, as always, Luther reveals the spirit of this commandment.

The Son of Man is Lord of the Sabbath. We of the New Covenant, redeemed by Christ, have in Christian liberty, chosen that day on which our Savior arose and brought hope and peace to light as our day for rehearsing the wonderful works of our redemption in Christ. We keep the Lord's Day to hear His Word, to sing praises to our Redeemer. That day was made for us. Let us use it until the eternal Sabbath dawns and we shall sing the praises of our Savior eternally. A. P. V.

"A BRAND PLUCKED OUT OF THE FIRE"

By Pastor Carl Bolle, St. Paul, Minn.

GRANDPA E. B. MCCOULLOUGH is dead! Such was the sad message that was communicated to me last Thursday evening, April 24. Grandpa was 89 years old, but he had a vivacity and alertness about him which made him seem no more than fifty-five. One often felt that he would live to be a hundred. When I dropped in on him Thursday afternoon, he was in bed with a cold. But I was not alarmed. He had had numerous colds before. When I left at 4:45 he was in excellent spirits and we both looked forward to our next visit which would be on the following Thursday. However, man proposes and God disposes. At 5:30 the Lord took grandpa to his heavenly rest. The telephone message bringing the announcement of grandpa's death shook me terribly for the moment. But now in spite of the suddenness of his departure and the loss of one of the finest friends I have ever had, I cannot help but rejoice.

A little over two years ago I had the privilege of meeting grandpa for the first time. He was 87 then. A critical illness had left his mind impaired. Through the ministrations of an expert physician, however, his mental health was restored. It was then that he began to ask for a Bible. Such a request, coming from one who had never displayed an interest in things spiritual, aroused the suspicion that his mind was not completely mended after all. Grandpa, however, soon made it clear that he knew what he was talking about. His nurse, a member of our church, called me by phone and asked for Bible passages she might read to him.

Sometime later I was to have the privilege of meeting grandpa. It was with considerable fear and trembling that I approached him. Grandpa lived in a magnificent house. He was attended by a small army of servants, nine in all. As I was led through this luxurious home and turned over from one servant to another, I wondered what grandpa's reaction would be. After all, I was a stranger. Would the sudden appearance of a minister mean to him that the end was near? Would he be terrified? Would he resent my coming? I hoped not. What would I say? How explain my coming? A wrong approach might spoil everything. I prayed.

Grandpa's bedroom door was open. A hasty yet rather comprehensive glance left me not a little fearful. Grandpa, in his bed, was practically submerged beneath books, magazines, and the *New York Times*. Once again I wondered how to approach him. Then my eyes drifted to the table just beyond his bed. A warm thrill ran up my spine. On the table was a Bible. It was open. I imagine that my feelings must have been similar to those of Philip, who, when approaching the luxurious chariot of the Ethiopian eunuch, found to his joy, that this man

was reading from an open Bible. It was easy now. My prayer, like Philip's under kindred circumstances, had been answered!

Grandpa was very cordial. We spoke about generalities. Then I referred to the Bible. "Are you reading this?" I asked.

"Yes, my nurse has been reading it to me!"

"How do you like it?" I asked.

"Let me tell you something. You know, for years I have been wandering around in a desert. Now I have found an oasis."

"There are certain passages in the Bible which I treasure very highly," I ventured.

"Please read them to me!"

I did. I read those passages which deal with the sinfulness of man and with his inability to save himself. Then I read those which have to do with the doom of the sinner.

When I spoke about eternal damnation, he broke in upon me and said, "I know that what you say is true. I was pretty close to hell in my recent illness. Now I want to know how to make an adjustment with my God."

I read him those passages which reveal the way of salvation as it is to be found in Jesus Christ. He wept for joy. Before I left, he made me mark the passages I had read to him. Then on departing, I overheard him say to his nurse, "Take away these magazines. I won't have time for them for a long while. I've got to catch up with my Bible reading."

A short time later I brought grandpa a Bible the print of which is very large. He had repeatedly deplored the fact that because of the minuteness of its print he had been unable to read his Bible. I stood at the bedside with this new Bible neatly wrapped under my arm. We talked about various things. Then he said, "You know, I used to think that anybody who went to church was a fool. I used to say that anybody who believed in God is a fool." Then suddenly he became aware of the package under my arm. "What have you there?" he inquired.

"I brought the Bible I promised you."

He was very much excited. Having unwrapped it, he said, "Let me see if I can read it."

He opened it at random and read aloud Psalm 53, verse one, "The fool hath said in his heart, there is no God."

Grandpa used to be extremely hot-tempered and profane. The power of the Holy Spirit, however, working through the Word, changed him completely. Last summer while vacationing at his rambling summer home, one of the dogs which was wont to roam about the house,

snatched his prayer book and tore it to shreds. He rang his bell and summoned those in the house to come into his room. They did. Then he took the prayer book, a shambles, and showed it to all and said, "See what your dog did to my prayer book. But see what that prayer book did for me. You notice that I have not lost my temper, nor have I become profane!"

Since the day that I learned to know him and up to the time of his death, grandpa did not once miss reading his book of daily prayers nor his devotional booklets. He read most of the Old Testament. The New Testament he read four or five times.

It was on the fifth of February, 1939, that I baptized

grandpa. He communed frequently after that. On Maundy Thursday he received the sacrament for the last time.

Last Thursday afternoon, April 24, we had a wonderful talk together. One of the last things he said was this, "You know I pray for you, for the church and for your synod every night. Every Sunday morning when you conduct services I ask the Lord to put the right words into your mouth." What a remarkable man of prayer grandpa had become. When first I met him, he did not so much as know the Lord's Prayer. In my prayer, on leaving him, I asked the Lord to remain close to grandpa constantly. Forty minutes later he was in heaven.

THE LUTHERAN HYMNAL

By W. G. Polack

Chairman of the Intersynodical Committee on Hymnology and Liturgics

THIS is the official title of our new hymn-book, which at long last is off the press, and which is being shipped to members and congregations of the Synodical Conference as fast as the facilities of Concordia Publishing House permit, in the order in which the congregational and individual orders were received.

Review of the Work

It will be timely at this juncture to review the work of the editorial committee of the new hymnal and to describe some of the interesting features of the new book.

When the Delegate Convention of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, in triennial assembly at River Forest, Ill., in 1929, authorized the revision of the *Evangelical Lutheran Hymn-Book* of 1912, it was stipulated that the sister synods of the Synodical Conference of North America be requested to cooperate in order that the final result might be a common English hymnal for that federation. Dr. F. Pfothauer, president of the Missouri Synod, appointed the Committee on English Hymnology and Liturgics for this group, consisting of the following members: The Rev. Prof. W. G. Polack, Chairman, the Rev. Prof. L. Fuerbringer, D.D., the Rev. O. Kaiser, the Rev. Prof. L. Blankenbuehler, and Mr. B. Schumacher. This committee held its organization meeting at St. Louis, Mo., November 20, 1929, and tentatively outlined its program.

Sister Synods Join Venture

In the meantime the sister synods of the Synodical Conference, through their respective presidents, had reacted favorably to the suggested plan of co-operation and on January 3, 1930, the Intersynodical Committee on Hymnology and Liturgics was organized in Milwaukee, Wis., with the Rev. Prof. W. G. Polack, Chairman, and Mr. B. Schumacher, Secretary. In addition to the rep-

resentatives of the Missouri Synod mentioned above, the committee included the following representatives:

The Rev. Prof. J. Meyer and the Rev. O. Hagedorn (Joint Synod of Wisconsin).

The Revs. N. A. Madson and C. Anderson (Norwegian Synod).

The Rev. J. Pelikan (Slovak Synod).

The latter was present at the second meeting, April, 1930.

Some Changes in Personnel

In 1931 Dr. L. Fuerbringer tendered his resignation, owing to his increased duties as president of Concordia Seminary, St. Louis, and was made honorary member of the committee. The Rev. Wm. Moll of Ft. Wayne was later appointed by President F. Pfothauer to take his place as member of the committee. The Rev. Prof. J. Meyer also resigned and was made honorary member and the Rev. Prof. A. Zich was appointed in his place. The Rev. O. Hagedorn was removed from the committee by death and the Rev. Arthur Voss was appointed in his place in 1932. In 1933 the Rev. A. Harstad was appointed to the committee as third representative of the Norwegian Synod. In 1934 the Rev. Wm. Moll resigned from the committee on account of failing health and the Rev. O. H. Schmidt was appointed in his place. When the Rev. J. Pelikan resigned in 1938, the Revs. J. Bajus and J. Kucharik were appointed to represent the Slovak Synod. When death took the Rev. Prof. A. Zich from the committee, the Rev. W. J. Schaefer, who had been active for years as a sub-committee member, was appointed to succeed him.

Others Who Assisted

The individuals who assisted in the work, as members of subcommittees, for longer or shorter periods, are the following: The Revs. W. M. Czamanske, W. Lochner, W.

Burhop, K. Ehlers, J. H. Deckman, C. M. Waller, C. Hoffmann, C. Bergen, G. W. Fischer; the Rev. Profs. W. Schaller, W. Buszin, E. Backer, R. W. Heintze, K. Haase, M. Lochner; Drs. J. H. Ott, P. E. Kretzmann, A. W. Wismar, S. Ylvisacker.

The Plan of Work

In its plan of work the committee proceeded to study, through sub-committees, the hymns

- a) of English and American origin (not by Lutheran authors);
- b) of German origin;
- c) of Scandinavian origin;
- d) of American Lutheran origin;
- e) of ancient and medieval origin; and,
- f) the music of the hymns.

These general guiding principles were accepted:

1. *Hymns*:
 - a) They must be of intrinsic value as to content;
 - b) They must be distinctively Christian.
2. *Translations*:
 - a) They must be of good form;
 - b) They must be in idiomatic English.
3. *Tunes*:
 - a) They must be suited to the text;
 - b) They must be good church music. (Exceptions may be made in such cases in which texts and tunes are so wedded as to be practically inseparable.)

As to the liturgical section of *The Lutheran Hymnal*, the committee held it to be within the scope of its work to make no changes in the liturgics as such, but to simplify the rubrics as much as possible, to correct any discrepancies, to supply the most necessary general rubrics, to add the graduals for the Sundays, feasts, and festivals in the church year, to provide the introits, graduals, collects, etc., for the minor festivals, etc. Additional psalms were added and all tables of lessons, etc. were carefully checked. All musical settings for the responses and chants were likewise revised.

Suggestions from Others

The committee proceeded with its task, receiving many suggestions from members in all parts of the Synodical Conference and made periodical reports in the *Lutheran Witness* as follows: January 16, 1934; March 27, 1934; November 5, 1935; October 20, 1936, and November 9, 1937; a report in pamphlet form in the spring of 1938, a report to the respective synods in 1938, and a final comprehensive report, in pamphlet form, May 1, 1939. After carefully considering all criticisms and suggestions which were submitted to the committee on the basis of these reports, and then reviewing once more its entire work of over a period of ten years, the committee finally turned over the manuscript to Concordia Publishing House, St. Louis, Mo., in April, 1940. This publication house had undertaken the work of producing the

hymnal for the synods directly interested. The suggestions of the committee as to the style of type, the arrangement of the pages, the paper, the binding, etc., were painstakingly followed by Concordia Publishing House, which had also previously given its full co-operation to the committee in various ways.

The committee had planned to include among the indexes of the *Lutheran Hymnal* an index of Bible texts, of authors and composers, of original first lines, and of topics. However, in order not to bulk the hymnal too much, the committee requested its chairman to include these indexes in the *Handbook to the Lutheran Hymnal*, which, God willing, will soon be off the press.

Contents of Lutheran Hymnal

As to the contents of the *Lutheran Hymnal*, the book has 852 pages and is slightly smaller all around, in format and thickness, than the old Missouri Synod hymn-book. The first 169 pages contain the service orders and other liturgical material, the next 666 pages contain the hymns, carols and spiritual songs, and chants, each with its musical setting. The last 15 pages contain the table of contents; index of tunes, alphabetical; index of tunes metrical; index of first lines; and a form for emergency baptism. The hymns are so arranged that they have up to four stanzas between the musical staves. The book is bound in blue cloth, with edges sprinkled in blue, and the binding is so well done that the book will lie flat no matter where it is opened, without endangering its back.

There are 644 hymns, arranged according to the church year, 16 carols and spiritual songs, and 8 canticles and chants. A careful study of the hymn section presents the following facts as to the text. There are 313 original hymns and 347 translations. Of the latter, 248 are from the German, 46 from the Latin, 31 from the Scandinavian, 9 from the Greek, 6 from the Slovak, 2 from the French, 2 from the Italian, and one each from the Dutch, Welsh, and Finnish. The original hymns may be classified as follows: British (written in English by English, Welsh, Scotch, or Irish poets) 267; American, 45; Canadian, 1. The translators are as follows: American, 47; British, 42.

Although each hymn has its tune, there are only 380 tunes in all, a number of tunes being repeated. As in the case of the authors, the national origins of the composers are an evidence of the ecumenical character of the *Lutheran Hymnal*. The composers classify as follows: American, 20; British, 59; German, 58; Scandinavian, 4; Italian, 2; and Dutch, Finnish, Hebrew, Polish, Russian, and Slovak, each 1.

Selection of Tunes

In selecting the tunes of the new hymnal, the editorial committee also exercised extreme care so as to give the great musical heritage of the Lutheran Church, the *Lutheran Chorale*, its due place, and at the same time not to ignore the excellent tunes that have become the common heritage of the English-speaking Christian world. To the best of our knowledge not a single *chorale*, suitable for

congregational singing, has been omitted, some being included that are not generally known in the German Lutheran churches of America and Canada, but which were resurrected from the dust of the centuries as a result of the diligent research carried on by the music editors of English and American hymnals. Less worthy tunes, contained in the old Missouri and Wisconsin Synod, have been omitted, except in a few instances where text and tune are so intimately bound together that it was deemed advisable to let well enough alone. Sometimes the tune, not preferred by the editorial committee, is given as "second tune." In general, we have tried to give such tunes only as are by common consent considered the best from the musical heritage of the Church.

Thus *The Lutheran Hymnal* on which the editorial committee spent nearly eleven years of work goes forth into the churches, schools, and homes of the Synodical Conference, with the fervent prayer of the committee that it may serve to the greater glory of the Triune God and to the constant edification of God's children. God grant that through the use of a common hymnal with a common liturgy the churches of the Synodical Conference will be drawn still closer together in the bond and unity of faith!

OBITUARY

† MRS. BERTHA OHDE †



On February 3 Mrs. Bertha Ohde was taken to her last rest. She was the widow of Pastor Henry Ohde, who had died in 1918.

She was a niece of the sainted Pastor John Muehlhaeuser, the founder of Grace Church of Milwaukee, and a daughter of Pastor Jacob Conrad and his wife Charlotte, née Muehlhaeuser. Born at Racine, Wis., on October 28, 1861, she there received holy baptism and was confirmed by her father at Theresa, Wis. On June 11, 1889, she was united in marriage to the Rev. Henry Ohde, pastor of St. John's Lutheran Church of Whitewater, Wis. Here Mrs. Ohde gained the love and confidence of the parishioners through the quiet and faithful service she rendered in her home and church.

After the death of her husband she made her home with her sister and brother-in-law, the A. F. Weber family, at Milwaukee, Wis., and became a member of Grace Church.

The departed had been an invalid for many years, and was completely confined to her home. About three weeks before her death her condition took a serious turn. She slept away quietly on January 31, at the age of 77 years.

She is survived by her sister, Mrs. A. F. Weber, and four nephews Paul, Hans, Adolf and Erwin Weber.

The funeral services for the departed were held at her sister's home; burial took place on Union Cemetery, where the mortal remains now rest at the side of those of Pastor Ohde, waiting for the resurrection unto eternal life.

W. T. Sauer.

ROGATE!

"WITH GOD NOTHING SHALL BE IMPOSSIBLE"

Nothing impossible? Oh what a challenge!
No prayer too great and no height too high.
In Him and through Him and by Him are all things
He made the earth and He made the sky.
Ask and I'll give it, plead and receive.
Oh heart, why so faithless, pray and believe.

Nothing impossible? Down through the ages
God has made good this promise He gave,
For to the uttermost, my heart believe it,
He the Creator has power to save.
No sin too dark and no sinner too low,
But He can make crimson whiter than snow.

Nothing impossible? How can you doubt Him?
Your faulty vision is darkened by sin,
Ungranted prayers but never unanswered,
You see the whole, but God sees within.
The cold winter winds and the snow that blows
Is sent to your life but to shelter a rose.

Nothing impossible? Oh heart, believe it!
No goal too high if God takes the lead.
The strength of Apollas, of Paul or of Luther,
Of these the world now stands so sorely in need.
Nothing impossible, armed with God's might
Stand ready for battle and take up the fight.

E. A. S.

A HAPPY HOME

In every little faith-crowned home,
Where God is glorified,
Where man and wife together pray:
"Here, Lord, with us abide!"

There Jesus is the constant Guest,
And happiness is true,
For God has promised "Every morn
His mercies shall be new.

When joy adds luster to the day,
Christ quietly is there,
And fills each heart with selfless love,
Each others joy to share.

But when the little home is touched
By illness, grief, or pain,
Across the hallowed threshold steps
The Savior once again.

And there abides with comfort sweet,
While making burdens light;
That even in the darkest hour
With Him all things are right.

O plant more little homes like these,
And crown them with Thy love,
That they may be a foregleam sweet
Of our home above. Adeline Weinholz.

SEMINARY NOTICE

The present school year will be closed, God granting, with a special service in the seminary chapel on June 6, at 9:30 A. M. A little lunch may again be had after the service.

On the evening before, the Seminary Chorus will give its annual closing concert in the chapel.

Friends and patrons of the Seminary are cordially invited to both occasions. Joh. P. Meyer.

ANNOUNCEMENTS

CONVENTION OF THE JOINT SYNOD

The 26th convention of the Joint Synod of Wisconsin and Other States will be held August 6-13, in St. Paul's Congregation, Saginaw, Mich., O. Eckert and O. J. Eckert, pastors.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. The convention will adjourn Wednesday, August 13, at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 20.

More detailed information on the convention will be announced later. Karl F. Krauss, Secretary.

NOTICE

St. Paul's Lutheran Congregation of No. 73rd St. and W. Burleigh St., Milwaukee, having undertaken the project of building a new church home, is seeking loans for this purpose from the Lutheran brethren who are in a position to help. For information regarding the terms of such loans communicate with the undersigned.

Rev. James de Galley,
2919 No. 74th St.,
Milwaukee, Wisconsin.
Tel. Bluemound 8676.

INSTALLATIONS

Authorized by Pastor W. Pankow, President of the Northern Wisconsin District, the undersigned ordained and installed Candidate Adelbert F. W. Geiger on the first Sunday after Easter, April 20, 1941, as pastor of Immanuel Ev. Luth. Church, Oshkosh, Wisconsin. The pastors Walter Hoepner and Gerh. H. Geiger assisted.

May the Lord bless both pastor and congregation.

Address: Pastor Adelbert F. W. Geiger, 279 Sawyer Avenue, Oshkosh, Wisconsin. H. Geiger.

* * * *

Authorized by President W. T. Meier the undersigned ordained and installed Candidate Hogey W. Bergholz of Trinity Evangelical Lutheran Congregation in Terry, Mont., April 20, 1941.

Address: Hogey W. Bergholz, Terry, Mont.

* * * *
Oscar Lemke.

Authorized through the Executive of our Indian Mission the undersigned installed Pastor Arthur P. C. Kell as missionary and pastor at our East Fork Mission station on March 16.

Address: Pastor Arthur P. C. Kell, East Fork Mission, Whiteriver, Arizona. F. Uplegger.

ORDINATIONS AND INSTALLATIONS

Authorized by President W. T. Meier I ordained and installed Candidate of Theology W. Zickuhr as pastor of Peace Ev. Luth. Church of Clark, So. Dak., on April 20, 1941.

May the Lord abundantly bless both pastor and people. Address: Pastor W. H. Zickuhr, Willow Lake, So. Dak. G. E. Schmeling.

* * * *

Authorized by the President of the South East Wisconsin District, the Rev. Richard Buerger, the undersigned ordained and installed on April 27, 1941, his son Candidate Waldemar Hoyer, as pastor in the new mission field at Westowne near Waukesha, Wis. The pastors O. B. Nommensen, A. F. Halboth, H. Shiley and H. Wojahn assisted.

May the Chief Shepherd bless both pastor and people! Address: Rev. W. R. Hoyer, R. 1, Box 192A, Waukesha, Wis. O. T. Hoyer.

CALENDAR OF CONFERENCES

MIXED FOX AND WOLF RIVER PASTORAL CONFERENCE

The Fox and Wolf River Mixed Pastoral Conference will convene May 13 and 14 as the guest of St. Paul's Congregation, Green Bay, Wisconsin, W. A. Gieschen, pastor. The first meeting will begin at 9:00 A. M.

H. E. Pussehl, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet in a one-day conference at Graceville, Minnesota, Im. F. Lenz, pastor, June 17, at 10 A. M.

Essays: The Stand of the Conference on the Wedding Dance, H. Duehlmeier. How a Layman Can Become a Missionary in His Own Congregation, Wm. Haar. Proper Procedure of Calling a Pastor, M. J. Lenz.

All pastors of Conference are to notify Pastor Im. F. Lenz as to whether they will be present at Conference or not. Karl J. Plocher, Sec'y.

PASTORAL CONFERENCE OF THE SOUTH-EAST WISCONSIN DISTRICT

The Pastoral Conference of the South-East Wisconsin District convenes, God willing, for a one-day session on June 24, 9:30 A. M., at Bethesda Church, No. 11th and W. Chambers Sts., Milwaukee, Wis., V. Brohm, pastor.

W. Keibel, Sec'y.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet on Tuesday, May 20, at Eagle River, Wisconsin, Pastor Jos. D. Krubsack.

Preacher: H. Pussehl (F. Raetz).

Papers: Sermon Study Luke 13:6-9 — Koepsell; The Three Baptisms, John's, Jesus', and Holy Ghost's—Krubsack; Exegesis 1 Timothy — Bergfeld; Significant Observations in the History of the Wisconsin Synod — Pussehl.

Walter J. Koepsell, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at Mt. Olive Church, Delano, Minn., E. H. Bruns, pastor, on Tuesday, June 3. The sessions will be opened with a Communion Service at 9:30 A. M.

Preacher: G. A. Ernst (P. C. Dowidat).

Essays: "Jehovah Witnesses," R. Palmer; "Blessings and Privileges of Synod Membership," E. M. Schroeder.

Please announce intended absence or presence to Pastor Bruns in due time. P. R. KURTH, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the South-East Wisconsin District will convene, God willing, June 3 and 4, 9:30 A. M., at Trinity Church, Waukesha, with Pastor H. Shiley.

Essays: Hebrews, chap. 4, Jonathan Mahnke; Book Review: In Quest of Reality, H. Herwig; Zweck und Nutzen der Beichtrede, K. Lescow; "May a Party, who Enters Upon a Catholic Marriage, After Signing the 'Document' Remain a Communicant Member in Our Church?" Wm. Mahnke; Use and Mis-use of Allegory in Biblical Interpretation, H. Lange.

Communion service Tuesday evening, Sermon: L. Voss, H. Wojahn (English). Th. Monhardt, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 3 and 4, 1941, at Crete, Illinois, with Pastor G. Redlin. First session at 9:30 Daylight Saving Time.

Sermon: Pastor C. H. Buenger, Matt. 17:24-27 (Pastor W. A. Diehl, Mark 8:34-38).

Confessional Address: Pastor Edwin Jaster (Pastor Wm. H. Lehmann).

Old Essays: Jaster, Nommensen, Blume, Bernthal, and Redlin.

New Essays: Hinderer: Exegesis on 1 Cor. 12, 1-11; Koelpin: "Bible Class in the Educational System of Our Congregation."

Remarks: Please make early announcement for quarters to the local pastor. Edmund Sponholz, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will convene May 27 at Wilton, Wis., with Pastor Alvin Berg. The session will open with divine services at 7:30 P. M. Pastor Walter Paustian will deliver the sermon.

Papers: Exegesis: 1 Tim. 4, A. Winter; 1 Tim. 5, M. Glaeser; Isagogics: 2 Thess., L. Bleichwehl; 1 Tim., G. Gerth; Homiletics: Sermon Outline on a Trinity Text, C. W. Siegler (R. Siegler); Practical Work: Ordination, H. Kirchner; Confirmation Instruction for Adults, Phil. Lehman.

Meals will be provided.

L. M. Bleichwehl, Sec'y.

ACKNOWLEDGMENT FROM NORTHWESTERN COLLEGE

In the course of this school-year the following gifts were delivered at Northwestern, for which we again express sincere thanks to all who contributed:

1822 quarts of canned goods, 508 sacks of potatoes and vegetables, 180 pounds of honey, 16 pounds of cheese, 68 dozen eggs, 4 sacks of flour, 1 sack of nuts, 63 pounds butter and lard, 4 pounds of coffee, 10 pounds of sugar, 1 whole hog, \$8 cash, 1 trophy cabinet for the gymnasium.

In addition to the above we received from various church societies and some individuals gifts in cash amounting to \$328. This money was given for the express purpose of equipping the dormitory bedrooms with new bedsteads. Eleven rooms, accommodating 44 students, have now been equipped. Since we have about 160 boys in the dormitory, somewhat more than one-fourth of them have now been supplied with new bedsteads. The new equipment takes up much less space than the old, makes it easier to keep the rooms neat and clean, and gives the bedrooms a much more inviting appearance than before. To all who have contributed to make this improvement in our dormitory possible we express our sincere appreciation. Some societies have promised to send a contribution each year until all rooms are furnished with new bedsteads; some have already sent two contributions, and we hope that their example will suggest to others that they join the 26 contributors whose gifts have already made it possible to refurnish more than one-fourth of the bedrooms. E. Kowalke.

SOUTHEAST WISCONSIN DISTRICT

January, February, and March, 1941

Arizona Conference

Reverend	Budgetary	Non-Budgetary
O. Hohenstein, Grace, Glendale.....	\$ 42.05	\$
O. Hohenstein, Grace, Glendale.....	92.69	
Robert W. Schaller, Zion, Phoenix.....	8.42	
Robert W. Schaller, Zion, Phoenix.....	66.78	
Robert W. Schaller, Zion, Phoenix.....	42.31	
Robert W. Schaller, Zion, Phoenix.....	17.17	
A. M. Uplegger, Indian Miss., San Carlos	20.95	
St. Paul's Congr., Douglas, by Ted Haas	12.00	

Dodge-Washington Counties Conference

Geo. A. Barthels, Zion, Allenton.....	54.27	
Geo. A. Barthels, Zion, Allenton.....	5.00	
Geo. A. Barthels, Zion, Allenton.....	42.33	
G. Bradtke, Z. Krippel, Christi, Tp. Herman	94.00	6.00
Herman Cares, Emanuel, Tp. Herman.....	38.38	
Herman Cares, Emanuel, Tp. Herman.....	49.82	
Herman Cares, Emanuel, Tp. Herman — Ch. and B. Cl.		28.01
Herman Cares, Zion, Tp. Theresa.....	38.08	
Herman Cares, Zion, Tp. Theresa.....	10.44	
Herman Cares, Zion, Tp. Theresa — Ch. and M.		4.55
Fred O. Marohn, Bethany, Hustisford	660.29	
R. O. Marti, St. Jacobi, Tp. Theresa.....	21.24	
R. O. Marti, St. Jacobi, Tp. Theresa.....	10.36	
R. O. Marti, St. Peter, Kekoskee.....	10.88	
R. O. Marti, St. Peter, Kekoskee.....	45.13	
Ph. Martin, St. Luke, Knowles (L. A. 5.00)	35.96	
Ph. Martin, St. Luke, Knowles (S. Ch.)		2.80
Ph. Martin, St. Luke, Knowles.....	13.60	
Ph. Martin, St. Luke, Knowles.....	6.82	
Ph. Martin, St. Paul, Brownsville (L. A. \$5.00 — Y. P. S. 15.00).....	131.91	
Ph. Martin, St. Paul, Brownsville (S. Ch.)		10.65
Ph. Martin, St. Paul, Brownsville.....	25.40	
Ph. Martin, St. Paul, Brownsville.....	25.68	
W. Reinemann, Trinity, Huilsburg.....	49.35	7.35
W. Reinemann, Trinity, Huilsburg.....	41.00	
Ad. v. Rohr, Peace, Hartford (L. A. 15.00)	221.33	
Ad. v. Rohr, Peace, Hartf. (L. A. 60.00)....		62.00
Ad. v. Rohr, Peace, Hartford (S. S.).....		10.00
E. C. Rupp, St. John, Lomira.....	88.47	
E. C. Rupp, St. John, Lomira.....	25.28	
W. P. Sauer, St. John, West Bend.....	910.57	
W. P. Sauer, St. John, West Bend.....	112.21	
H. J. Schaar, St. John, Woodland.....	59.20	
H. Wolter, St. Paul, Tp. Lomira.....	15.90	
H. Wolter, St. Paul, Tp. Lomira.....	22.01	
H. Wolter, St. Petri, Tp. Theresa.....	9.36	
H. Wolter, St. Petri, Tp. Theresa.....	16.16	
F. Zarling, St. Matthew, Iron Ridge.....	3.00	10.05

Eastern Conference

M. Albrecht, Calvary, Thiensville.....	38.35	
M. Albrecht, Calvary, Thiensville.....	36.19	
M. Albrecht, Calvary, Thiensville.....	29.42	
Paul A. Behn, Fairview, Milwaukee.....	78.48	
Paul A. Behn, Fairview, Milwaukee (Men's Club \$10.00).....	52.16	
Adolph C. Buenger, St. John, Good Hope....	79.27	
E. Ph. Ebert, St. Paul, East Troy.....	65.75	
F. G. Gundlach, Salem, W. Granville.....	16.70	
Ph. H. Hartwig, Zion, Hartland.....	170.00	
Gerald O. Hoenecke, St. Paul, Cudahy.....	72.72	
Gerald O. Hoenecke, St. Paul, Cudahy.....	62.22	16.30
Gerald O. Hoenecke, St. Paul, Cudahy.....	79.92	
Walter Keibel, Nain, W. Allis.....	258.50	31.68
Walter Keibel, Nain, W. Allis.....	4.71	25.00
Walter Keibel, Nain, W. Allis.....	8.09	70.00
P. W. Kneiske, St. John, Lannon.....	54.57	9.75
A. F. Krueger, Resurrection, Milwaukee....	76.01	
A. F. Krueger, Resurrection, Milwaukee....	41.79	12.52
A. F. Krueger, Resurrection, Milwaukee....	35.06	
Henry Lange, Nathanael, Milwaukee.....	51.28	
Kurt A. Lescow, St. John, E. Mequon.....	103.40	
A. H. Maaske, St. John, Mukwonago.....	25.40	
J. Mahnke, Mt. Lebanon, Milwaukee.....	67.31	
J. Mahnke, Mt. Lebanon, Milwaukee.....	52.18	
J. Mahnke, Mt. Lebanon, Milwaukee.....	43.94	
Wm. C. Mahnke, St. John, Root Creek.....	89.43	11.00
Wm. C. Mahnke, St. John, Root Creek.....	46.72	

Wm. C. Mahnke, St. John, Root Creek.....	56.42		Paul G. Naumann, St. Jacobi.....	189.80	72.67
A. Mittelstaedt, Trinity, So. Mequon.....	50.00		E. C. Pankow, Garden Homes.....	63.00	
Theo. Monhardt, St. John, Tp. Lake.....		28.67	E. C. Pankow, Garden Homes.....	21.00	
A. Nicolaus, Christ, Pewaukee.....	55.00		E. C. Pankow, Garden Homes.....	36.00	
A. Nicolaus, Christ, Pewaukee.....	20.00		Wm. F. Pankow, Ephrata.....	285.71	16.80
A. Nicolaus, St. Peter, Tp. Greenfield.....	18.83		Paul Pieper, St. Peter (S. School \$5.00)....	511.84	27.25
C. A. Otto, St. John, Wauwatosa.....	300.28	6.15	Paul Pieper, St. Peter.....	258.38	31.50
C. A. Otto, St. John, Wauwatosa.....		72.35	Paul Pieper, St. Peter.....	166.42	32.00
A. Petermann, St. John, Newburg.....	110.63		Wm. F. Sauer, Grace.....	944.75	
M. F. Rische, Davids Stern, Kirchhayn.....	229.32		W. J. Schaefer, Atonement.....	57.88	
M. R. Rische, Davids Stern, Kirchhayn L. Aid, S. Children and Bible Class)....		45.40	W. J. Schaefer, Atonement.....	32.00	
M. F. Rische, Davids Stern, Kirchhayn....	92.30		W. J. Schaefer, Atonement.....	38.00	
J. G. Ruege, Jordan, W. Allis.....	171.11		A. B. Tacke, Zebaoth.....	32.24	
J. G. Ruege, Jordan, W. Allis.....	67.05		A. B. Tacke, Zebaoth.....	37.73	
J. G. Ruege, Jordan, W. Allis.....	109.55		A. B. Tacke, Zebaoth.....	39.38	
G. Schaller, St. Paul, Tp. Franklin.....	108.15		A. B. Tacke, Zebaoth.....	46.79	
G. Schaller, St. Paul, Tp. Franklin.....	21.90		G. A. Thiele, Parkside.....	33.86	
Alfred C. Schewe, Trinity, W. Mequon.....	69.45		G. A. Thiele, Parkside.....	15.10	
Alfred C. Schewe, Trinity, W. Mequon.....	44.70		Arthur P. Voss, St. James.....		27.50
Arnold Schultz, Trinity, Milwaukee.....	284.47		Arthur P. Voss, St. James.....	192.21	
Arnold Schultz, Trinity, Milwaukee.....	50.09	22.08	Arthur P. Voss, St. James (Lad. Aid \$20)	110.23	27.50
H. W. Schwertfeger, Woodlawn, W. Allis	90.05		Arthur P. Voss, St. James.....		27.50
H. W. Schwertfeger, Woodlawn, W. Allis	36.40	6.35	Arthur P. Voss, St. James.....	103.19	
H. W. Schwertfeger, Woodlawn, W. Allis	39.60		S. E. Westendorf, Bethel (Lad. Aid \$7.50)	129.91	54.57
Harry Shiley, Trinity, Waukesha.....	97.07		S. E. Westendorf, Bethel.....	45.00	13.62
Harry Shiley, Trinity, Waukesha.....	31.57		S. E. Westendorf, Bethel.....	47.70	74.27
E. W. Tacke, St. Paul, Tess Corners.....	305.69		Southern Conference		
E. W. Tacke, St. Paul, Tess Corners.....	60.29		A. C. Bartz, Immanuel, Waukegan.....	72.70	
E. W. Tacke, St. Paul, Tess Corners.....	157.90		A. C. Bartz, Immanuel, Waukegan.....	30.78	
L. M. Voss, Good Shepherd, Tp. Wauw....	101.39		Carl H. Buenger, Friedens, Kenosha.....	800.53	
L. M. Voss, Good Shepherd, Tp. Wauw....	39.28		H. J. Diehl, First Ev. Luth., Lake Geneva	200.00	
H. Woyahn, Grace, Waukesha.....	38.70		W. A. Diehl, First Ev. Luth., Elkhorn....	35.80	
H. Woyahn, Grace, Waukesha.....	15.49		W. A. Diehl, First Ev. Luth., Elkhorn....	65.05	
H. Woyahn, Grace, Waukesha.....	46.80		W. A. Diehl, First Ev. Luth., Elkhorn....	61.75	
Milwaukee City Conference			Eugene Hinderer, Zion, Bristol.....	50.00	
P. J. Bergmann, Christ.....	178.19		Edwin Jaster, Epiphany, Racine.....	40.34	
Christ Congr., by John Wehausen, Treas.	15.46		Edwin Jaster, Epiphany, Racine.....	18.26	
Christ Congr., by John Wehausen, Treas.	111.36	1.00	A. Koelpin, Trinity, Caledonia.....	57.00	
E. Blakewell, Salem, Milwaukee.....	181.59		A. Koelpin, Trinity, Caledonia.....	13.50	7.80
E. Blakewell, Salem.....		57.28	W. H. Lehmann, St. John, Libertyville....	81.55	
E. Blakewell, Salem.....	67.82		O. B. Nommensen, Zion, So. Milwaukee...	35.57	
John Brenner, St. John.....	345.56	184.50	O. B. Nommensen, Zion, So. Milwaukee...	39.70	52.45
John Brenner, St. John.....	356.65	189.50	O. B. Nommensen, Zion, So. Milwaukee...	44.84	5.50
John Brenner, St. John.....	153.00	124.00	R. P. Otto, Peace, Wilmot.....	120.00	
John Brenner, St. John.....		298.75	R. P. Otto, Peace, Wilmot.....		56.95
Victor Brohm, Bethesda.....	185.67	46.42	W. K. Pifer, Bethany, Kenosha.....	10.77	
Victor Brohm, Bethesda.....	145.60	36.41	M. F. Plass, St. John, Oakwood.....		20.00
R. O. Buerger, Gethsemane.....	72.16		M. F. Plass, St. John, Oakwood.....	10.11	
R. O. Buerger, Gethsemane.....	77.85		G. Redlin, Zion, Crete.....	54.40	
R. O. Buerger, Gethsemane.....	75.32		Alfr. v. Rohr Sauer, St. John, Burlington	200.08	
P. J. Burkholz, Siloah.....	310.14	81.78	Alfr. v. Rohr Sauer, St. John, Burlington		105.10
P. J. Burkholz, Siloah (Ladies' Aid).....	10.00	20.00	Alfr. v. Rohr Sauer, St. John, Burlington	82.64	
P. J. Burkholz, Siloah.....	194.00	48.47	Edm. Sponholz, St. John, Slades Corners	161.05	
P. J. Burkholz, Siloah (S. S.).....		26.00	Theo. Volkert, First Ev. Luth., Racine.....	128.94	
J. C. Dahlke, Jerusalem.....	238.34	14.90	Memorial Wreaths		
J. C. Dahlke, Jerusalem.....	166.77	10.42	In Memory of		
J. C. Dahlke, Jerusalem.....	260.03	16.25	Budgetary Non-Budgetary		
James de Galley, St. Paul.....	10.23		Mrs. Olive Bartel from Trustees of Wood-		
James de Galley, St. Paul.....	7.19		lawn Cong. \$7.00, Mr. and Mrs. Gus.		
James de Galley, St. Paul.....	10.34		Bartell \$1.00, Friends and Neighbors		
E. Ph. Dornfeld, St. Marcus (Ladies' Aid,			\$8.00 by Pastor H. W. Schwertfeger	16.00	
\$40.00, S. School \$9.40, Sch. \$74.96)....	255.52	18.63	Mrs. Katherine Berg from Rev. and Mrs.		
E. Ph. Dornfeld, St. Marcus.....	740.00		C. E. Berg \$3.00, Children of Rev. and		
F. Graeber, Apostles.....	21.75	13.75	Mrs. Arthur Berg \$3.00, Norman,		
F. Graeber, Apostles.....	10.30		Margaret and Catherine Berg \$3.00,		
F. Graeber, Apostles.....	10.40		Frederick Berg \$1.00, Esther Berg		
A. F. Halboth, St. Matthew.....		62.00	\$1.00, Mr. and Mrs. Chas. Krenzke,		
A. F. Halboth, St. Matthew.....	221.10		\$1.00, Carl and Paula Seebach \$2.00,		
A. F. Halboth, St. Matthew.....	287.21		Mr. and Mrs. Clarence Kortbein \$1.00,		
A. F. Halboth, St. Matthew.....	63.72	62.00	Mrs. Mathilde Keehn and Wm. Zemke		
A. F. Halboth, St. Matthew.....	98.26	62.00	\$2.00, Rev. and Mrs. Theodor Krenzke		
Raym. W. Huth, Messiah.....	50.08		\$1.00, Rev. and Mrs. Arnold Koelpin		
Raym. W. Huth, Messiah.....		15.00	\$1.00, Rev. and Mrs. Hartwig \$2.00 by		
Raym. W. Huth, Messiah.....	52.95		Pastor A. Koelpin	21.00	
Raym. W. Huth, Messiah.....	377.61		Mrs. Katherine Berg from the children of		
J. G. Jeske, Divine Charity.....		14.00	Mr. and Mrs. John Berg \$5.00, Mr. and		
J. G. Jeske, Divine Charity.....		20.13	Mrs. Edgar Berg, the children of Mr.		
L. F. Karrer, St. Andrews.....	22.48		and Mrs. Edward Berg, the children of		
Ph. H. Koehler, St. Lucas.....	273.17	74.84	Mr. and Mrs. Gustav Berg, Gertrude		
Ph. H. Koehler, St. Lucas.....	476.27	54.78	Buenger, Vernon Bjerregaard, \$5.00,		
Ph. H. Koehler, St. Lucas.....	228.73	25.42	Mr. and Mrs. Wm. Krenzke \$2.00, Mr.		
Ph. H. Koehler, St. Lucas.....	192.78	56.24	and Mrs. Aug. Krenzke \$1.00, Mr. and		
Arthur Lengling, Saron.....		45.36	Mrs. John Krenzke \$2.00 by Pastor A.		
Paul G. Naumann, St. Jacobi.....	373.12	113.04	Koelpin		15.00
Paul G. Naumann, St. Jacobi.....	87.23	21.81			

Rev. Paul Bergmann, from Mr. and Mrs. Karl Kallies and family \$2.00, Mrs. Carl, Anita, Ruth, Harold and Theo. Neske and Mr. and Mrs. Willis Yets \$6.00, the teachers of Christ Congr., Miss G. Gieschen and Mr. and Mrs. Emanuel Arndt \$5.00, from Ladies Choir \$3.00, Wm. Huebner and Mother \$5.00, Mr. and Mrs. Arnold Gerlach \$1.00 by John Wehausen, Treasurer of Christ Congr.	22.00	Alfred Hohlmann and Family \$3.00, Mt. Lebanon Congr. \$3.00 by Pastor J. Mahnke	18.15
Rev. Paul Bergmann from school children by John Wehausen, Treasurer, Christ Congr.	14.00	Katherine Isken from the Ladies' Aid, St. John's Congr., Lomira, by Pastor E. C. Rupp	1.00
Rev. Paul Bergmann, from Milwaukee Pastoral Conference by Pastor S. E. Westendorf	5.00	Miss Emma P. Kirst from Pastor and Mrs. Ar. Schultz	5.00
Rev. Paul Bergmann, from Mrs. Hannah Ziebarth by Pastor Paul Pieper.....	2.00	Mr. Erich Kohls from Trustees, Woodlawn Congr., \$11.50, James Reeves, Sr., and Family \$2.50 by Pastor H. W. Schwertfeger	14.00
Rev. Paul Bergmann from Gleaners Society of St. Peter's Congr., Fond du Lac \$10.00, from Church Council, St. Peter's, Congregation, Fond du Lac, \$15.00	25.00	Lloyd Krueger from Carl Krueger and family \$2.00, Ferd. Martens and family \$5.00, Paul Schmidt and family \$2.00 by Pastor S. E. Westendorf.....	9.00
Rev. Paul Bergmann from Pastor A. F. Krueger	3.00	Mr. Bernhard Kubitz from Mr. and Mrs. Bernard Raduenz and Family \$5.00, from Mr. and Mrs. Geo. Reichert, Mr. and Mrs. Edward Reichert, Mr. and Mrs. Lyle Reichert, Mr. and Mrs. Wm. Raduenz, Mr. and Mrs. Herbert Raduenz, Mr. and Mrs. Grover Herzog, Mr. and Mrs. Henry Herzog, Mr. and Mrs. Edward Ellermann, Mr. and Mrs. Russell Herzog, Mrs. Ruth Pozorski, Mr. Edward Herzog, Mr. and Mrs. Harry Herzog, Dr. and Mrs. Bruins, Mr. and Mrs. Geo. Johansen, Mrs. Walter Wernecke \$15.00, from Mrs. Bernhard Kubitz \$5.00 by Pastor L. M. Voss.....	25.00
Rev. Paul Bergmann from Ministers' Wives Mission Circle by Mrs. A. F. Krueger	3.00	Mr. Bernhard Kubitz from Mrs. Bernhard Kubitz by Pastor L. M. Voss.....	5.00
Rev. Paul Bergmann from Mrs. R. C. Jeske and Rev. and Mrs. J. G. Jeske by Pastor Jeske	5.00	Mrs. Louise Kurth from relatives and friends \$27.00, from a relative \$1.00, by Pastor M. F. Rische	28.00
Rev. Paul Bergmann from Rev. and Mrs. E. W. Tacke.....	3.00	Gladys Maas from pupils, Trinity Congr. by Pastor A. Koelpin.....	5.45
Rev. Paul Bergmann from Rev. and Mrs. A. Schewe	2.00	Miss Anna Mellen from Ladies' Aid, St. Lucas Congr., by Pastor Ph. H. Koehler	5.00
Rev. Paul Bergmann from Resurrection Congr. by Pastor A. F. Krueger.....	1.90	Mrs. Wm. Neitzel from the Joint Mission Society, Racine, by Mr. L. F. Tietz, Treasurer, First Ev. Luth. Congr.	5.00
Rev. Paul Bergmann from Junior Class, N. W. College by Pastor John Brenner	2.00	Mrs. Ohde from Mrs. J. Fiebing by Mrs. E. Schaller	1.00
Rev. Paul Bergmann from Mr. and Mrs. Martin Ave Lallemand, Mr. and Mrs. Waldemar Buending, Rev. and Mrs. Henry Anger, Miss Theodore Gerth, Miss Helen Koeninger, Rev. and Mrs. Erwin Quandt, Mr. and Mrs. A. D. Miller, Rev. and Mrs. Ph. H. Koehler by Pastor Koehler	10.00	Henry Priest from Ladies' Aid, St. John's Congr., Lomira, by Pastor E. C. Rupp	1.00
Mrs. Auguste Beyer from Mr. and Mrs. Carl Gitzel by Pastor Ph. H. Koehler	1.50	Mrs. Emilie Rader from Mrs. A. Maercker, Mrs. K. Roller, Mrs. J. Fiebing, Mrs. J. Weber, Mrs. E. Schaller by Mrs. Schaller	5.00
Mrs. Fred E. Bloohm from Wm. Wollenburg, Sr., and Ella Wollenburg \$1.00, Mr. and Mrs. Art. Gruenwald \$1.00, Mr. and Mrs. Fred Schoening \$2.00, Mr. and Mrs. Harvey Gruenwald \$1.00, Mrs. Minnie Rusch \$1.00 by Pastor Ph. Martin	6.00	Mrs. Ida Rossow from Ladies' Choir, St. Lucas Congr., by Pastor Ph. Koehler	3.00
Mr. Theo. H. Buuck from Pastor Carl H. Buenger	5.00	Henry Ruge from Mr. and Mrs. Fred Koch, Jr., \$2.00, Mr. and Mrs. Robert Vogt, Jr., \$1.00, by Pastor P. Pieper	3.00
Mrs. Elizabeth Coulter from Mrs. Paul Zeidler by Rev. E. C. Rupp	1.00	Rev. Chr. Sauer from Pastor and Mrs. S. E. Westendorf	1.00
Mrs. Victor Craft from St. John's Congr., Burlington, by Rev. Alfred von Rohr Sauer	15.00	Rev. Ph. Sprengling, from Mrs. Josephine Sprengling \$200.00, from Prof. Martin Sprengling \$10.00, from Mrs. M. Denzin \$1.00, from a friend \$1.00 by Pastor A. F. Halboth	212.00
Mr. John M. Diring from the bereaved family by Pastor Ph. Martin.....	35.00	Mrs. Henrietta Stahl from Mrs. Fred Galbrecht \$1.00, Mrs. Aug. Dumke \$1.00 by Pastor W. Keibel	2.00
Laverne Ehlers from Emanuel and Zion Bible Classes by Pastor H. W. Cares	8.00	Miss Theresa Tischer from Frank Groth and Children \$5.00, Mr. and Mrs. Barthold Tischer \$3.00 by Pastor M. F. Rische	8.00
Mrs. Aug. Gnatzig from Mr. Wm. A. Fischer, Mr. and Mrs. Wm. H. Fischer, Mabel and Gertrude Fischer and Mr. and Mrs. J. J. Scott by Pastor Ph. H. Koehler.....	5.00	Mrs. Lucy Umbs from St. Lucas Church Council by Pastor Ph. H. Koehler	7.50
Chas. Grunewald from Irmgard and Clara Pape by Pastor John Brenner	1.00	Mr. Herman Westphal from Mr. and Mrs. Karl Pieper, Mr. and Mrs. John Gruenfelder, Arnold and Theo. Ewerdt, Anita and Ruth Kutz by Pastor Ph. Martin	3.00
Wm. Gueltzow from Church and School Board, St. Paul's Congr., Cudahy, by Pastor Gerald Hoenecke.....	17.00	Mrs. G. Naatz from ? by Pastor E. Ph. Dornfeld	4.00
Wm. Gueltzow from St. Paul's Choir by Pastor G. Hoenecke	5.00		
Wm. Gueltzow from School Children, St. Paul's Congr., by Pastor G. Hoenecke	5.00		
Wm. Hamann from Mr. and Mrs. H. Grothmann by Pastor A. F. Halboth	2.00		
Arthur Ihlenfeld from Council Mt. Lebanon Congr. \$7.75, Ladies' Aid \$4.40,			
			\$21,229.42 \$3,090.77

CHAS. E. WERNER, Cashier.

Milwaukee, April 1, 1941.