

# The Northwestern LUTHERAN

Jan 42  
Rev C Buenger  
5026 19th Ave

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

Volume 28

Milwaukee, Wisconsin, September 21, 1941

Number 19



"Brethren,  
Be Ye Steadfast,  
Unmoveable,  
Always Abounding  
In the Work  
Of the Lord."

1 Cor. 15, 58.

## SERMON DELIVERED AT SAGINAW, MICH., AT THE OCCASION OF THE MEETING OF THE JOINT SYNOD (Abbreviated)

By President John Brenner

Phil. 1:27—2:4

Dear Brethren:

"OUR conversation (citizenship) is in heaven." We are met to preserve and further each other in that citizenship, and this is the purpose of our entire synodical life. Paul's prayer is that the Philippians "may be sincere and without offence till that day, filled with fruits of righteousness, which are by Christ Jesus, unto the glory and praise of God." His admonition to the Philippians — and to us — is:

*Let your prayerful and constant endeavor be  
that the Gospel be glorified in you.*

### I. Let Your Conversation Be As It Becometh the Gospel of Christ

The Gospel is the proclamation of the sacrificial death of Christ. We are to evaluate it, to determine, as it were, what claim it has on us.

Even considered in itself, the Gospel is the most wonderful revelation of God: The eternal counsel of grace, the incarnation of the Son of God, the humiliation and death of the Prince of life, his resurrection, descent into hell, ascension and, the Son of Man at the right hand of God: "All power is given unto me in heaven and in earth." Peter tells us that the angels, who stand in the presence of God, "desire to look into these things." Though they view these wonders, we might say, from the outside, they at the birth of the Lord raise their voices in a mighty chorus, "Glory to God in the highest." Should not this glorious revelation bring us mortals down on our knees in reverent wonderment and adoration?

But we are the object of God's grace, and the Gospel is the proclamation of our redemption. By it God absolves us, the guilty, of all our sins; declares us, the unrighteous, righteous through the merits of Christ; adopts us prodigals as his dear children; and bestows upon us the inheritance of everlasting life and glory.

"The power of God unto salvation," the Gospel creates the faith that justifies man who by nature is dead in unbelief and sin; it brings the Spirit of God into your heart; it nurtures the new life within us; it preserves us in the faith unto our end.

What claim has the Gospel on us? Paul declares it "worthy of all acceptance." Coming from the heart of God, it claims our heart in faith, "Be ye reconciled unto God."

What that faith is, we can learn from the woman of sin, the malefactor on the cross, and from the former Pharisee Paul, who confesses himself the chief of sinners but exults: "We are justified freely by his grace through the redemption that is in Christ Jesus."

Paul admonishes the believing Philippians: "Let your conversation be as cometh the gospel of Christ." The faith that as the God-created hand that lays hold on the merits of Christ justifies us is a mighty, living thing. With the entrance of faith into our hearts an entirely new life begins in us. Paul says: "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Thus our conversation, our citizenship, our entire life, is to be sanctioned by the Gospel and is to reveal to all men its saving and its purifying power. They who truly accept the Gospel will prize it above all earthly possessions and gladly hear and learn it. They whose hope is in Christ cannot be earthly-minded; they will earnestly strive for heaven, working out their salvation with fear and trembling. Called out of the godless world, they will not walk with the world in "the lust of the flesh, the lust of the eyes, and the pride of life." Having died unto sin in their conversion, they will want to remain dead unto sin and to live unto righteousness.

As God's own people in this wicked world, strangers and pilgrims here on earth, they will show forth the glory of him who has called them out of darkness into his marvelous light."

You know that this admonition of the apostle is needed in our days. Let each of us consider his own life and the conditions in his own church. The Gospel does not occupy the place it should have in our lives. There is so much neglect of the means of grace. (Home altar, attendance at public services and at Holy Communion, Christian day schools, Bible classes.) There is so much worldliness in the personal life of professing Christians, in our homes, in our churches. Though the chastening hand of God is upon us, so many men remain callous both to the reproof of the law and the gracious invitation of the gospel.

Let us heed the admonition of the Apostle and prayerfully seek from God, who alone can grant it, the daily renewal of our lives through repentance, in order that the precious Gospel of our salvation may be glorified by our conversation, as the Lord Jesus says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

### II. With One Mind Strive Together for the Faith of the Gospel

Here "the faith of the Gospel" does not designate our confidence in it, but the teachings of the Gospel.

This faith is not a vague, indefinite thing. God does not implant a seed of truth into the heart of man and leave

it to man to develop it gradually into a store of spiritual knowledge. No, He revealed his truth by the prophets, evangelists and apostles. "Holy men of God spake as they were moved by the Holy Ghost." These teachings were well established early in the time of the apostles. Note the expressions employed by them: "The doctrine which you have learned"; "that form of doctrine which was delivered unto you"; "the traditions which ye have been taught"; "the commandments of us the apostles."

For this precious possession we are to contend, fight, that we may keep it and hand it down to posterity pure and undefiled. By the first lie that was ever conceived and uttered Satan brought about the fall of our race, and since then he has constantly endeavored to keep and to mislead men from their God. The prophets of old were often, particularly in times of public distress, opposed by false prophets. In their mission, the apostles had to meet the open opposition of pagan religions and the frank antagonism of the hardened Jewry. But the most dangerous attacks on the truth were those that came from within when men who professed faith in Christ injected their own philosophy into the body of the doctrine, introduced practices that were contrary to the truth, or at least grew tolerant of false teaching and practice.

The Gospel has not changed; neither has the world. We have to face the open attacks of the unbelievers and of the many cults that are attracting the unwary. And there is danger from within: indifference to purity of doctrine, laxity in practice, unionistic movements. Often it is urged that in a grave emergency we must overlook small differences and unite in order to be better able to meet the forces of evil.

But our text tells us to stand fast and to strive for the faith of the Gospel. It does not recognize such emergencies.

Who is to do this? Surely in the first place the men whom God has called into the public ministry; they are the teachers of the old and the young, the shepherds of the flock, and the watchmen on the towers of Zion. We are sometimes told that the layman with his broader interests in life is growing impatient with the "bickerings of theologians" over minor matters. The suggestion is that the laity brush aside these differences, bring about union in spite of the clergy, and then set about doing greater and truly worth-while things.

But our text is addressed to all the Christians at Philippi. The ministry of the keys is given to all believers, the spiritual priesthood, and not to one man or a group of men. The duty of striving for the faith of the Gospel therefore rests upon all alike.

Besides, what man is big enough to set aside one jot or tittle of the Word of God or to be tolerant of an error in doctrine and practice? And what believer would want the foundation shaken upon which he rests his faith and hope? What can there be more important to us and worthy of fighting for than the Word *by which we live*?

No, our text calls for, and our day needs, laymen who

are firmly grounded in the Bible and in the confessions of their church and who diligently prepare themselves for the duty of striving for the faith of the Gospel. (Family altar, public services, Christian grade and higher schools, church papers and Christian literature in the home, Bible classes, etc.) God grant our church many laymen of this kind.

Our war of offense is waged by the preaching of the Gospel, "the sword of the spirit by which strongholds and imaginations are cast down, every high thing that exalteth itself against the knowledge of God, and by which every thought is brought into captivity to the obedience of Christ."

Do you see the work of your home, your congregation, and your Synod, in this light, that by their preaching of the Gospel the gracious God is battling against the forces of evil to deliver men from their power? This is the great work for the sake of which God is still permitting this world to continue.

Do we love the Lord; do we hate the devil; do we appreciate the blessings of the Gospel; do we love our fellowmen and desire to share with them the divine blessings we are enjoying; then let us wage this warfare joyously and lustily, unafraid to meet any danger and ready for every sacrifice.

V. 28. There is no cause for doubt or fear; the very fact that the world opposes us is a token that we are fighting on the Lord's side, that the foes will finally go down in defeat, and that our cause will prevail.

Vv. 29. 30. But this victory will not be fully revealed before the day of our Lord. Meanwhile we are, like Paul and the Philippians, to suffer for the sake of our Lord. "It is given to us" to do this. We must expect it. We must be willing to bear the cross. A church that seeks honor before men and strives for and glories in outward greatness and power denies and dishonors the Gospel. "The friendship of the world is enmity with God."

Our Lord willingly suffered the humiliation and pain of the cross to save us from the curse of God and eternal damnation. Therefore it is a privilege to be permitted to suffer for his name's sake, waiting patiently to be glorified through his grace in the life to come. May we ever show the spirit of Paul and of the untold numbers of Christian martyrs who glorified God by striving for the faith of the Gospel in shame, pain, and death.

### III. Faithfully Serve in the Fellowship of the Gospel

The work of the Gospel is performed in the heart of the individual, but it is evident that the Apostle considers the individual believers as united in a fellowship: "Stand fast in one spirit, with one mind striving together"; fellowship of the spirit"; "like-minded." He sees them as a group called away from the other people in their community, bound together by that which each of them possesses; having the same goal; and sharing with each other the opposition of the adversaries.

(Continued on page 297)

## 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.

## EDITORIALS

## REVIVE THE CUSTOM

## TRANSPORTATION FOR CHILDREN

## FAITH OR INDIFFERENCE

## CAN RELIGION HELP TO SAVE THE WORLD?

**Revive the Custom** Revive the custom, so says the *Ladies' Home Journal*, of prayers at meal time. This advice coming from a secular magazine of our days must sound strange to us. The *Journal* editors knew there was something vitally wrong with America so they instituted a thorough study of the matter. After two years of intensive investigation they came to the conclusion that one of the causes of America's decadence is the abolition of the dining room in the American homes. Time was when the dining room was one of the chief assembly rooms in the home for family gatherings — three times each day. Here informal and spontaneous conversation brought the family close together and the various members of the family rehearsed the happenings of the day and interpreted them in the light of their own experience or as they affected them. Father and mother were the guiding and sobering influence. The hit-or-miss meal habits of the modern American family have put an end to these congenial gatherings and the intimate exchange of thoughts. But, what is worse, with the family meals went the "prayers at meal time."

Now the *Journal* has begun a "movement," a campaign to restore "the stability and security of families gathered together three times a day" and "the simple gratitude of parents in giving thanks to some outside power, some force beyond their control." It is claimed that already influential agencies have been enlisted to promote this. Some "favorite" radio programs have assured their co-operation. "One Man's Family" is one of the programs that is ready to do its bit, so runs the story.

We are much inclined to ask in the parlance of our day, "So what?" Although we are quite ready to admit that the custom of saying grace at meal time is certainly in the discard today even in the homes of many of our so-called Christian people, yet, we say, it might as well remain there if saying grace at the table means nothing more than the giving of thanks to "some outside power, some force beyond our control" as the *Journal* proposes. That is nothing more than the restoration of blind paganism in the American families. That is a return to the worship of the "Unknown God" of the Athe-

nians in a new garb. Prayers directed to "some outside power" are as useless as they are blasphemous. Any prayer that is not directed to the God and Father of our Lord Jesus Christ and in the name of Christ is vain prattle. God is not interested in them.

The mere mention, however, of table prayers and by a secular magazine at that will serve to remind every Christian of his unspeakable privilege. He knows the Father in Christ. He knows the bountiful goodness of God. He realizes his own unworthiness of God's mercies and goodness. He will without special prompting from anyone daily raise holy hands in heartfelt prayer and thanksgiving to God through Jesus Christ. He will not partake of a meal unless he has first bowed his heart with his whole family and returned thanks to Him for His manifold gifts.

W. J. S.

\* \* \* \*

**Transportation for Children** An amendment to the California Constitution, which would require school districts to provide free transportation for private and parochial school pupils, is now deadlocked in the Assembly Committee on Education. If this transportation of pupils is to become a fact, sponsors feel that the amendment is necessary, because the present constitution provides that "no public money shall ever be appropriated for support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools."

The stock argument of those who favor free transportation and free textbooks for all pupils of school age is that the aid goes to the individual, to the child, and not to the institution. This argument is not very convincing. Everything that helps the individual, the pupil or the parent, also helps the school. The existence of the school may be made possible by these "aids." There may be a larger enrollment; that may mean more teachers in the school and also more efficiency. Money thus saved by the parents or the congregation can be used to improve the building and to equip it for better service. That would be an aid to the institution.

We want these private schools to exist and to flourish, but trying to keep them private and congregational schools

by using public funds for the transportation of the pupils is a rather peculiar procedure, certainly open to question. We shall let the lawyers haggle about the constitutionality of such laws, but even if they are declared constitutional, it will still look as if the Church is trying to wheedle something out of the State, something to which, on first thought, no one would consider the Church entitled to. It might also be just another forerunner of a more complete union of the two, and then we shall find that we did pay anyway.

\* \* \* \*

**Faith or Indifference?** We are living in serious times, how serious few realize. We are living in a time of change. Those who read the signs of the times in the light of past history and in the light of the Word of God see things coming that forbode sorrow and trial. In sober moments it can fill us with wonder that people can still be carefree and indifferent. It reminds us of the disciples who could sleep while Jesus was fighting His battle in Gethsemane.

If this attitude of carefreeness grows from our trust in God it is praiseworthy. The Lord God Omnipotent reigneth. The Lord Jesus sits upon the throne. He doeth all things well. The Lord's plans are being carried out to the final consummation of all things, and He is with us always, even unto the end of world. If such faith is the basis of a lack of fear and misgivings, if such faith causes us to face the future with courage, no word of criticism is offered.

Indifference is something else. Indifference causes us to go our own way without thought that conditions may change, with a disregard for all warnings of God as He gives them to us in His Word, in nature, in the course of human events. It is spiritual blindness, a false security. Indifference reveals lack of seriousness and Christian sobriety. Instead of a light heart, indifference gives evidence of a light head. It is an unwillingness to face facts, to weigh evidence, to study conditions, to seek the truth. The spirit of indifference is condemnable.

Are we secure — or is our faith merely indifferent?  
L. H. K.

**Can Religion Help to Save the World?** Harvard University had a sort of "life and work" conference of its own in the latter part of July.

The participants did not come as official representatives of their churches, and therefore it was possible to have spokesmen for a wider range of points of view than even Oxford assembled. Both Roman Catholics and Unitarians were there. The object was to find and state the useful functions that religion can discharge in such a world and at such a time as this. The sentiment that seems to have found most frequent utterance was that religion is, or should be, a unitive force in society. No one can deny that in times past it has often been divisive. Professor Auer, an exile from the Netherlands, affirmed, and no one denied, that "religion is the power that endeavors to bring men together," and that it can bring men together in mutually helpful co-operation in spite of the widest differences of opinion. Father Ahern, a Jesuit, took part in a discussion of the question, "How can the basic religious principles of kindness and good will, of social consciousness and sharing, of faith in God and charity toward men, be effectively implemented to bring light and life in times that are dark with conflict and stress?" No exception was taken to the enumeration of these as basic religious principles. President Bixler, of Colby College, went a little farther in saying that, if religion is to have a unifying influence, "it must be religion of a liberal type." It must be "a rational, ethical religion, purged of superstitious fear, of all obscurantism and reliance on authority, and dedicated to the moral ideal which men share because they are men, not because they are Christians or Jews Aryans or Semites." This may be a satisfactory statement of "religion of a liberal type," but it is far from satisfactory to one who cherishes the Christian faith. It is doubtful that a religion which is satisfied with such a statement will go far toward saving the world.

—*The Christian Century.*

## WHAT THEN?

By Eugene A. Bergholz, M. D.

**There are Times When All the Wisdom that Man  
and the World have to Offer is of No Avail  
What Then?**

"Well, my good man, what are you planning to do?" the professor asked.

A young chemistry student was about to graduate from the state university and had been introduced at the farewell exercises to one of the professors from another department, that of Biology, a man who was esteemed highly by all students and faculty members who knew him, but who was considered a bit apart

from the rest because of his rather rigid and somewhat critically "different" opinions. They were discussing his plans for the future.

"Sir, I have great ambition. Now that I have my bachelor's degree, I want to gain a Master's too in the subject of my desire, Chemistry."

"What then?" the professor asked.

"Well, if finances can be arranged, I should very much like to obtain a doctor of philosophy's degree in this subject, although that can wait. I want to rise to the top and make my folks really proud of the

support they have given me all these years."

"What then?"

"Then my fondest desire would be to get into research — to discover some new thing, and, perhaps, become famous."

"What then?"

"I do want to get married, of course, and raise a happy family."

"What then?"

"See them all grow up and get fine educations as I was privileged to obtain, and see them develop in the fields they would choose."

"What then?" The persistence of this question made the student look quizzically at the professor.

"Well, I should like to put aside enough to retire, onto a southern estate perhaps, and enjoy the remaining years in a little more ease and perhaps with the writing of books."

"What then?"

"Well, Professor, what do you mean? I suppose eventually I shall have to die like all the rest."

"What then?"

The young graduate's face flushed. He was suddenly taken out of a world of great possibilities, hopes, and plans into one of grim reality all men must face. Yes, what then? A life can give much, education, position, family, fame, wealth, but what then? Does not death finally put a stop to all this? Must it not all be left behind? What good are they all if we must leave them about the time we could really enjoy these efforts of a lifetime? These thoughts rushed through his mind. What did the professor mean?

"Do you mean, Sir, that we can plan beyond the grave and be sure?"

"Most certainly, my dear man. We can be **reasonably** sure of most things we set out to plan in **this** life if we are willing to obey the rules, yet we cannot be **positively** sure what the even immediate future has to offer. There is one thing you can, however, be absolutely dependent upon and that is your estate after death!"

"You mean that I can be more assured as to what comes hereafter, the unknown, than the present which I see?"

"The hereafter is not unknown. Did you not attend Sunday school and perhaps even were confirmed? Do you not remember anything you learned from your Christian teachers?"

"But, Sir, at this university I was taught that much of those old-fashioned beliefs are fictitious. The Bible stories make good reading but are really mostly fables."

"And so that's what university education did to you? Robbed you of the one thing really important. You lay careful plans to achieve a goal for this present life, but you take a chance on the much longer period you must face when you stand at the threshold of eternity. Why no plan here? What hope have your

highly 'educated' teachers given you instead that is superior to what the Scriptures teach?"

"Guess I never just looked at it that way, Sir. Do you, who have also gone through an extensive education, obtaining your doctor's degree, and then the professorship, still adhere to believing in the Bible?"

"My dear young man, not only that, but it is the only thing I have been able really to rely upon in full confidence and without disappointment. There are altogether too many things which all the training of all the branches of learning in all the universities of the world do not answer. You will find quickly enough how the wisdom of man you now glory in is very fallible, shortsighted, changeable, unpredictable, and so often foolish, that you shall be severely disillusioned. But with faith in the Word of God you will find infallible authority, changeless opinion, unchallenged truth — even the very lamentable weaknesses of man are here quite simply explained."

"You mean you have just a blind faith in the Bible?"

"Blind, no. Believed in, the Scriptures vindicate themselves. Only such who will not believe does the Bible actually blind with seeming paradoxes. All, however, is clear to one, **and only to one**, who believes. In fact, conviction grows more powerful with increasing Christian experiences that prove the absolutely inerrant nature of the Word of God."

"Wish I could have such assurance as you."

"You can. You need but accept merely the one prerequisite, faith — not blind — but an open-minded one to the demonstrations of its truths. The rest will come of itself."

"I certainly must try that some time. I'm sure that later on when more time will permit and present plans have materialized, I can study the thing through thoroughly."

"That would be folly. Suppose you should die today?"

This was a new and startling thought — that's right, it could be today — a misstep, an onrushing truck, a lifetime of hopes and plans cut abruptly short — it could come any day, and the problem of eternity would stand suddenly there. What then?

"I see, Sir, you apparently feel this to be so much more important than all else, that you feel I ought to do something about it today?"

"Right, my boy, without the one thing needful, you may have all the training and success that life may afford, but what good are all these if you should neglect the eternal welfare of your own soul?"

"Tell me more. May I ask a few questions?"

"Certainly."

"How do you know that the Bible and not the Koran or Talmud or any of the other great religious books of mankind is right?"

"Very simple. You admit man is a fallible creature?"

"Yes, no one is perfect."

"All of these books are written by men except one, and that is the Bible. That is why it is called the Word of God."

"How do you know? Didn't men write the Bible?"

"Men wrote, but God spoke through them."

"How can you tell?"

"There is one big difference which marks the Bible distinctive from all others, and that is that all the other books stress what **men** must do to earn the good grace of God by being good and doing good. The Bible says man **cannot** earn salvation no matter how 'good' he thinks he is to deserve it. The grace of God alone can give it to him and it does so freely. All he needs to do is merely to believe that as a fallible, sinful being of his own power he can do nothing; that, as a result of his sin, the sinless, perfect God Himself, out of love, died a most infamous death on the cross in his stead as the only possible just recompense in total payment of the penalty for his sin, so that he might live eternally anyway, a right he had lost, and which, by his own efforts, could never be regained. The Bible starts all religion with God, the Gracious Giver, man, the undeserving receiver. All other books stress man as the chief go-getter and God as a passive Recognizer of good works well done for which He hands out prizes."

"I begin to see what you mean. You can't earn salvation when you don't even deserve being recognized."

"That's right. And since men cannot conceive of such an arrangement with their own egos in the way, they could never write a book that takes all possibility of earning life eternal out of men's hands. Man himself will not and cannot recognize that only through the gracious gift of God can he get eternal life, especially when this entails the humbling, one requirement, absolute faith in the all-sufficient atonement of the death of the God-man, Christ, without any earning power left for man to do at all. This truth had to be revealed first by God Himself. Men alone could never have written such a book or even conceived the majestic truths thereof."

"You understand, then, the Word of God to be a revelation of His conceptions of matters, and men wrote them down as they were moved to do so?"

"Absolutely correct! Every section, chapter, and verse reveals that basic truth throughout. While the authors, unbeknown to one another, living at different times, writing in different places, all had seemingly different stories to tell, yet there is a certain basic theme that is found throughout the text. This theme is the expression of the Spirit of God that caused these men to write as they did. Since man, of himself, could not conceive of such a book, the book must have been written by God Himself."

"You certainly give it sense, professor."

"Furthermore, have you ever stopped to realize

what a powerful message lies in the fact that these men, hundreds, thousands of years before, prophesied and predicted occurrences about the coming, life, death, and resurrection of the God-man Christ, in such minute detail as to utterly stun credulity, and all was fulfilled to the last letter of prediction? If the Bible is a fraud, **men** could not have been able to conceive it, for it would take a supernatural being to work it out so absolutely perfectly before it all took place! The truth of prophecy and its accurate historical fulfillment must be met. The answer is that the men who wrote did so through enlightenment from on High."

"Professor, by the way, where does Evolution fit into the picture?"

"It doesn't, for this crass intellectual deception has no existence in fact. Evolution is the scientific expression of the ego in man to escape the reality of God. From logical considerations, it is the greatest fraud ever to be perpetrated upon intelligent human beings and scientifically it has been thoroughly trounced as the artificially-created phantom of human imagination it actually is!"

"You speak vigorously, Sir. But your standing in the field of Biology makes me respect your opinion."

"Do not let any unenlightened man ever deceive you. You will find fallible men, disbelieving in God, unreliable as to their opinions and but proud fools in their own conceit. True wisdom comes only through enlightenment with truth, and the basis of all Truth is the Word of God. Study it, my man, and do not ever forget that the one thing needful is to be sure of your eternal welfare first, and, then, all other things will be added unto you. In fact, the very things you so desire in this life you will achieve and more assuredly so through prayerful consideration. But, now, with your heart set right, you will give God the credit and not take it upon yourself."

"I believe that I see, Sir. I have been a fool to have been so neglectful. I shall immediately hunt the bottom of my trunk for my old Bible and study it diligently, join the church again, and begin seriously planning also for the hereafter."

"Splendid! A graduate fortified with such an ambition will never be disappointed in life, for all his questions will automatically be solved, without fear, doubts, despair or uncertainties needing to enter into the discharge of any problem whether of the present, future, or hereafter. To him the answer to the question 'What Then?' is quite simple, for it is always the same."

"Always the same?"

"Yes, it is executing the will of God as found in His Word, to the best of one's ability in all one does each day, whether it be concerning this life or the one to come."

"A very majestic answer, Sir, and I wish to thank you kindly for this gracious counsel and instruction."

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

## ARTICLE IV. OF JUSTIFICATION

*Also they teach that men cannot be JUSTIFIED BEFORE GOD BY THEIR OWN STRENGTH, MERITS, OR WORKS, BUT ARE FREELY JUSTIFIED FOR CHRIST'S SAKE, THROUGH FAITH, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.*

## II

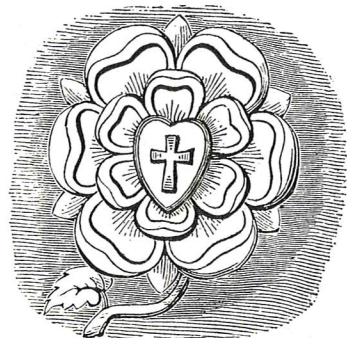
**W**HAT is this justification that we confess in this Article?

Note the word *God imputes*, which indicates the nature of the act of justification. Justification is a reckoning of some kind. There is an investigation, there is a finding, there is a summing up of the facts, there is a charging, there is a declaration. *God imputes*. . . . .

From this it is clear that the entire process of justification takes place *outside* the heart of the sinner.

When God converts a sinner, He works on the heart to change it. The heart was turned away from God, but the Holy Spirit by the Gospel call and the Gospel light and the Gospel power keeps tugging away at it in order to bring about a turn in the right direction toward God.

Similarly, when God sanctifies a reborn sinner, He works inside the heart,



fighting against the evil lusts and produce fruits worthy of repentance.

We may compare conversion, regeneration, sanctification to the efforts of a physician, who works on his patient, and in his patient, in order to check disease and restore health.

Justification, on the other hand, may be compared to the action of a judge. A judge does not get on a person, far less inside; he stays entirely away from the person. He investigates facts, tries to establish the facts, carefully weighs the facts, and then pronounces the verdict on the basis of his findings.

Justification is a *judicial* — our fathers said *forensic* — *declaratory* act of God.

A study of a few Bible passages containing the term may help us to get a clearer picture of the proceeding.

Deut. 25, 1: If there be a controversy between men and they come unto judgment, that the judges may judge them: then they shall *justify* the righteous, and *condemn* the wicked. Note the court proceedings from beginning to end, and mark particularly the two opposites: *justify* and *condemn*. Both acts are of the same kind, only the one leads to imprisonment, the other to freedom. The one *declares* the defendant guilty, the other not guilty.

The same two opposites occur in Prov. 17, 15: He that *justifieth* the wicked, and he that *condemneth* the just, even they both are abomination to the Lord. — Read also 1 Kgs. 8, 32; Is. 5, 23; Matt. 12, 37 and others.

In a somewhat different way the judicial nature of justification appears in Lk. 10, 29: But he, willing to *justify* himself, said unto Jesus: And who is my neighbor? Certainly, nobody could have objected in the least if this lawyer had changed his own heart from an unjust into a just one. But that was not his aim. He did not try to *make* himself just, he merely tried to appear just; he tried to excuse himself, exonerate himself.

If that is the procedure in justification that God thoroughly investigates our case and then pronounces judgment according to His findings, is not then our condemnation a foregone conclusion? Who then can be saved?

Our Article II on Original Sin stands. We are all conceived and born in sin, without the ability to fear and trust God, and with all manner of evil lust. Our very nature condemns us. Enter not into judgment with thy servant: for in thy sight shall no man living be justified, Ps. 143, 2.

Yet, the entire Scriptures proclaim the praises of God as being one that *justifieth the ungodly* (Rom. 4, 5).

How is this possible? How can God remain just and fair, and yet declare the ungodly righteous?

Our Article contains the answer: *for Christ's sake, who, by His death, has made satisfaction for our sins.*

Here is where the *imputing* enters into the picture in a very special sense. God does not begin to impute only now, He did impute long ago. When the world was lost in sin, God imputed all sins to Christ. The Lord *laid* on him the iniquity of us all, Isaiah says (chap. 53, 6). St. Paul uses an even more drastic expression; he says: God *made* him to be sin for us who knew no sin (2 Cor. 5, 21). Christ became the Lamb of God which taketh away the sin of the world (John 1, 29). He restored that which He took not away (Ps. 69, 4). So fully was our guilt imputed to Christ: God simply considered it as Christ's guilt, and dealt with Christ accordingly.

Christ, by His suffering and death, completely wiped out our guilt. When He triumphantly exclaimed on the



cross: It is finished, there was not a trace of our guilt left. He was laid in the grave, but the grave could not hold Him. God would not suffer His *Holy One* to see corruption (Ps. 16, 10). Christ was raised from the dead, and thereby His justification was declared before all the world.

But His justification was our justification, the justification of the whole world. As God had imputed our guilt to Christ, so now He imputed Christ's righteousness to us. Christ was delivered for our offences (*because of our offences*) and was raised again for our justification (*because of our justification*. — Rom. 4, 25).

Thus our *sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins*. So our Article says; and then continues: *This faith God imputes for righteousness in His sight*.

The Gospel proclaims the redemption worked by Christ and announces to all sinners the fact of their justification in Christ, for them to accept, to enjoy and to apply to their conduct in faith.

This judgment of acquittal is a perfectly free gift without any condition attached to it, as we shall consider in our next study.

## Sermon Delivered at Saginaw, Mich., at the Occasion of the Meeting of the Joint Synod

(Continued from page 291)

The words "consolation, comfort, and mercy" indicate that they are to be helpful to each other within this fellowship created by the Spirit of God through the Gospel, which alone can so unite men of various races, different interests in life, pursuits and opinions, that they are "like-minded, of one accord, of one mind." God created and bestowed on us as a divine gift, this fellowship, to serve our highest interests and it should be prized by us with thanksgiving to our God. For this reason we should take the responsibilities of this fellowship seriously and be diligent in the service it requires. This service must be of a spiritual nature. It is possible to gather men about an earthly interest, to hold them together, and to inspire them to action by earthly appeals and methods. These often create strong loyalties and achieve great successes.

When the life in our church seems to be languishing, we are easily tempted to employ the means and the methods of natural man. But that would be a sad mistake. Outward results would, perhaps, be achieved, but we would be defeating our real purpose, the spiritual upbuilding of our congregations and our Synod. Note the spiritual character of the services we are to render in the expression "consolation in Christ, comfort of love, fellowship of the Spirit, bowels and mercies."

No, we are to glorify the Gospel by relying on it alone as the sole means by which faith is to be preserved and strengthened among us and our growth in grace furthered.

Finally, only the gospel can create in us the right spirit for such service in the fellowship.

V. 3. The spirit of humility. From our first parents, who wanted to be as gods, we all inherit the spirit of pride and self-assertiveness. This spirit reigns supreme out in the world, and it has caused inestimable harm within the church. False doctrines spring from it, and it has caused many divisions in the Church. A proud and vain-glorious man cannot well admonish a brother or deal mercifully with the weak for their edification. He will make a poor comforter to those who are afflicted. A self-willed man cannot peaceably work and build together with others. To the true believer only one thing is great, God's grace that pardons lost sinners, and he serves the church to express his gratitude to the Savior and to glorify him. True humility and meekness are fruits of the Gospel.

V. 4. The spirit of true altruism. "Look not every man on his own things, but every man also on the things of others." Oh, we have need of this spirit. There is work to be done; there are burdens to be borne. It is our common task, and the responsibility rests on all of us alike. But, have we all learned, and has any one among us fully learned, to forget himself and devote himself to the interests of others?

The selfishness of individuals and of groups often hinders the work of a congregation, and it is a constant drag on the work of our Synod. Congregations build fine churches and schools, but often give little thought to the proper housing of our institutions and missions. To pay off the debt of the home church great sacrifices are made, but little interest is taken in the reduction of our synodical indebtedness. In the home church the salaries and bills are as a matter of pride paid promptly, but the workers in the Synod and the merchants why supply their wants often have to wait a long time for the check that is due them because the collections do not suffice to cover our needs.

In our personal life the most of us strive to stand on our own feet, but in the life of the congregation and the Synod many are only too willing to let the brethren bear their burdens for them.

But that means dishonoring the Gospel. He who lives by the grace it preaches should not be selfish; he whose comfort is the undeserved love of the Lord it brings to us should not deny his unselfish love and service to those whom the Lord loves.

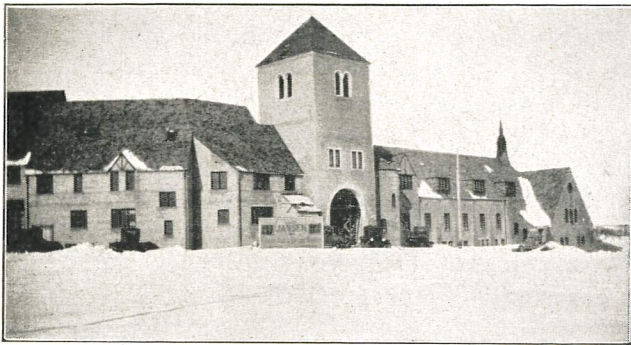
"Fulfill ye my joy" — these words of the Apostle are spoken in the name of the Lord. We certainly want to fulfill the joy of the Lord. Then let us prayerfully and constantly strive that the Gospel of Christ be glorified in us; that we walk as becometh the Gospel of Christ; that we faithfully contend for the faith of the Gospel; and that we serve faithfully in the fellowship of the Gospel in true spiritual unity, in humility and self-denying love.

To this end God grant us His grace for Jesus' sake. Amen.

## AMONG OUR COLLEGES

### THE NEW SCHOOL YEAR OPENED AT THE SEMINARY

THE usual large attendance at the opening of the new school year at our Theological Seminary was not in evidence on Tuesday morning, September 9. Or did it only appear so? The seating capacity of the little chapel was greatly enlarged by removing the south wall and replacing it with folding doors — this innovation may have created the impression that there were fewer worshippers than at other times. Be that as it may, the change is a



Theological Seminary

good one and certainly will encourage many more to participate in these services in the future, once the news has spread that all who wish to attend will find seating comfort.

A goodly number was present and listened with rapt attention to the sermon based on 1 Corinthians 14, 12: "*Even so ye, for as much as ye are zealous of spiritual gifts, seek ye that ye may excel to the edifying of the church.*" Professor A. Schaller was in the pulpit and presented for consideration the theme: "*The Spirit in Which God would have Both Professors and Students Labor at the Seminary.*" Taking his parts directly from his text the professor showed that the Lord expects all to labor zealously and enthusiastically. To do this the sluggishness and disinterestedness of the sinful flesh must be overcome. The flesh does not like the things that are of God and will hamper the work and try to dampen the spirit of the student. The gifts for which all are to strive are spiritual and come as a gift from God, hence everyone who desires the gifts will be sedulous in prayer and put his whole heart into his work with zeal and enthusiasm. None will want to just get along or get by in his work, but the God pleasing spirit will be "to excel," to accumulate as much knowledge of the Gospel as it is possible for him to do; to learn as much of the plan of God of salvation as time and ability will afford. This will make him more able to render unto the souls who will finally be entrusted to him by the Lord faithful services in the way through life unto everlasting life. The spirit of self-aggrandizement or selfishness dare not be any one's goal or aim, the professor said. It must all be done with

an eye toward the glory of the Lord and the "edifying of the church." Whoever would use his learning gained at the Seminary for personal gain (as, indeed, it has been used) will not serve God but only himself; will not edify the Church but make it to serve as stepping stones for self-glorification. Rather, God would have everyone put his gifts and his acquired wisdom and knowledge entirely at the service and disposal of the church without thought of self, but with the one desire that Christ may enter and live in the hearts of men. May God grant such grace to the students.

The new class entering the Seminary is one of the smallest in years, numbering but 15 students. The total enrollment, however, is not much below the average of other years.

The Lord grant our Seminary a blessed school year.  
W. J. S.

### MICHIGAN LUTHERAN SEMINARY

THE new school year at Michigan Lutheran Seminary, Saginaw, Mich., was opened on Tuesday, September 2. This year Prof. W. Schaller gave the address at the services with which the new year was begun. His remarks may well be summed up in these two Scripture passages: "Without me ye can do nothing" (John 15, 5) and: "I can do all things through Christ which strengtheneth me" (Phil. 4, 13).

At the opening service our new tutor, Ernst Wendland, N. W. C., Watertown, Wis., was introduced to the



Dormitory of Michigan Lutheran Seminary

assembly, consisting of the student body and quite a number of friends of our institution. In two instances among those present were the grandfathers and fathers of present students, men who in their youth had sat on the very seats that their sons and grandsons now occupy.

The new enrollment was somewhat less than in former years, 17, but it is gratifying to note that the number of those that intend to prepare for work in the Church has increased. We hope that all the pastors and teachers in our district make every effort to win such students and others for the next school year. The total enrollment today is 55.

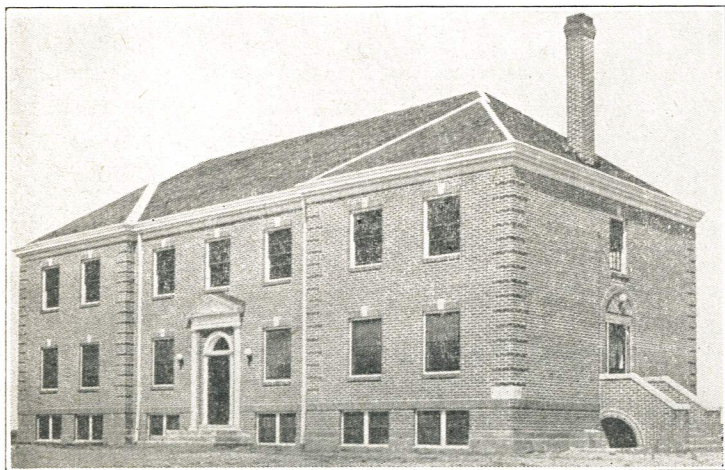
On the second school day our professor Armin Schultz had to go to the hospital for an appendectomy. The operation was carried out successfully. We hope that he will be able to resume his work by the beginning of next month. For the present, the tutors and the other teachers have divided his work among them.

May God bless us in the new school year as in the past.  
Otto J. R. Hoenecke, Dir.

**NORTHWESTERN LUTHERAN ACADEMY**

Mobridge, South Dakota

**T**HIS institution began the new school year on September 2 with the customary opening exercises. Two of our last year's students failed to return, one because of crop failure, the other for reasons unknown to us. Though crops were unusually good this summer, hail completely destroyed them in sections. To date our registration shows twelve new students on our roster, six boys and



Northwestern Lutheran Academy

six girls. In addition, two boys from the city registered as special students, so that our complete enrollment is thirty-two, twelve girls and twenty boys. For this new growth we thank God, who has so graciously upheld our Christian institution in the past.

We take this occasion to ask the congregations of our District again to remember us with foodstuffs, especially with potatoes. In helping us you are helping Synod.

R. A. Fenske.

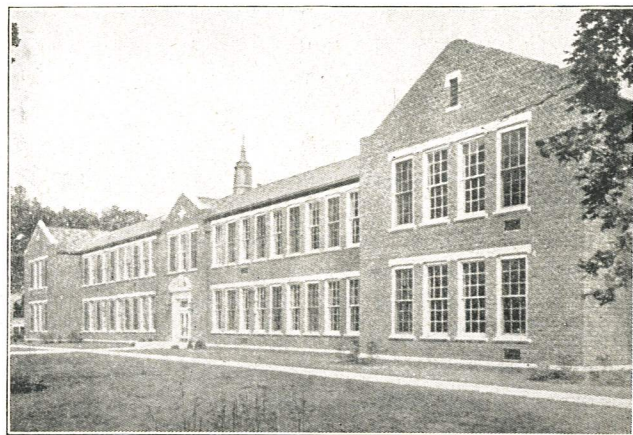
**DR. MARTIN LUTHER COLLEGE**

New Ulm, Minnesota

**E**VEN before Labor Day, automobiles loaded down with baggage of every description began to arrive on our campus; on Tuesday, September 2, traffic was especially heavy. By Wednesday morning 66 new students had arrived. These, together with such as had been here before, gave us an enrollment of 208. One or two new students may still come; we also expect several former

ones to appear within a few days. Last year our peak was 194.

There is something unusual about our present enrollment. In recent years we experienced a considerable increase in the size of our upper classes whereas our Ninth Grade was able to maintain an average of only about 25. It was a pleasant surprise, therefore, that when we made our count we found our Ninth Grade to be our largest class, 41. Of these, 27 are boys.



Dr. Martin Luther College

For Sunday, September 7, we had planned a social afternoon for the student body, a sort of get-acquainted affair. It was to be outdoors, but it wasn't. After weeks of waiting for rain, we finally got it just on this day. This part of our program was washed out, but it was the only part. In every other respect we were able to proceed on schedule. Our regular routine is now pretty well established.

We are conscious of the opportunity we have and of the privilege that is ours.  
G. L. S.

**ANNIVERSARIES**

**TWENTY-FIFTH ANNIVERSARY**



In a special service held at 8 o'clock Sunday evening, August 31, St. Paul's Congregation of Millersville, Wis., celebrated the twenty-fifth anniversary of the ordination of Pastor Herman A. Kuether. The service was conducted by Pastor W. F. Schink, Haven, who ten years ago installed Pastor Kuether in St. Paul's. Pastor Edward H. Kionka of Newton, Wis., who a quarter cen-

tury ago ordained and installed the jubilarian at Lemmon, So. Dak., preached the sermon basing his thoughts on 2 Cor. 4, 5-7. The church choir rendered an appropriate selection. The Board of Elders presented their pastor with an anniversary gift, and the undersigned de-

livered the gift of the Manitowoc conference. In well chosen words Pastor Kuether expressed his thanks to the Lord of the Church for permitting him to serve these years in the work of the Lord. After the service a light repast prepared by the ladies of the congregation and served in the school was enjoyed by all. The grace of our Lord Jesus Christ remain with the jubilarian!

W. F. Schink.

### WEDDING ANNIVERSARIES

On the afternoon of April 20 the members of Zion Congregation of Ft. Morgan surprised Mr. and Mrs. Ed. Fuerst on their forty-fifth wedding anniversary. The girls' choir of Zion's Lutheran Church sang several numbers and the undersigned spoke a few words based on Luke 10, 38-42.

On the following Sunday Mr. and Mrs. William Moehlenbrink were surprised by relatives and friends of Zion's Congregation on their forty-fifth wedding anniversary. Their three daughters, Mildred, Vera and Ruth sang a fitting song. The undersigned preached a short sermon on the text Matt. 7, 24-29.

On June 15 the friends of Mr. and Mrs. A. Seebore joined them in their home to commemorate their thirty-fourth wedding anniversary. A song was sung by the entire group of guests and the undersigned preached a short sermon on Ruth 1, 16. 17. Rev. Orval Kreie.

## ANNOUNCEMENTS

### NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state — Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible). Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Northwestern Publishing House,  
935-937 North Fourth Street,  
Milwaukee, Wisconsin.

### CALENDAR OF CONFERENCES

#### REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference will meet at Essig, Minnesota, G. F. Zimmermann, pastor, Tuesday, September 23, 9:00 A. M.

Essays: Exegetical on Colossians (continued), F. Traub; Smalcald Articles, A. C. Krueger.

Sermon: Bauer, Fritz.

Confessional: Krueger, Kuehner.

A. W. Blauert, Sec'y.

#### RHINELANDER DELEGATE CONFERENCE

The Rhinelander Delegate Conference will meet, God willing, on Sunday afternoon, 2:30, September 28, at Christ Church, Eagle River, Wisconsin.

Louis O. Keup, Sec'y.

#### WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The fall sessions of the Wisconsin-Chippewa River Valley Pastoral Conference will be held on Tuesday and Wednesday, September 23-24, in St. Paul's Lutheran Church, Menomonie, Wisconsin, Rev. J. Mittelstaedt, pastor. The session on Tuesday morning begins promptly at ten o'clock. All essayists are to be prepared to present papers on the topics assigned to them by the Conference Program Committee. Pastoral Service on Tuesday evening.

Rev. O. E. Hoffmann, Sec'y.

#### MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference is to convene, D. v., September 23, 1941, at La Crosse, Wisconsin, with Pastor Schumann.

- 9:00 A. M. Communion Service (A. W. Sauer — F. Senger).  
10:30—11:30 Is There Any Difference Between the Concept of Faith in the Old Testament and the New Testament? Rich Siegler.  
11:30—11:45 Routine Business.  
11:45—1:00 P. M. Dinner Recess.  
1:00—1:30 Signs of Times in Light of Scripture (summary and discussion), H. Backer.  
1:30—2:30 Discussion of Reu's: In the Interest of Lutheran Unity, W. Schumann.  
2:30—2:45 Book Review, W. Gutzke.  
2:45—3:00 Reports from Financial Secretary and Visitors.  
3:00—3:15 Recess.  
3:15—4:00 Self-Communion and Self-Absolution, A. Vollbrecht.  
4:00—4:30 Sermon to be read for criticism, H. Kesting. Substitute Papers: How Can We Improve Attendance at the Lord's Supper? F. Ehlert; How Can We Improve our Sunday Schools? F. Schroeder.

Theo. J. Mueller, Sec'y.

#### CROW RIVER VALLEY CONFERENCE

The Crow River Valley Pastoral Conference will meet September 23-24, at 10 A. M., at Hancock, Minnesota, Pastor Harold Duehlmeier.

Essays: Individual Communion Cups, W. J. Schulze; The Dissertation on the Doctrine of Hell, E. R. Berwald; Exegesis on I Tim. 4, continued, M. Schulze; Introduction to the Prophet Nehemiah with Historical Background, Characteristic of Person and Isagogical Treatment of Book, S. Baer; Old essays by Pastor W. Voight and Christ Albrecht. Preacher: M. Lenz (E. R. Berwald).

Please announce. Carl J. Plocher, Sec'y.

#### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 22 and 23, 1941, at Montello, Wisconsin (Pastor Wm. Hartwig). 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; Moses, 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: (English) A. E. Schneider, G. Schaefer.

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

#### EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District meets at Marshall, Minnesota (Rev. E. R. Gamm), beginning at 9 a. m. October 28 and 29.

Essays: Exegetical and Homiletical Treatise on Lk. 7, 36-50, H. Buch; Our Savior's Title to the Church of Philadelphia, C. Found; Exegetical Treatise on Rom. 8, 18-23, Wm. Lange; Exegesis on 1 Cor. 7, H. Schultz.

Sermon: C. Found (W. Dorn).

A timely announcement to the host-pastor, please!

H. A. Schultz, Sec'y.

**NEW ULM DELEGATE CONFERENCE**

The New Ulm Delegate Conference will convene on Wednesday, September 24, in St. Peter's Ev. Luth. Church, St. Peter, Minnesota, G. Th. Albrecht, pastor. Pastor H. C. Sprenger will deliver the inspirational address. Delegates to the convention of the Joint Synod will deliver reports. Kindly announce to the local pastor. W. Frank, Sec'y.

**SOUTHERN CONFERENCE OF NEBRASKA DISTRICT**

Place: Firth, Nebraska, Rev. Hy. Lehmann.  
Time: September 23 and 24, 1941. Opening sessions 10 A. M.

Program: 1. Exposition of Galatians, Rev. Hahn. 2. Exeg. John 1, 1-14, Rev. Raabe. 3. Art IV. Justification, by Rev. Gruendemann.

Sermon: Rev. Raabe.  
Confessional: Rev. Roth (Rev. Hahn).  
Congregations are urged to send lay-delegates. Announce. H. H. Spaude, Sec'y.

**EASTERN PASTORAL CONFERENCE**

The Eastern Pastoral Conference convenes, D. v., October 28 and 29 at St. Paul's Ev. Luth. Church, East Troy, Wisconsin, with Pastor Edmund Ebert. Sessions begin at 9:30 A. M.

Essays: Hebrews, chap. 4, 13-16, Jonathan Mahnke; Chap. 5 and 6, Paul Behn (A. Buenger); Zweck und Nutzen der Beichtrede, K. Lescow; Adult Instruction, J. Ruege; Study of the Liturgy in the new hymnal with suggestions for uniformity, M. Albrecht (chariman), C. Otto, A. Schewe.

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

**SOUTHERN WISCONSIN PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference will meet on October 7 and 8 at 9 o'clock, at Caledonia, Wisconsin, with Pastor Arnold Koelpin.

Sermon: W. A. Diehl, Mark 8, 34-38 (O. Heidtke, Matth. 13, 44-59).

Confessional Address: Wm. H. Lehmann (O. B. Nommensen).

Essays: E. Jaster, E. Hinderer, Prof. F. E. Blume, J. Bernthal, A. Koelpin. Edmund Sponholz, Sec'y.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Conference will meet at Town Freedom, Wisconsin, Rev. Th. Brenner, October 14 and 15, 1941, beginning at 9 A. M.

Confessional Sermon: Rev. P. Oehlert (W. Pankow).

Essays: Exegetical Hom. Treatise of Rom. 14, 4-12, F. Uetzmann; Critical Discussion on Unionism, Reu, R. Lederer; What Is Scripture, Reu, P. Oehlert; Isagogics of Ezra, K. Toepel; The Christian's Attitude Toward War, R. Ziesemer; Ordinations and Installation, E. Hinnenthal; History of Israel Under the Kings, W. Zink; The Anti-Christ, F. Schumann; The Importance of Pure Doctrine for the Correct Form of a Christian Life, W. Valleskey; Our Baptismal Form and Its Origin, E. Redlin; Superstitions of the Jews at the Time of Jesus, H. Wicke; Homelitical Rules Exemplified in a Sermon, O. P. Boettcher; The Christian's Attitude in Labor Troubles, V. Siegler. F. A. Reier, Sec'y.

**WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

The Western Pastoral Conference of the Dakota-Montana District will meet October 6, 7 and 8 at Sturgis, South Dakota, Pastor A. G. Eberhart. Opening session at 2 P. M.

Essays: Ezekiel 37, E. Bode; Who is the Anti-Christ, E. Krueger; What are Non-Fundamental Doctrines, H. Meyer; How to Approach and Gain the Unchurched, A. G. Eberhart. Sermon: P. G. Albrecht (J. E. Bade). E. L. Mehlberg, Sec'y.

**WINNEBAGO TEACHERS' CONFERENCE**

The Winnebago Teachers' Conference will meet October 2 and 3 at St. Paul's Lutheran School, Town Forest, located 10 miles east of Fond du Lac on Highway 23.

Please make your announcements for meals and lodging at the earliest date possible to the local teacher, Mr. Emil D. Rolloff, Calvary, Wis., R. R. 1. G. Rolloff, Sec'y.

**DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE**

The Dodge-Washington Counties Pastoral Conference will meet October 7 and 8 at 9:30 A. M. at St. Paul's Church, Neosho, Wisconsin, M. Stern, pastor.

Papers: Ph. Martin, G. Bradtke, M. Stern, Ad. von Rohr, H. Cares, M. Marti.

Sermon: G. Barthels (E. Scharf).  
Confessional: E. Rupp (W. Sauer).  
Please announce! H. Cares, Sec'y.

**WESTERN WISCONSIN TEACHERS' CONFERENCE**

The Western Wisconsin Teachers' Conference will meet at Tomah, Wisconsin, Saturday, September 27. Kindly make timely announcements to Mr. Martin June, 533 Superior Street, Tomah, Wisconsin. Beginning of first session: 9:30 A. M.

**Program**

1. Discussion Period on Teaching Bible History.....H. Gurgel
2. How to Read a Book.....W. Roerig
3. An Overview of Arithmetic.....J. F. Gawrisch
4. A Report on Synod's Convention.

Otto F. Boerneke, Sec'y.

**ANNOUNCEMENT**

The General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on October 22, at 9:00 A. M.

Preliminary meetings:

School Committee — Monday, 10:00 A. M., Jerusalem School.

General Mission Board — Monday, 10:00 A. M., St. John's School.

Board of Trustees — Monday, 2:00 P. M., St. John's School.

Conference of Presidents — Tuesday, 9:00 A. M., St. John's Parsonage.

Representatives of Institutions — Tuesday, 10:00 A. M., Grace Church.

John Brenner.

**TO ANONYMOUS**

Hesitating to reply to your letter through the columns of the *Northwestern Lutheran*, I have waited until now in the hope of hearing from you again. My advice is that you confide in your pastor. The sum of money you sent for the Synod is not yours to give. It should be used to make restitution. Please write me the name of your pastor, or your own, that I can return the money.

Hoping that you will follow my advice,

Sincerely yours,

John Brenner.

**A REQUEST**

Our mission congregation at Golden, Colorado, is in need of a communion set. Any congregation having a used set and is willing to dispose of it kindly get in touch with the pastor of St. James Church. Address your communication to

Rev. Victor Schultz,  
921 5th Street,  
Golden, Colorado.

**CHANGE OF ADDRESS**

Herold Schulz, 2219 Pratt Street, Omaha, Nebraska.

Rev. J. C. A. Gehm, R. 2, Bay City, Michigan.

**SOUTHEAST WISCONSIN DISTRICT**

**Arizona Conference**

Reverend	Budgetary	Non-Budgetary
O. Hohenstein, Grace, Glendale, Ariz.....	\$ 107.25	\$
Frederick G. Knoll, Grace, Warren, Ariz.	21.90	
Fred. G. Knoll, St. Paul's, Douglas, Ariz.	17.00	
Robert W. Schaller, Zion, Phoenix, Ariz.	34.70	
Robert W. Schaller, Zion, Phoenix, Ariz.	21.77	
Robert W. Schaller, Zion, Phoenix, Ariz.	42.79	
Robert W. Schaller, Zion, Phoenix, Ariz.	75.47	
E. Arnold Sitz, Grace, Tucson, Ariz.....	54.99	

## Dodge-Washington County Conference

Geo. A. Barthels, Zion, Allenton.....	158.91		Walter Keibel, Nain, West Allis.....	212.27	
Geo. A. Barthels, Zion, Allenton.....	47.64		Walter Keibel, Nain, West Allis.....	20.55	1.50
Geo. A. Barthels, Zion, Allenton.....	49.37		Walter Keibel, Nain, West Allis.....	128.95	2.25
G. Bradtke, Kripplein Christi, Tp. Herman	176.00		P. W. Kneiske, St. John's, Lannon.....	52.64	
G. Bradtke, Kripplein Christi, Tp. Herman	80.00		P. W. Kneiske, St. John's, Lannon.....	34.45	
G. Bradtke, Kripplein Christi, Tp. Herman	63.00		P. W. Kneiske, St. John's, Lannon.....	37.95	
Herman Cares, Emanuel, Tp. Herman.....	46.45		A. F. Krueger, Resurrection, Milwaukee...	33.15	
Herman Cares, Emanuel, Tp. Herman.....	134.07	1.65	A. F. Krueger, Resurrection, Milwaukee...	34.80	6.75
Herman Cares, Emanuel, Tp. Herman.....	36.88		A. F. Krueger, Resurrection, Milwaukee...	71.73	
Herman Cares, Emanuel, Tp. Herman.....	58.12		Henry Lange, Nathanael, Milwaukee.....	50.00	
Herman Cares, Zion, Tp. Theresa.....	57.53		Henry Lange, Nathanael, Milwaukee.....	23.78	1.00
Herman Cares, Zion, Tp. Theresa.....	13.89		Kurt A. Lescow, St. John's, E. Mequon....	112.88	
Herman Cares, Zion, Tp. Theresa.....	9.81		Kurt A. Lescow, St. John's, E. Mequon....	73.50	
Herman Cares, Zion, Tp. Theresa.....	65.60		A. H. Maaske, St. John's, Mukwonago.....	38.00	
F. Marohn, Bethany, Hustisford.....	108.24		A. H. Maaske, St. John's, Mukwonago.....	37.45	
R. O. Marti, St. Jacobi, Tp. Theresa.....	41.16		J. Mahnke, Mt. Lebanon, Milwaukee.....	63.10	
R. O. Marti, St. Jacobi, Tp. Theresa.....	21.68		J. Mahnke, Mt. Lebanon, Milwaukee.....	52.51	
R. O. Marti, St. Jacobi, Tp. Theresa.....	11.65		J. Mahnke, Mt. Lebanon, Milwaukee.....	46.31	
R. O. Marti, St. Peter's, Kekoskee.....	80.79		J. Mahnke, Mt. Lebanon, Milwaukee.....	72.33	
R. O. Marti, St. Peter's, Kekoskee.....	84.75		Wm. C. Mahnke, St. John's, Root Creek...	67.94	
Ph. Martin, St. Luke's, Knowles.....	27.35		Wm. C. Mahnke, St. John's, Root Creek...	60.11	97.72
Ph. Martin, St. Luke's, Knowles.....	22.88		Wm. C. Mahnke, St. John's, Root Creek...	63.08	
Ph. Martin, St. Paul's, Brownsville.....	128.65		Wm. C. Mahnke, St. John's, Root Creek...	68.71	
Ph. Martin, St. Paul's, Brownsville.....	2.00		A. J. Mittelstaedt, Trinity, So. Mequon....	45.00	
Ph. Martin, St. Paul's, Brownsville.....	91.47		Theo. Monhardt, St. John's, Tp. Lake.....		27.50
W. Reinemann, Trinity, Huilsburg.....	53.00		Theo. Monhardt, St. John's, Tp. Lake.....	49.13	
W. Reinemann, Trinity, Huilsburg.....	71.17		A. Nicolaus, Christ, Pewaukee.....	65.00	
W. Reinemann, Trinity, Huilsburg.....	25.15		A. Nicolaus, Christ, Pewaukee.....	34.95	
W. Reinemann, Trinity, Huilsburg.....	45.56		A. Nicolaus, St. Peter's, Tp. Greenfield....	28.10	
Ad. von Rohr, Peace, Hartford.....	348.66		C. A. Otto, St. John's, Wauwatosa.....	524.70	
Ad. von Rohr, Peace, Hartford.....	93.54		C. A. Otto, St. John's, Wauwatosa.....	194.17	
E. C. Rupp, St. John's, Lomira.....	181.46		A. Petermann, St. John's, Newburg.....	70.15	
E. C. Rupp, St. John's, Lomira.....	15.45		A. Petermann, St. John's, Newburg.....	80.58	
E. C. Rupp, St. John's, Lomira.....	30.81		A. Petermann, St. John's, Newburg.....	80.70	
W. P. Sauer, St. John's, West Bend.....	236.32		M. F. Rische, Davids Stern, Kirchhayn...	36.87	
W. P. Sauer, St. John's, West Bend.....	130.09		M. F. Rische, Davids Stern, Kirchhayn...	65.25	
W. P. Sauer, St. John's, West Bend.....	188.45		M. F. Rische, Davids Stern, Kirchhayn...	124.65	
W. P. Sauer, St. John's, West Bend.....	126.21		M. F. Rische, Davids Stern, Kirchhayn...	64.95	
H. J. Schaar, St. John's, Woodland.....	133.66		J. G. Ruege, Jordan, West Allis.....	444.76	
H. J. Schaar, St. John's, Woodland.....	4.63		J. G. Ruege, Jordan, West Allis.....	214.85	
H. J. Schaar, St. John's, Woodland.....	57.78		J. G. Ruege, Jordan, West Allis.....	154.25	9.00
Erwin Scharf, St. Paul's, Cedar Lake.....	18.00		G. Schaller, St. Paul's, Tp. Franklin.....	112.20	
Erwin Scharf, St. Paul's, Cedar Lake.....	15.00		G. Schaller, St. Paul's, Tp. Franklin.....	21.75	
Erwin Scharf, St. Paul's, Cedar Lake.....	10.50		G. Schaller, St. Paul's, Tp. Franklin.....	52.95	
Erwin Scharf, St. Paul's, Slinger.....	45.00		G. Schaller, St. Paul's, Tp. Franklin.....	22.70	
Erwin Scharf, St. Paul's, Slinger.....	65.50		Alfred C. Schewe, Trinity, W. Mequon....	76.85	
Erwin Scharf, St. Paul's, Slinger.....	69.68		Alfred C. Schewe, Trinity, W. Mequon....	43.90	
Erwin Scharf, St. Paul's, Slinger.....	93.32		Alfred C. Schewe, Trinity, W. Mequon....	46.35	
M. F. Stern, St. Paul's, Neosho.....	120.00		Arnold Schultz, Trinity, Milwaukee.....	216.71	27.06
M. F. Stern, St. Paul's, Neosho.....	62.00		Arnold Schultz, Trinity, Milwaukee.....	443.60	
H. Wolter, St. Paul's, Tp. Lomira.....	45.59		Arnold Schultz, Trinity, Milwaukee.....	64.05	
H. Wolter, St. Paul's, Tp. Lomira.....	36.56		Arnold Schultz, Trinity, Milwaukee.....	137.00	
H. Wolter, St. Paul's, Tp. Lomira.....	45.67		H. W. Schwertfeger, Woodlawn, W. A. ....	30.95	
H. Wolter, St. Paul's, Tp. Lomira.....	63.60		H. W. Schwertfeger, Woodlawn, W. A. ....	141.59	
H. Wolter, St. Petri, Tp. Theresa.....	34.44		H. W. Schwertfeger, Woodlawn, W. A. ....	29.60	
H. Wolter, St. Petri, Tp. Theresa.....	12.41		Harry Shiley, Trinity, Waukesha.....	35.45	
H. Wolter, St. Petri, Tp. Theresa.....	25.90		Harry Shiley, Trinity, Waukesha.....	36.45	
H. Wolter, St. Petri, Tp. Theresa.....	17.84		Harry Shiley, Trinity, Waukesha.....	417.96	
F. Zarling, St. Matthew's, Iron Ridge.....	95.60		Harry Shiley, Trinity, Waukesha.....	86.95	
F. Zarling, St. Matthew's, Iron Ridge.....	89.05		E. W. Tacke, St. Paul's, Tess Corners....	141.85	
F. Zarling, St. Matthew's, Iron Ridge.....	7.00		E. W. Tacke, St. Paul's, Tess Corners....	148.40	
			E. W. Tacke, St. Paul's, Tess Corners....	113.70	
			E. W. Tacke, St. Paul's, Tess Corners....	96.75	
			E. W. Tacke, St. Paul's, Tess Corners....	73.80	
			L. M. Voss, Good Shepherd, Tp. Wauw. ....	37.41	
			L. M. Voss, Good Shepherd, Tp. Wauw. ....	30.78	
			L. M. Voss, Good Shepherd, Tp. Wauw. ....	224.83	
			Henry Woyahn, Grace, Waukesha.....	104.64	
			Henry Woyahn, Grace, Waukesha.....	46.53	
			Henry Woyahn, Grace, Waukesha.....	17.56	
			Henry Woyahn, Grace, Waukesha.....	24.12	

## Eastern Conference

Martin Albrecht, Calvary, Thiensville.....	34.44	
Martin Albrecht, Calvary, Thiensville.....	27.21	
Martin Albrecht, Calvary, Thiensville.....	27.47	
Martin Albrecht, Calvary, Thiensville.....	30.58	
Paul A. Behn, Fairview, Milwaukee.....	50.00	
Paul A. Behn, Fairview, Milwaukee.....	61.00	
Adolph C. Buenger, St. John's, Good Hope	39.65	
Adolph C. Buenger, St. John's, Good Hope	43.45	
Adolph C. Buenger, St. John's, Good Hope	62.12	
Adolph C. Buenger, St. John's, Good Hope	44.70	
E. Ph. Ebert, St. Paul's, East Troy.....	47.78	
E. Ph. Ebert, St. Paul's, East Troy.....	42.83	
E. Ph. Ebert, St. Paul's, East Troy.....	32.72	
F. G. Gundlach, Salem, W. Granville.....	73.00	
F. G. Gundlach, Salem, W. Granville.....	9.75	
Ph. H. Hartwig, Zion, Hartland.....	99.00	
Ph. H. Hartwig, Zion, Hartland.....	117.69	
Gerald O. Hoenecke, St. Paul's, Cudahy....	72.31	
Gerald O. Hoenecke, St. Paul's, Cudahy....	65.49	
Gerald O. Hoenecke, St. Paul's, Cudahy....	72.87	
Walter Keibel, Nain, West Allis.....	69.89	

## Milwaukee City Conference

E. Blakewell, Salem.....	68.65	
E. Blakewell, Salem.....	109.85	
E. Blakewell, Salem.....	65.39	
E. Blakewell, Salem.....	87.87	29.50
John Brenner, St. John's.....	276.90	90.70
John Brenner, St. John's.....	305.74	100.50
John Brenner, St. John's.....	351.15	45.00
John Brenner, St. John's.....	208.35	46.50
Victor Brohm, Bethesda.....	372.15	99.54
Victor Brohm, Bethesda.....	109.78	44.63
Victor Brohm, Bethesda (S. S. \$25.00) ..	523.97	228.80
R. O. Buerger, Gethsemane.....	81.08	

R. O. Buerger, Gethsemane.....	125.00	
R. O. Buerger, Gethsemane.....	96.97	
R. O. Buerger, Gethsemane.....	143.51	15.00
P. J. Burkholz, Siloah.....	222.60	55.66
P. J. Burkholz, Siloah.....	259.07	64.77
P. J. Burkholz, Siloah.....	249.65	181.77
P. J. Burkholz, Siloah.....	198.22	58.36
P. J. Burkholz, Siloah.....	262.75	102.15
P. J. Burkholz, Siloah (Ruth Mission Cl.)	10.00	10.00
P. J. Burkholz, Siloah (Sunday school)....	13.86	
J. C. Dahlke, Jerusalem.....	142.98	8.94
J. C. Dahlke, Jerusalem.....	222.14	23.63
J. C. Dahlke, Jerusalem.....	302.64	18.92
J. C. Dahlke, Jerusalem.....	157.72	111.02
James de Galley, Homehurst Mission.....	4.75	
James de Galley, St. Paul's.....	14.81	
James de Galley, St. Paul's.....	39.79	
James de Galley, St. Paul's.....	12.26	
James de Galley, St. Paul's.....	10.89	
E. Ph. Dornfeld, St. Marcus.....	118.32	
E. Ph. Dornfeld, St. Marcus.....	398.86	24.76
E. Ph. Dornfeld, St. Marcus (D. S. \$42.22)	328.53	48.77
E. Ph. Dornfeld, St. Marcus.....		113.15
F. Graeber, Apostles.....	9.36	
F. Graeber, Apostles.....	10.05	
F. Graeber, Apostles.....	13.35	26.00
A. F. Halboth, St. Matthew's.....	115.94	62.00
A. F. Halboth, St. Matthew's.....	100.85	62.00
A. F. Halboth, St. Matthew's.....	67.46	62.00
A. F. Halboth, St. Matthew's.....	437.98	
A. F. Halboth, St. Matthew's.....	174.52	62.00
Raym. W. Huth, Messiah.....	52.97	
Raym. W. Huth, Messiah.....	39.80	
Raym. W. Huth, Messiah.....	11.40	15.00
J. G. Jeske, Divine Charity.....	144.41	40.00
Louis F. Karrer, St. Andrew's.....	40.00	16.18
W. Kleinke, Christ.....	110.17	
W. Kleinke, Christ.....	82.30	1.00
W. Kleinke, Christ.....	72.70	22.85
W. Kleinke, Christ.....	216.34	8.00
Ph. H. Koehler, St. Lucas.....	176.56	234.25
Ph. H. Koehler, St. Lucas.....	285.16	66.13
Ph. H. Koehler, St. Lucas.....	233.43	32.70
A. C. Lengling, Saron.....	67.08	68.87
Paul G. Naumann, St. Jacobi.....	179.83	249.64
Paul G. Naumann, St. Jacobi.....	239.94	58.75
Karl H. Hinrichs, Treasurer St. Jacobi....	136.80	39.64
Karl H. Hinrichs, Treasurer, St. Jacobi....	164.88	88.56
E. C. Pankow, Garden Homes.....	39.00	
E. C. Pankow, Garden Homes.....	32.00	
E. C. Pankow, Garden Homes.....	29.00	
Wm. F. Pankow, Ephrata.....	115.00	3.73
Paul Pieper, St. Peter's.....	277.17	82.60
Paul Pieper, St. Peter's.....	239.55	40.80
Paul Pieper, St. Peter's.....	223.84	25.50
Paul Pieper, St. Peter's.....	190.72	53.20
Wm. F. Sauer, Grace.....	400.00	
W. J. Schaefer, Atonement.....	51.00	
W. J. Schaefer, Atonement.....	41.00	
W. J. Schaefer, Atonement.....	46.00	
A. B. Tacke, Zebaath.....	41.87	
A. B. Tacke, Zebaath.....	75.58	
A. B. Tacke, Zebaath.....	33.40	
Arthur P. Voss, St. James.....	123.58	27.50
Arthur P. Voss, St. James.....	269.15	27.50
Arthur P. Voss, St. James.....	125.38	27.50
S. E. Westendorf, Bethel.....		81.50
S. E. Westendorf, Bethel.....	58.10	17.56
S. E. Westendorf, Bethel.....	56.22	16.98
S. E. Westendorf, Bethel.....	54.30	14.62
S. E. Westendorf, Bethel (S. Ch. \$17.07)...	99.70	
S. E. Westendorf, Bethel (S. Ch. \$9.00)....		35.83

Southern Conference

A. C. Bartz, Immanuel's, Waukegan.....	80.08	
Carl H. Buenger, Friedens, Kenosha.....	600.00	
Carl H. Buenger, Friedens, Kenosha.....	425.00	
Walter A. Diehl, First Ev. Luth., Elkhorn	44.35	
Walter A. Diehl, First Ev. Luth., Elkhorn	78.40	
Walter A. Diehl, First Ev. Luth., Elkhorn	26.55	
Walter A. Diehl, First Ev. Luth., Elkhorn	87.00	
E. W. Hillmer, St. Luke's, Kenosha.....	41.63	
E. W. Hillmer, St. Luke's, Kenosha.....	48.51	
E. W. Hillmer, St. Luke's, Kenosha.....	35.25	
Eugene Hinderer, Zion, Bristol.....	75.00	
Eugene Hinderer, Zion, Bristol.....	65.00	

Edwin Jaster, Epiphany, Racine.....	10.80	
Edwin Jaster, Epiphany, Racine.....	115.33	
Edwin Jaster, Epiphany, Racine.....	10.41	
Edwin Jaster, Epiphany, Racine.....	66.06	
A. Koelpin, Trinity, Caledonia.....	34.95	
W. H. Lehmann, St. John's, Libertyville....	99.59	
W. H. Lehmann, St. John's, Libertyville....	118.40	
W. H. Lehmann, St. John's, Libertyville....	57.62	
Aug. Lossner, Trinity, Tp. Raymond.....	15.09	
O. B. Nommensen, Zion, So. Milwaukee....	34.25	
O. B. Nommensen, Zion, So. Milwaukee....	493.63	1.00
O. B. Nommensen, Zion, So. Milwaukee....	36.31	
O. B. Nommensen, Zion, So. Milwaukee....	33.89	
R. P. Otto, Peace, Wilmot.....	150.00	5.75
R. P. Otto, Peace, Wilmot.....	100.00	
W. K. Pifer, Bethany, Kenosha.....	195.38	
M. F. Plass, St. John's, Oakwood.....	137.50	
Gerhard Redlin, Zion, Crete.....	136.30	
Gerhard Redlin, Zion, Crete.....	46.45	
Alfred v. Rohr Sauer, St. John, Burlington	237.72	
Alfred v. Rohr Sauer, St. John, Burlington	158.30	
Edmund Sponholz, St. John's, Slades Cor.	137.00	
Theo. Volkert, First Ev. Luth., Racine.....	151.45	
Theo. Volkert, First Ev. Luth., Racine....	126.65	
Th. Volkert, First Ev. Luth., (Lad. Miss.)	259.99	
Th. Volkert, First Ev. Luth. (Sund. Sch.)	106.20	
H. Wackerfuss, St. James, Evanston.....	39.74	

Memorial Wreaths

In Memory of:	Budgetary	Non-Budgetary
Julia Altpeter from Mr. and Mrs. Ray Breutzmann by Pastor Ph. H. Koehler		1.00
Mrs. Henry Andrae from Ladies' Mission Society, Grace Congr., Pastor W. F. Sauer		5.00
Mrs. Herman Andrae from Ladies' Mission Society, Grace Congregation, Pastor Wm. F. Sauer		5.00
Mrs. Herman Andrae from Mr. Chas. Upmeyer, Mr. and Mrs. Harry Voelz, Mr. and Mrs. Walter Koch, Mr. and Mrs. Eugene Koch, Mr. and Mrs. Raymond King, children of Martha D. Koch, by Pastor Wm. F. Sauer		10.00
Mrs. Anna Bergmann from St. Marcus Congr. by Pastor E. Ph. Dornfeld	3.00	
Mrs. Henry Bergmann from Mrs. R. C. Jeske and Rev. and Mrs. J. G. Jeske by Pastor Jeske	3.00	
Mrs. Anna Bergmann from Rev. and Mrs. Ph. H. Koehler by Pastor Koehler	2.00	
Mrs. Fred Brunner from Ladies' Mission Society, Grace Congregation, by Pastor Wm. F. Sauer		5.00
Mrs. J. M. Dihring from Y. P. S., St. Paul's Congregation, Brownsville, by Pastor Ph. Martin		5.00
Mr. Wm. Ehlke from members of the family by Pastor M. F. Rische		17.00
Mrs. Henrietta Geffert from Ruth and Gilbert Glaeser by Mr. Glaeser	1.00	
Mrs. Selma Geiger from Mr. and Mrs. E. Winter, \$5.00, Mrs. W. Meyer and W. Kempf, \$3.10, Mr. and Mrs. Henry Mess, Jr., \$1.00, Frauenverein of St. John's Congregation by Pastor John Brenner		14.00
Mrs. Henry from Mr. Ferdinand and Gust. Teske by Pastor Gerhard Redlin		5.00
Mrs. Otto Koch from Mrs. J. Troeller, Mrs. R. C. Jeske, Mr. and Mrs. A. Mueller, Mr. and Mrs. Ed. Yoekel, Mr. and Mrs. A. Troeller, Mr. and Mrs. F. Haman, Mr. and Mrs. R. Troeller, Rev. and Mrs. J. G. Jeske and Mrs. A. Jeske by Pastor Jeske		11.00
Mrs. Anna Kranz from Mr. F. E. Waller and Amanda, Mr. and Mrs. John Manders and Family by Pastor Arth. Voss		5.00
Mrs. John Leppel from Mrs. J. G. Glaeser and daughters by Pastor Wm. F. Sauer		3.00
Henry Lisius from St. Marcus Congregation by Pastor E. Ph. Dornfeld		16.10
Mrs. August Luther from Ladies' Mission Society of Grace Congregation by Pastor Wm. F. Sauer		5.00

Mrs. Mary Meyer from the Marcus Congregation by Pastor E. Ph. Dornfeld ..	2.00
Pastor Paul Naumann from Gethsemane Congregation by Pastor R. O. Buerger	5.00
Pastor Paul Naumann from the Milwaukee Pastoral Conference by Pastor S. E. Westendorf, Sec'y. ....	5.00
Mrs. Hermine Nommensen from St. Lucas Congregation \$25.00, St. Lucas Frauenverein \$15.00, Mr. and Mrs. Carl Gitzel \$3.00, Wm. A. Nintz, Leona Nintz, Bernice Kutz \$3.00, Rev. and Mrs. Ph. H. Koehler by Pastor Koehler \$2.00	48.00
Mrs. B. P. Nommensen from Zion Congregation, South Milwaukee, by Pastor O. B. Nommensen .....	64.50
Mrs. B. P. Nommensen from Bethany Lad. Aid \$5.00, Bethany Congregation \$5.00 and group of members of Bethany Congregation by Pastor W. K. Pifer	21.75
Mrs. B. P. Nommensen from Mrs. E. Schaller by Pastor Wm. F. Sauer .....	1.00
Mrs. Hermine Nommensen from Mr. and Mrs. Jacobs, Mr. Wm. Rohde, and Ruby Holzhueter by Pastor Wm. F. Sauer .....	3.00
Mrs. Wm. Peters from St. Paul's Congregation, Slinger, by Pastor Erwin Scharf .....	1.50
Jean Anne Pieper from Karl Pieper, Miss Anita Kutz by Pastor Ph. Martin .....	3.00
Mrs. Gottfried Puder from pupils of the 5th, and 6th grades of St. Lucas school by Pastor Ph. H. Koehler .....	2.00
Mrs. Frieda Recknagel from St. Paul's Congregation, East Troy, by Pastor E. Ph. Ebert .....	13.00
Mrs. Aug. Schloerke from T. Manderey by Pastor R. O. Buerger .....	1.00
Eugene Schneider from choir of St. Paul's Congregation, Slinger, by Pastor Erwin Scharf .....	2.50
Mrs. H. Schumacher from church council of St. James Congregation by Pastor A. P. Voss .....	5.00
M. Selle from St. Marcus Congregation by Pastor E. Ph. Dornfeld .....	2.00
Ernst Siemast from pupils of the 7th and 8th grades of St. Lucas School by Pastor Ph. H. Koehler .....	2.00
Ernst Siemast from Mr. and Mrs. Edw. Krueger, Mr. and Mrs. Wm. Haack by Pastor Ph. H. Koehler .....	2.00
Sigmund Thomas from Mr. C. Reul by Pastor E. Blakewell .....	2.00
Mrs. Alma Traulsen from St. Peter's Women's Society by Pastor Paul Pieper .....	5.00
Miss Ida Tyroff from Mrs. Lydia Schwenger by Pastor Carl H. Buenger .....	1.00
Carl Vitease, Jr., from St. Marcus Congregation by Pastor E. Ph. Dornfeld .....	5.00
Mrs. Bertha Vollmer from St. Marcus Congregation by Pastor E. Ph. Dornfeld..	7.50
Wellis Weissgerber from Mr. and Mrs. Albert Anderson by Pastor Paul Pieper	1.00
Wellis Weissgerber from Mrs. Meta Mitschka by Pastor Paul Pieper .....	3.00
Mrs. John Winkel from St. Peter's Women's Society by Pastor P. Pieper	5.00
Mrs. Anna Wissemueller from Rich. Wissemueller and family by Pastor Pieper	2.50
_____ from Bethesda Congregation by Pastor Brohm .....	2.00
_____ from St. John's Congregation, Mukwonago, by Pastor A. H. Maaske	5.00
_____ from Trinity Congregation, Waukesha, by Pastor H. Shiley .....	3.00
<b>Personal Gifts</b>	
M. S. B. ....	5.00
Ministers' Wives Mission Circle by Mrs. O. K. ....	25.00

\$29,339.19 \$3,494.44

July 12, 1941.

CHAS. E. WERNER, Cashier.

TREASURER'S STATEMENT

July, 1941

Receipts

Cash Balance July 1, 1941 .....	\$ 7,009.49
Budgetary Collections:	
General Administration .....	\$ 3,373.94
Educational Institutions .....	873.81
Home for the Aged .....	34.00
For Missions .....	6,505.89
Indigent Students .....	68.70
General Support .....	105.86
To Retire Debts .....	71.89
School Supervision .....	20.00
Revenues .....	2,062.28

Total Collections and Revenues ..... \$ 13,116.37

\$ 20,125.86

Disbursements

Budgetary:	
General Administration .....	\$ 4,499.40
Missions, General Administration .....	109.84
Indian Missions .....	2,039.36
Negro Missions .....	784.57
Home Missions .....	9,074.42
Poland Missions .....	666.25
Madison Student Mission .....	83.33
Spiritual Welfare .....	163.08
General Support .....	2,002.00

\$ 19,422.25

Non Budgetary:

Notes Paid .....	500.00
------------------	--------

Total Disbursements ..... \$ 19,922.25

Cash Balance July 30, 1941 ..... \$ 203.61

Debt Statement

Budget Debt:

Notes Payable July 1, 1941 .....	\$152,525.55
Paid on Notes in July .....	500.00

\$152,025.55

Accounts Payable .....

17,088.32

Budget Debt July 30, 1941 ..... \$169,113.87

Church Extension Debt:

Notes Payable July 1, 1941 .....	\$ 40,642.69
Notes Paid in July .....	950.00

Notes Payable July 31, 1941 ..... \$ 39,692.69

Total Notes and Accounts Payable .... \$208,806.56

Inmates Deposits Reserves .....

16,297.09

Annuity Reserves .....

8,000.00

Total all debts July 31, 1941 ..... \$233,103.65

Allotment Statement

	Comm.	Receipts	Allot.	Deficit	Surplus
Pacific-Northwest .	1,031	\$ 332.92	\$ 257.75	\$ 257.75	\$
Nebraska .....	4,708	332.92	1,177.00	844.08	
Michigan .....	15,983	926.57	3,995.75	3,069.18	
Dakota-Montana ..	5,798	1,522.18	1,449.50		72.68
Minnesota .....	31,637	2,667.14	7,909.25	5,242.11	
North Wisconsin .	39,905	2,104.92	9,976.25	7,871.33	
West Wisconsin ..	40,788	1,954.80	10,197.00	8,242.20	
South-East .....	43,893	1,435.48	10,973.25	9,537.77	
Total .....	183,743	\$ 10,944.01	\$ 45,935.75	\$ 35,064.42	\$ 72.68

The above is the new simplified form of Treasurer's Statement approved by the Board of Trustees.

The debt statement gives effect to the reclassification and transfer of the two debt items of Inmates Deposits and Annuities as of July 1, 1941. Both were transferred from the Budget Debt Statement to the Church Extension Debt Statement and set up as separate reserve accounts.

C. J. NIEDFELDT, Treasurer.