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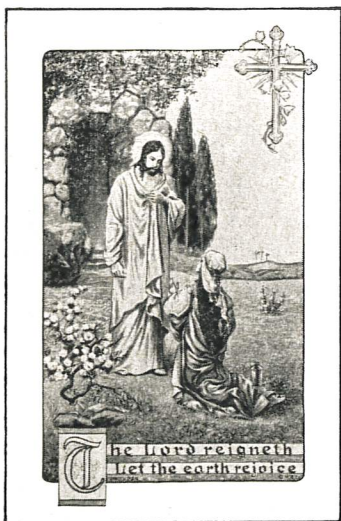
The Northwestern LUTHERAN

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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Number 26



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Because
thou hast made
the Lord which
is my Refuge,
even the most
High,
thy habitation;

There shall no evil
befall thee,
neither shall any
plague
come nigh thy
dwelling.

Ps. 91:9

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THE CAPTAIN OF THE HOST OF THE LORD

WITH the words of Joshua standing on the banks of the Jordan over against Jericho, the gateway to the promised land, "Ye have not passed this way heretofore," we, too, shall enter the new year. Yet the Word of the Lord is a lamp unto our feet, and a light unto our path. And we note that God's Word always meets our peculiar needs and is shaped by the necessity and the pressure of the hour.

Here the armies of Israel were beginning a new hard struggle under a new leader. Before them lay the promised land which they must take. The men in the camp no doubt had their own cares and anxieties, and their leader would feel the heavy responsibility that rested on his shoulders. We see Joshua apparently alone, as he stands before the walls of Jericho, brooding perhaps how he would conquer the city and win through in this entire conflict. And, when he lifted up his eyes, behold there stood a man with his sword drawn in his hand. The thoughts that occupied Joshua at the moment are revealed in his words, "Art thou for us, or for our adversaries?" The anxiety of the good soldier as well as his fear is also revealed in these words.

We enter the new year in much the same frame of mind. And if we are anxious, the pressure of the moment explains this. We too see a man with his sword in his hand. Our nation is at war. — If Joshua with so many promises and assurances of victory still approached this man with the drawn sword cautiously, is not the same attitude most becoming to us? If a single sin in Israel brought defeat to the armies of Israel when they attempted to take the city of Ai, must we not as a nation fear and tremble as we face the future?

What Does My Lord Say Unto Thy Servant?

Now mark the answer which Joshua received. "Nay, but as the captain of the host of the Lord am I now come!" — Immediately Joshua is on his knees, and did worship, "What saith my Lord unto thy servants?" — It is most becoming to us as a nation, and especially to us as Christians, to be on our knees in the presence of the Lord whose mighty arm is laid bare before our eyes at this time. For it is He who maketh wars to cease, and it is He who has visited the nations of the world with war. We must humble ourselves under the mighty hand of God and inquire earnestly, what does my Lord say unto thy servant?

In answer to Joshua's question the captain of the host of the Lord said, "Loose thy shoe from off thy foot: for the place whereon thou standest is holy." And Joshua did so. — These words to Joshua are a quotation. When the angel of the Lord appeared to Moses these were the words spoken, "Put off thy shoes from off thy feet . . ." Was not the *man* who appeared to Joshua the same angel

of the Lord who appeared to Moses? — And we must inquire into the identity of that figure which appears throughout the Old Testament from Genesis to Malachi there as the angel of the Lord and here as a man.

We remember the words of the dying patriarch Jacob when he blessed Joseph and said, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads (Ephraim and Manasseh), Gen. 48, 15. 16. In one and the



"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"

And he said, Nay: but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?"

— Joshua 5, 13. 14.

same benediction "the God which led me all my life long," and "the Angel which redeemed me from all evil," is named without distinction. — Think of the night in which Jacob wrestled with a man until the breaking of the day. Jacob asked him, "Tell me, I pray thee, thy name." And he said, "Wherefore is it that thou dost ask after my name?" *And He blessed him there.* Hosea, the prophet, has this explanation concerning Jacob and this "Man," "He had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel and there he spake with us: *Even the Lord of hosts.*" Hosea 12, 4. The last of the prophets of the Old Covenant as it were gathers up into one all these references and says, "Behold, I will send My Messenger and He shall prepare My way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of Hosts."

The Son of Man

Now put all together — and there is a great deal more than we have referred to — and the answer to the ques-

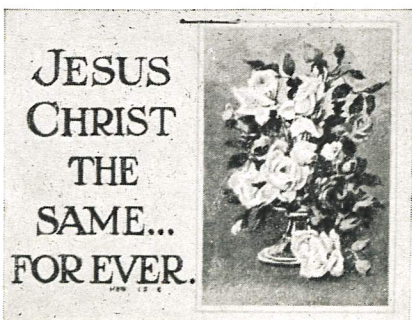
tion, Who is this Angel of the Lord so often called simply a man, who appears from beginning to end in the Old Testament, is, that He is the Eternal Word who from the first was the revelation of the Father. His appearances in the Old Testament were a kind of prelude and preparation of that great, full, and perfect revelation of His when the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

On the occasion to which our text refers the "man with a drawn sword in his hand" appeared to Joshua and said, "I am the captain of the host of the Lord." What are these hosts of the Lord? — That army of Israelites about to enter Canaan or an even greater army of men today? Surely not. Elisha once prayed that the Lord might open the eyes of the prophet's servant to see "that they that be with us are more than they that be with the enemy." And the Lord opened the eyes of the young man and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha. 2 Kings 6. The angelic hosts also obey the Captain of the host of the Lord. Indeed, the sun, the moon, and the stars in their courses, the seasons in their succession, the stormy winds, the princes among men, and every creature in the whole universe must obey the Captain of the host of the Lord.

And no one else but He of whom it is written, "All things were made by Him and without Him was not anything made that was made," is the mighty Captain and Commander of all these hosts: namely Christ, the King of kings, the Lord of lords, the Lord of creation.

His Name Is Jesus

He has the same name as that captain and leader in our text, Joshua, who led his people through many a hard fought battle to victory. Jesus is the Captain of our Salvation. He was called Jesus because He shall save



His people from their sins. Joshua asked the Captain of the host of the Lord, "Art thou for us or for our adversaries?" The name *Jesus* is the answer. He is our Savior who has fought the

battle for us against our enemies. And He is the same yesterday, today, and forever. On the threshold of a new year we have the assurance that no old sin or debt remains against us. And the Captain of our Salvation will go with us through the year, day by day, with the grace of forgiveness.

At the Right Hand of God

You remember that majestic scene with which Jesus concluded His sojourn here on earth. He ascended into heaven, and is even at the right hand of God. — Is the Captain gone to some safe distance from the battle field and watching the fight down in the valley where men are struggling with grim death? Is that the kind of leader He is? God forbid. His promise is, "I am with you always." We read, "And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following." — We on earth, He at the right hand of the Father in heaven directing, blessing the work of His servants on earth. And though we may feel at times that this work is nothing, and that we labor in vain, it is only the false appearance of things. The kingdoms of this world *will* become the kingdoms of our God and Christ. The exalted Lord, our Captain, clashes His sword, the sword of the Spirit, His Word, down into the scale and that outweighs everything else. And though we stood alone and all the world were against us, Christ is on our side and we are in the majority, and our labor is not in vain in the Lord. Do not look at these battlements of Jericho as insurmountable, but life up your eyes and behold the Captain of the Lord of hosts who is on our side. — Let us go forward in His name and in His strength in this new year.

Day By Day

In our own personal conflict day by day with sin and temptation, the world and Satan let us remember that the Captain of our Salvation has fought all that fight which you and I must fight. He faced the wilderness and the devil, He entered Gethsemane and walked the way to Calvary. And so when we come into the fight with our lusts and the world and Satan and discover how little strength we have of ourselves, let us think of the Captain of our Salvation who knows all about the battle. —



Do not fancy that your new year's resolutions will see you safely through the conflict: do not think that your own strength will enable you to repel temptations and make you a conqueror in the fight. Jericho's walls will stand untouched as far as you and I are concerned unless we put ourselves into the ranks of the Captain. There is nothing before us — and this is true of our nation as well — but shame and defeat except we say, "What saith my Lord unto thy servant?" and *obey His Word*. And we shall get all the reply we want and all we need, until at last we shall be able to say, "Now unto Him that has made us more than conquerors, unto Him be praise and honor and glory forever." Amen.

A. P. V.

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EDITORIALS

PEACE ON EARTH

GIVING FOR CHRISTMAS

"LET US PRAY"

CHURCH GOING A HABIT

Peace On Earth When we pick up our newspapers on Christmas morning and turn to the editorial page, we shall read much on the above them: "Peace on earth." It will be said that the goal the Child of Bethlehem had in view has not yet been reached, since bloody wars are still raging, but that the time will come when the ideals of Jesus will prevail, when there will be no more wars, when swords will be beaten into plowshares and spears into pruning hooks. According to this view the cause of Christ has failed to date.

Peace on earth in the sense of absence of war is a desirable thing, about as desirable a thing as the mind of man can imagine. What is more horrible than modern warfare? Think of the wholesale killing, the maiming of bodies, the bombing of cities, the hunger and the pestilence. How much better a place to live in this earth would be if war were forever outlawed? Many people of high ideals know of no goal more worthy to strive for and think that the churches ought to get behind this movement with all their resources and influence. Did not the angel hosts proclaim on the plains of Bethlehem, "Peace on earth, good will toward men"?

But it was not of that kind of peace the angels sang, peace between nation and nation and the good will of peoples to one another. No, they sang of the peace which had come on earth as a result of God's good will toward men as shown in the fact that He had sent His own Son into the world for the redemption of lost mankind. Jesus never said that He had come to abolish wars but predicted that wars and rumors of wars would continue to the end of days. No, He had come to reconcile the holy God and sinful men.

War between nations is a terrible thing; but it is even worse when the soul is not at peace with God, when the guilty conscience is terrified and every reminder of God and eternity crushes the soul. Listen to David, "Day and night thy hand was heavy upon me; my moisture is turned into the drought of summer."

The coming of the Babe of Bethlehem has changed

all this. Through Jesus we have peace with God, and God is filled with good will toward men. "Being justified by faith we have peace with God through our Lord Jesus Christ." It is in that sense that Jesus is the Prince of Peace.

I. P. F.

* * * *

Giving for Christmas What will I give him, her, or the members of my family for Christmas? I will shop — now — early, to avoid the rush. But just what will you give Him, who was born and then lived, suffered and died for YOU? Pause here; stop, think, now read on prayerfully.

Give

Our Christian religion as described in the Bible is a religion of giving; giving to save others. The Christian's Christmas is therefore a festival of gifts. Our generation ought to give much because we have received much. Friend, "What hast thou that thou hast not received? Now, if thou didst receive it, why doest thou glory as if thou hast not received it?" Chr. 4, 7. All that God gave you, life, time, money, talent, prayers, sons and daughters — all are given to you in order that you might save others. Chrysoston says, "Nothing can be more chilling than the sight of a Christian who makes no effort to save others. Neither poverty or humble station nor bodily infirmity can exempt men and women from the obligation of this great duty. To hide our light under the pretense of weakness is as great an insult to God as if we were to say that he could not make His sun shine." Therefore, Jesus admonishes, when you were made my disciples you were made givers, now give.

Yes, — But —

Just how are we to give for others, for missions? Not self-gloriously, vainly, deceivingly. "When thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men." Matt. 6, 2. Let us not

adorn ourselves with vain self-glory rather than Him who wore a crown of thorns for us. Dear reader, feel your own pulse, spiritually speaking, and mark how slowly it often beats. Give regularly — cheerfully — abundantly! Let every heart-beat urge your soul to give enthusiastically for others. If a halo should encircle your gold or silver, then realize, "God loveth a cheerful giver," 2 Cor. 9, 7.

Christmas — Everyone — Something

Concerning man's early history we read Deut. 16, 16, "Thou shalt not appear before the Lord empty." That thought St. Paul repeated: "Let everyone of you lay by him in store." Let us forget the idea of paying. God gave His only Son. Jesus gave all He had, His life, Joseph and Mary gave. The wise men gave. Our parents gave. During the Christmas holidays God will give us again new strength and renewed grace in the many solemn gospel sermons and the sacrament of the Lord's Supper. Nineteen hundred and forty-one is drawing to a very definite close for us — let us give in the spirit of the poet:

"For giving is living," the angel said;
 "Go feed to the hungry sweet charity's bread."
 "And must I keep giving again and again?"
 My selfish and querulous answer ran.
 "Oh, no," said the angel, piercing me through,
 "Just give till the Master stops giving to you."

H. J. Schaar.

* * * *

"Let Us Pray" Jesus said: "It is written, my house is the house of prayer." Luke 19, 46.

Your pastor has accordingly often invited you to come to God's house of prayer. You there repeatedly hear your pastor invite the entire congregation to prayer saying: Let us pray. In church, at baptism, at confirmation, at the sick-beds, at the coffin, at the grave, we hear the words: Let us pray. Have we always heartily obeyed the summons to commune with our Father in heaven?

The old year will soon close, and the new year will soon be with us. For us it is to be another year of grace. Every Lutheran Christian ought to make this year a year of prayer. We do not mean to say that nothing else is to be done. There will be a great deal of speaking, preaching, reading, writing, singing and celebrating. There ought to be. Let all these things be done as much as lieth in our power, and as God has given His gifts to each. But, we can not all preach or write, we cannot even all sing, but we can all pray. Prayer is something in which all Christians including the babes may join. We can pray. Let us therefore pray. We have the best reasons in the world for it; God has commanded it; our own needs urge us to it; God had invited us to do it; God has taught us how to pray; God has given us infallible promises that our prayers shall be heard.

Prayers Necessary

A glance about us exhorts to prayer. The days are evil. Observe the war-torn world. Do you see its

frivolous attitude toward Christ and His gospel, its despair in sorrow, its rebellion under God's correction, its enticing snares for Christians, its determination to destroy faith in God, its base scoffing at our faith, and its attempt to replace it with vain superstition? Let us pray.

Let Us Pray More Earnestly

There are times when we must pray more earnestly. There are times when we must pray more earnestly than others. We read of Jesus, "And being in agony, He prayed more earnestly." Jacob did not pray every day with that earnestness, with which he did when he wrestled with God at Penuel when he said to the Lord: "I will not let Thee go except thou blest me." One of our Christian forefathers writes, "Christians are to heed the times, they are not to meander along thoughtlessly, but have their eyes fixed, as it were, upon the clock in the Kingdom of God, to note the time." Look at the clock of God. It is even now ready to write 1942! It is constantly counting the hours leading up step by step into eternity. None of us shall ever see this year 1941 again.

Pray in private. Pray at your family altar. Pray at the public service. Pray for the government. Pray for those stricken under the horrors of war. Pray for the kingdom of God. Pray for our Synod; pray that God would forgive our neglects; pray that God would preserve to us and to our children the pure teaching of His holy Word; pray for your pastor; that his testimony may be clear and bold; pray for your congregation, that its practices may conform to the Word of God. Let us determine now to pray more earnestly in 1942. "The effectual fervent prayer of a righteous man availeth much." "Pray without ceasing." Amen.

H. J. Schaar.

* * * *

Church Going A Habit A habit is the tendency to do something in the same way in which it has been done before. The oftener we do a thing in a certain way at a given time, the more firmly such action becomes imbedded as a habit. Of such habits we have many. There are habits of thought, habits of attention, emotional habits, habits of dealing with moral issues, and so on.

Teaching children is to a great extent training them to acquire good habits. Often things are not learned until they become a habit. For instance, no person will become a good automobile driver until he has formed habits which will enable him to do the right things without thinking.

It is important that the child learn good habits very early in life. We know bad habits in early life are difficult to overcome later on. The child that forms the habit of being orderly and neat will very likely be so all his life.

The forming of proper habits should be considered by parents in the *Christian training* of their children. Children who are taught early to pray before and after meal, who are taught to pray in the morning and in the evening

will form that habit which will go with them through life.

So also church going is a habit that must be formed by the child early in life. Parents who with their children attend services each Sunday hardly ever need to complain later that their children do not go to church. On the other hand, people who have not formed the habit of going to church find great difficulty in getting there, because Satan finds so many things to hinder their going from one Sunday to the next. Church going is a good habit, because God has commanded us to hear His Word and not to forsake the assemblings of ourselves together (Heb. 10, 24). He commanded the Jews to keep one day a week as a day dedicated especially to the Word of God. They were to form the habit of not working that day and devoting it to worshipping Him. The Christian Church remembers the first day of the week as the Lord's Day, as the day on which the Word of God is to have first consideration above everything else, the day on which the Christians according to Christ's command are to come together to praise His name. To go to church regularly is not only a good habit, but it is a habit that is in accord with the will of our heavenly Father.

Selfevidently, the habit of church going may become bad when it becomes a superficial thing with us — but even then there is little to fear, for when people come to church, they hear the Word of God, and that Word will do its work in their hearts. The very habit of going will create in them a hunger for the Word of God, just as a meal at a certain time will train us to be hungry at that given time.

The real danger lies for those who have not formed the habit of hearing God's Word regularly and joining the congregation in worshipping God on Sundays. The irregularity of their spiritual eating will take away their hunger for His Word, starve their faith, and weaken them against all temptations, especially against the temptation of not Remembering the Sabbath Day to keep it holy.

Begin next Sunday and follow the example and habit of our Savior, of whom we read: "And Jesus came to Nazareth, where he had been brought up: and, *as his custom was*, he went into the synagogue on the sabbath day." Blessed are they that hear the Word of God and keep it. The habit of not going to church is sin.

G. W. F.

STUDIES IN THE AUGSBURG CONFESSION

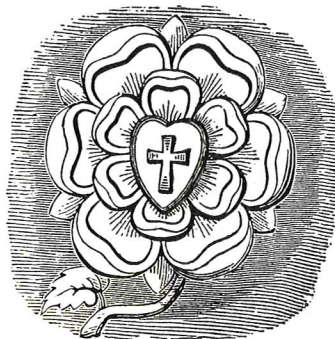
By Professor John Meyer

ARTICLE VI. OF NEW OBEDIENCE

Also they teach that THIS FAITH IS BOUND ..TO ..BRING ..FORTH ..GOOD FRUITS, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: WHEN YE SHALL ..HAVE ..DONE ..ALL ..THESE THINGS, SAY: WE ARE UNPROFITABLE SERVANTS. Luke 17, 10. The same is also taught by the fathers. For Ambrose says: IT IS ORDAINED OF GOD THAT HE WHO BELIEVES IN CHRIST IS SAVED, FREELY RECEIVING REMISSION OF SIN, WITHOUT WORKS, BY FAITH ALONE.

I

THE heading of this Article may not appeal to us at first. Why speak of Obedience in the case of Christians? Did not Christ come to rescue us from bondage and to set us free? What will become of our freedom if a new *obedience* is demanded?



There are different kinds of obedience, which, in the last analysis, can be reduced to two forms.

It will not be necessary to discuss the question at length what constitutes obedience. Everybody understands that you are *under* somebody when you have to obey him: you cannot do as you please, but you have to submit your own will to that of some one else, or to a law.

Now, this submission can be practiced in two different ways.

The question is not whether we like the things we are to do, or not. The things demanded of us may be very agreeable, yet there are two ways of being obedient; — and the things may be very disagreeable, and again there are two ways of doing them, two forms of obedience.

The difference is not in the things required, it is somewhere else. It is in *the spirit in which we face* the demands.

Let us take the Third Commandment for an example. Here God demands of us that we should be diligent to hear and learn His Word. Now let us look at the different

ways, the different spirit, in which people obey this commandment.

If you ask some people why they go to church so regularly, they may answer: Do we not have to? If we do not keep this commandment, will not God then be angry with us and punish us? — They do as God commands in order to escape punishment. They realize that God's punishment will be most severe. They are afraid, and therefore yield to God's will — outwardly. If it were not for God's command, of which they are afraid, they would rather go somewhere else than to church.

Others may have as their reason the hope that their esthetic tastes will be gratified in church. They may find the rich liturgy very inspiring, the singing of the choir or of some soloists may soothe their nerves and elevate their religious feelings, the sermon may be an oratorical masterpiece which they can enjoy. The Word of God may not interest them, they would rather do without it, but there are so many delightful experiences to be had in connection with a church service that in order to enjoy them they outwardly obey the Third Commandment.

Others again may say, Does not God promise to bless them that hear His Word? If I go to church, then God will be pleased with me and will reward me. Of this type were the Pharisees. When we see how minutely they observed all the commandments of God, how careful they were to keep them in every way, how painstaking in finding always new applications for the ordinances of God: we might imagine that the Law of God must have been very burdensome to them. But that was not the case. They rather welcomed the commandments because, as they thought, they offered them an opportunity to win God's favor and merit a reward.

If we compare the three cases briefly sketched above we find that in spite of apparent differences they agree in one important point: each one obeys the commandment from some ulterior motive. The one wants to avoid punishment, the others seek some advantages, some enjoyment or some reward.

Can such an obedience be pleasing to God? It is an obedience that flows from a servile mind. It makes no difference that one considers his service a drudgery, while the other welcomes it as an opportunity to gain some advantage. This kind of obedience is always very displeasing to God.

This was the kind of obedience the Children of Israel often rendered their God. Hear what He says to them: To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me. I am weary to bear them. (Is. 1, 11-14.)

God desires an obedience of a different spirit: our Article speaks of a *New Obedience*. What there is new about it are not the works in which it exercises itself but the spirit in which it performs them.

What is this new obedience? It shall be the purpose of the next installment to look a little more closely at it in the light of our present Article VI.

REASONS FOR CONFESSING AND NOT DENYING CHRIST

By Pastor I. P. Frey, Denver, Colorado

JESUS once said, "Out of the abundance of the heart the mouth speaketh," which is only another way of saying, "What your heart is full of that you will talk about." The traveler on passenger trains has often noticed that when railroad men are riding the same train to various points along the line where duty calls them they quickly get acquainted and spend nearly all the time until they separate talking about railroading. That is the thing nearest to their hearts, and so they talk about it.

It should be just as natural for Christians to talk Christ and His truths. We do not find much of that in our day, and yet confessing Christ is of the utmost importance. It is true that we are saved alone through faith in Christ and His bloody merits, but faith and confession go hand in hand. "If thou shalt confess the Lord Jesus with thy mouth and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For

with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." We find all kinds of reasons for keeping our mouths shut and not confessing Christ, but we overlook the powerful reasons for confessing Christ and not denying Him. Let us look at some of the reasons which Jesus Himself gives.

Not a Secret Society

It is God's pleasure to make the good news of Christ's salvation known not by angels from heaven but by the Christians, for Jesus said to His disciples, "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops. Most of the instruction which Jesus gave to His disciples was given in private. But what he had told them was not to be kept a secret; it was to be shouted from the housetops. Jesus did not organize a secret society with His disciples

as the charter members and warn them to keep these things from all but a select few who had been sworn to secrecy under a blood-curdling oath.

There were in those days, as in our day, secret cults which claimed to be the custodians of great mysteries which were too good for the general public. But Jesus did not want the Christian religion to be a secret society. He did not want the Gospel message kept a secret but wanted it to be the most publicized thing in all the world. "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the house-tops."

The Meaning of Confession and Denial

What does it mean to confess Christ before men, and what does it mean to deny Christ before men? To confess Him before men is to acknowledge our faith in Him, to let it be known that we belong to Him, that we regard Him as our Lord and Savior and base all our hopes of salvation on the redemption which His blood has wrought. If I confess Christ before men, then I do not cover up but rather make known the fact that He is mine and I am His. To deny Him before men is just the opposite. We deny Christ before men when we are afraid or ashamed to acknowledge our connection with Jesus, when we say outright or by our attitude give the impression that Jesus and His salvation means nothing to us, that we are not among the dumb people who believe the Bible, who go to church every Sunday and take the Christian religion seriously.

The Consequences

It makes a tremendous difference as to our lot in eternity whether we confess Jesus or deny Him here on earth. He said: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven, and whosoever shall deny me before men, him will I also deny before my Father which is in heaven." If we confess and acknowledge our connection with Jesus here on earth, then on judgment day Jesus will acknowledge His connection with us, but if we are afraid and ashamed to own Him as our Lord and Savior here on earth, then Jesus will turn His back upon us before the judgment throne.

If we confess Jesus before men, then Jesus will say to His heavenly Father: "These are my people: I stand good for them. I died for them and took all their sins away. Open wide to them the doors of heaven." But if we deny Him here on earth and then ask for admission on the last day, Jesus will say: "I don't know these people. They are not my sort of people. They can't claim membership in the Kingdom because of any connection with me. They are on their own altogether." What a terrible prospect to be left to shift for ourselves on Judgment Day, with no intercession of Christ and no redeeming blood of Christ to pave the way and open the door for us! If the tremendous sacrifice which Christ made for our sins on the cross means so little to us that we are afraid and

ashamed to acknowledge it before men, then we can not expect the Savior to plead our cause at the gates of eternity. "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

It is fear of shame and even bodily harm which induces people, who privately want to be Christians, to deny Jesus and which keeps them from confessing Him when He ought to be confessed. It is the lot of the confessing Christian to suffer for Christ's sake. "The disciple is not above his master, nor the servant above his lord. If they have called Jesus names, it is but natural that His followers should be called names. And if they did bodily harm to Jesus, it should not be surprising if some of His followers share the same fate.

We know how it was in the apostolic age. We are told that only one of the apostles died a natural death. Of the early Christians we read: "They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."

All that seems so far away, and perhaps we say: "It can't happen to us. We have freedom of religion." But it has happened in civilized countries even in our day. Churches have been closed and changed into barns, warehouses, theatres and the like. Christians have been banished, imprisoned and killed. How can we say, then, that it can't happen here?

We are living in perilous times when everything points to the fact that the end of the world is not far off. Civilization is shaking in its very foundations. The wars and rumors of wars, which according to Jesus were to mark the closing days of the world, are here, and at any time we may experience the fulfilment of the words: "Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for my name's sake. — Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should not flesh be saved, but for the elect's sake those days shall be shortened." It is a special miracle of God if anyone retains his faith under such conditions. Who knows what we or our children will yet have to face? How important, then, to stay close to the Lord and to become deeply grounded in the truth so as to be able to stand in the evil day!

Fear Whom?

It is fear which induces people to deny Christ. That is a very powerful motive, but even if we look at the matter only from the standpoint of fear there is far more reason to confess than to deny. It is safer to incur the wrath of men than the wrath of God. Jesus said: "Fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." The most that men can do to us for

confessing Christ is to kill us. They can't do a bit more, and they can't even do that unless God permits it. When the enemies of the Gospel have taken our lives, there is nothing more that they can do. They have done their worst.

But God can and will do far more to those who deny Christ, for Jesus says, "Rather fear him which is able to destroy both soul and body in hell." God, too, can take life. He has ways and means of killing us that men do not have. Every thunderbolt, every deadly germ is His servant and takes orders from Him. The issues of life and death are in His hand. He and He alone can say with authority, "Return, ye children of men." But He can do something far worse than kill our bodies. He is able to destroy both body and soul in hell. He can mete out not only temporal but eternal death. He can impose eternal torments. He can send people where their worm shall not die and their fire shall never be quenched. That is something with which those ought to reckon who are on the verge of denying Christ out of fear of men who at the most can kill only the body. If confessing or denying Christ is to be determined on the basis of fear, the fear of God's wrath, not the puny threats of men, ought to decide our action.

Divine Protection

But God does not want to deal with us just on the basis of fear. He does not want to scare us into confessing Christ. He wants to deal with us on the basis of love and trust. He wants us to be willing confessors of Christ. He wants us to know that we are safe with Him, that He will overrule all things, even the threats of our enemies, to our good. Jesus said: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Sparrows have no sale's value. They are not on sale at the butcher shop because no one would buy them. And yet God guards even the sparrow's fall. And are not we, who have been redeemed with the precious blood of Christ, worth more than many sparrows? Have we not reason to feel safe in the arms of Jesus and under the watchful eye of our heavenly Father?

And that applies not only to our lives as a whole or the so-called big things in our lives but also to those things which we regard as more or less trivial. "The very hairs of your head are all numbered." If there is a single part of our body that we can spare more than any other, it is a hair. If we lose only such a small thing as fingernail, it causes us much pain and inconvenience. But we do not even miss the loss of a hair. The only one who is concerned about it is one who is growing bald, and even he seldom knows when he loses one. You do not know how many hairs you have on your head, and you would have a nice time trying to count them. But God knows just exactly how many hairs are on your head and on the millions upon millions of heads in the world.

And this is not mere theoretical but practical knowledge with Him. He does not let even such an unimportant thing as a hair fall without a good reason. Oh, how far the care and protection of our heavenly Father goes! In all the daily affairs of our lives we are in His keeping to the tiniest detail. And that is no less true when the enemies of the Gospel rage against us. Why should we let them scare us into denying Christ when the protecting arms of the Almighty are always around us? "The Lord is on my side; I will not fear; what can man do unto me?"

We do not always confess Christ when we ought to confess Him, in fact, we often deny him, sometimes by word and more often by action. A more shameful sin than to deny Him who redeemed us and on whom all our hopes of heaven depend can not be imagined. And yet we are so often guilty of it. What can we do about it? Let us take also this abominable sin and wash it away in the fountain filled with blood drawn from the veins of our blessed Redeemer. Let us watch and pray that we may be kept from falling and become faithful confessors of Christ. Precious things have been whispered into our ear. Let us not hold them back but let us shout them from the housetops.

I. P. F.

It has been said that Mahatma Gandhi is a Christian. — Speaking at the annual Buddha celebration at Calcutta as early as 1924, Gandhi said, "Hundreds of Christian friends still consider that I am a Christian, and some do not even hesitate to ascribe by implication cowardice to me and say to me, 'We know you are a Christian, but you are afraid to own it. Why don't you come forward boldly and say that you believe in Jesus and His salvation.' He went on to declare, 'For me, however, I regard myself as one of the humblest of Hindus. . . . I am all the more and not less a Hindu.'" — Who of us wants to doubt Gandhi.

AN APPEAL

The last report of the General Treasurer gives us much encouragement in the work of debt retirement. This is the best financial report of our Synod that we have seen in many a year. The debt figure now stands at \$212,763.83, and this rests upon 183,743 communicant members of our Synod.

In late weeks the returns from our envelopes have been flowing in more freely. Our request last May was that this project be completed by January 1. We therefore appeal to our pastors and congregations to remit to us now, in order that we may place a complete report into the hands of the District presidents immediately after the beginning of the new year.

The Debt Retirement Committee.

Siftings

BY THE EDITORS

A Nation-wide Celebration of the 150th anniversary of the framing of the *Bill of Rights* and its adoption by the American fathers was observed on the 15th of this month. This *Bill of Rights* became the first ten amendments to the constitution of the United States. We make mention of this in these columns because one of its articles contains the guarantee of *Religious Liberty*.

The American fathers had written a Constitution by which the new Republic was to be governed. They created a central government and vested it with many powers and duties to make the union of the states possible and effective. It was a good constitution. But on looking over and appraising their work they realized that the Constitution was incomplete — is disregarded or made no provisions for specific privileges of the people. This prompted them to draw up the *Bill of Rights* which was added to the Constitution. Thus the amendment of *Religious Liberty* which means so much to the Christian became the law in America.

* * * *

Satan Worshipers are still to be found in Iraq, an Arab kingdom formed after the World War I. The holiest thing in the religion of the Izedi or Satan worshippers is the "sandjak" or candlestick. The worshippers believe that this candlestick is the creation of the Lord and that it was once the property of king Solomon. So jealous are they for its safety that it is constantly guarded by 100 men who are responsible for it with their lives. The slightest damage to the candlestick or "sandjak" is considered blasphemy. Should the "sandjak" suffer damage, the guard is required to pay with his life. Lest some one may attempt the theft of the candlestick a bright light is kept burning in the room at all times. The heathen in his blindness bows down to the devil!

* * * *

Among the Church Notices in the *Seattle Buyers Guide* of December 4, 1941, sent to us we find one column in that paper three-fourth of which, approximately, is devoted to the advertising of Psychic Readers, Christal Readers, Prophecy and Healer, Palm Reader, Numerologist and Tarot Card Prognosticators, Astrology, etc, etc. Why talk about the benighted heathen when we have the heathen and worse than heathen right at our own back door. We read of these people in Romans 1, 22, "Professing themselves to be wise, they became fools." And, 2 Timothy 4, 4, "They shall turn away their ears from the truth, and shall be turned unto fables." What a terrible judgment of God on all despisers of the Word.

* * * *

The Premeditated, Cold-blooded Slaying of a brother was joyously confessed by a sister, Mrs. Edith Reichert.

"It was the least I could do" for him, she confessed to the authorities, to end his misery. Her brother, 26 years of age was a hopeless mental patient. He was confined in a state hospital. While mother and sister visited him the sister produced a sawed-off rifle and, while mother and son were talking, the sister pumped four bullets into her brother. She explained, "I did not want to see him suffer. He talked of suicide before he went away, but he got so bad he couldn't kill himself, so I decided to put him out of his misery." The Bible says, "*Thou shalt not kill.*" Many people seem to think that this means the other fellow. They have the warped idea that "misery" and "suffering" is confined to this life. Christ, however, speaks about hell, that place, "where their worm shall not die and the fire shall not be quenched." Mark 9, 44.

* * * *

The Martin Luther Orphans Home in West Roxbury, Mass., is situated on the famous Brook Farm, established one hundred years ago as an historic social experiment, aiming at the creation of an *ideal community*. Despite the support of intellectuals the world over it lasted less than seven years. The centennial of the establishment of Brook Farm was observed in West Roxbury in October. In 1870 Mr. Gottlieb S. Burkhardt acquired the Brook Farm property and presented it to the Association of the Evangelical Lutheran Church *for Works of Mercy*, which established the orphans home. This institution is still flourishing.

* * * *

Who's Who in Washington? Miss Mary Boozer, statistician of the National Lutheran Council, had occasion recently to examine the biographical sketches of Congressmen listed in Who's Who. The members of Congress who specified their religious affiliation were listed thus:

Methodist, 20; Baptist, 20; Episcopal, 15; Presbyterian, 14; Roman Catholic, 10; Lutheran, 5; Christian, 4; Congregational, 3; Jewish, 1; Moravian, 1; Seventh Day Adventist, 1; Protestant, 2.

Relatively few indicated their religious connections, but nearly all reported affiliation with some fraternal or patriotic organization. Six specified that they are sons of clergymen, one stated that he has taught Bible classes for nearly twenty years, another said that he was a steward in the church.

Several congressmen, who are known to be members of the Lutheran Church, did not list their church affiliation.

* * * *

According to the "Lutheran," "The Vatican is to receive a list of 111 American martyrs who are proposed as candidates for sainthood. After the list, submitted by a

commission of the Catholic hierarchy, has been approved by Vatican authorities, a careful examination of each candidate's claim will be made.

The Congregation of Sacred Rights in Rome will take final action, and must have proof that two miracles have been performed through the intercession of each candidate for sainthood.

The earliest martyr on the list is Juan de Padilla, a

Franciscan priest who was put to death in 1842. He was killed near Harrington, Kan., by Indians who were angered because he proposed to preach to an enemy tribe.

The most recent candidate is the Rev. James Edwin Coyle of Birmingham, Ala., who was killed during the Ku Klux Klan uprising in 1920. Father Coyle was shot by a licensed preacher whose daughter, a Catholic convert, had been married by a priest."

DEDICATION OF COMBINED CHURCH AND PARSONAGE

Carrington, North Dakota

ON November 16, 1941, after only a little more than a year's existence, Grace Lutheran Church of Carrington, No. Dak., the youngest mission of the Dakota-Montana-District, was privileged to dedicate its combined church and parsonage to the service of the triune God. Two special services were held, the guest speakers being Pastor J. Wendland of Valley City, No. Dak., and Pastor

September, accepted a call into a mission field in Colorado, Carrington was served by Pastor Wendland of Valley City until the undersigned was installed December 15, 1940.

From the very beginning the former Methodist church was available for \$25.00 a month rent, with option to buy, whatever was paid in rent to be deducted from the purchase price. The church, 40 by 80 feet, and located only one block south of the business district, was offered to us for \$2,750.00, equipped with a good Hinners pipe organ, bell, balcony, two Sunday school rooms, basement with six rooms, and furnace with blower.

When a \$400.00 loan from the chapel fund was made available, a deal was negotiated whereby the owners accepted \$400.00 as a down payment, the balance to be retired in monthly installments in lieu of the former rental.

Since the church was much too large for our congregation and since we were paying \$30.00 a month for house rent, it was decided to convert the rear of the church into a six-room apartment for the missionary, with garage in basement. A private loan of \$600.00 was secured, to be retired with the money otherwise paid for house rent. Work was completed in a short while and by October 15 a neat and attractive apartment was ready for occupancy. Much of the work was done by the members. Although the interior length of the church proper was reduced from 80 to 50 feet we still have a potential seating capacity of 300. Above the apartment there is space for three additional rooms.

The total indebtedness on church and apartment at present is \$2,200.00 all of which is to be paid off in monthly installments instead of paying rent.

The first voters' meeting was held January 12, 1941, at which time the congregation was organized with three voters. At present there are seven voters, twenty communicants and about 50 souls. At the next meeting it was decided to join the Wisconsin Synod as a member of the Dakota-Montana District. Upon application the congregation was accepted at the Joint Synod Convention last August. In June the congregation pledged itself to pay ten dollars monthly toward the missionary's salary which amount has been promptly paid to date as also all other bills common to all congregations.



Grace Lutheran Church and Parsonage,
Carrington, North Dakota

Wm. Holzhausen of Tappen, No. Dak. Both delivered edifying and encouraging sermons to this new, northern frontier congregation in North Dakota.

Carrington, a thriving city of about 2,000 inhabitants, is a county seat and the distribution center to a large fertile farming region. It is surrounded by a number of synodical conference congregations. It is an attractive city with many well-kept homes, lawns, and trees. It has all the facilities and business places of a growing city.

At the request of the mission board Pastors Erhart and Wendland made a preliminary canvass of Carrington and vicinity in the spring and early summer of 1940. The first service was conducted by Pastor Erhart of Jamestown on July 28 of that year. When Pastor Erhart, in

During the winter of 1940 and 1941 the undersigned made a thorough canvass of the entire city, and of the surrounding country during the summer. An unusually large number of people without any church affiliation were found. The winter being a severe one, and roads being blocked with snow until two weeks after Easter, the work was difficult and rather discouraging at times. With the snow drifts up to ten feet high, canvassing was a real difficulty. The slippery streets in the winter and the mud in the spring did not make it any too easy for people to attend church, so that the attendance averaged about 20 during the winter and spring.

Last winter two classes of eight adults were started, this fall two more classes with six members.

Before the dedication the congregation cleaned and painted the interior of the church, all the labor being done by the members.

The congregation herewith extends its thanks to the synod and mission board for all the help given. Above all due thanks is given to Him from whom all blessings flow, without whose holy Word not a soul could be brought to the true faith.

A. Sippert.

CORNER-STONE LAYING OF A CHRISTIAN SCHOOL

On October 19 the St. John's Congregation of Root Creek, Wis., was by the grace of God privileged to lay the corner-stone of her new brick veneer school building (34x50). Pastor Gerald Hoenecke delivered the sermon.

St. John's Church has reason to rejoice over a two-fold blessing of God in 1941 regarding her school. First He gives us a permanent teacher again and now a modern school building in place of a ninety year old structure. May God continue to bless the Christian School throughout the Synodical Conference.

William C. Mahnke.

ANNIVERSARIES

DIAMOND JUBILEE



On Sunday, October 5, Peace Congregation of Wilmot, Wis., observed its seventy-fifth anniversary by giving thanks to God for the boundless mercies and blessings of the past. In the three jubilee services the guest speakers were, Dr. Peters of the Seminary at Thiensville, Pastor Edmund Sponholz of Slades Corners, Wis., and

Pastor R. O. Buerger of Milwaukee. The day was one of double rejoicing. The congregation had, first of all,

the guidance, protection and blessings of God Almighty during the past seventy-five years upon which to meditate. Then also, everyone was pleased with the complete re-decoration and renovation of the interior of the church which had been carried out during the weeks before the celebration.

During the past seventy-five years twenty pastors have served the Lutherans of Wilmot and vicinity. Especially worthy of mention are the founder, Pastor Stoerkel, and Pastor S. A. Jedele, the predecessor of the undersigned.

O Lord of mercy, you have been with our fathers in the past, be with us today and in the future; above all grant that we may be among those who celebrate the glorious jubilee of the Church Triumphant in heaven.

R. P. Otto.

GOLDEN WEDDING

On November 26, 1891, Robert Kolell and Philippine Lutherhand were united in marriage by Pastor L. Thom in St. Peter's Ev. Luth. Church, McMillan, near Marshfield, Wis.

On November 26, 1941, the Ladies' Aid Society of St. Peter's of which Mrs. Kolell is a charter member assembled at the Kolell home to celebrate the golden wedding anniversary.

On Sunday, December 7, 1941, a special service was held in honor of Mr. and Mrs. Robert Kolell in St. Peter's Church at McMillan at which the undersigned preached on Luke 24, 28, 29. A thankoffering of \$5.00 was given for Missions by the jubilarians.

J. Carl Bast.

TWENTY-FIFTH ANNIVERSARY

Grace Church, Sugar Bush, Wisconsin

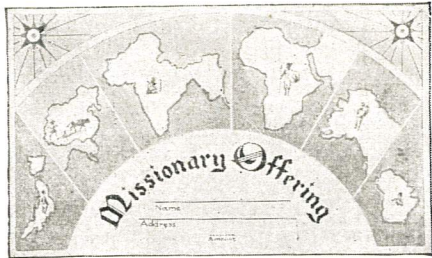
On the first Advent Sunday Grace Congregation of Sugar Bush, Wis., celebrated the twenty-fifth Anniversary of the dedication of their church. At the time when the sainted pastor Ad. Spiering of New London advised the founding of this congregation, 11 charter members decided to build this church, and many outside thought that this church could as well have been left off the landscape. But the Lord thought otherwise. Today a goodly number of those outsiders are on the inside. The voting membership now stands at 103 with the total number of souls number 322.

At the anniversary services pastor G. E. Boettcher of Hortonville, who had preached the first sermon twenty-five years ago, again occupied the pulpit in the forenoon service, while Pastor Kurt Timmel of Watertown, the former pastor, preached in the afternoon service. The texts used were Ps. 87 and Phil. 3, 12-14, respectively.

May the Lord continue to multiply His blessings upon them.

Imm. P. Boettcher.

MISSION FESTIVALS

**Twelfth Sunday after Trinity**

St. John's Church, Bowdle, So. Dak.
Offering: \$165.27. P. G. Albrecht, pastor.

Fifteenth Sunday after Trinity

St. Bartholomew Church, Kawkawlin, Mich.
Offering: \$122.24. Conrad Frey, pastor.

Sixteenth Sunday after Trinity

Zion Congregation, St. Louis, Mich.
Offering: \$90.85. C. G. Leyrer, pastor.

Seventeenth Sunday after Trinity

Trinity Church, Theodore, So. Dak.
Offering: \$71.29. P. G. Albrecht, pastor.
Grace Church, Sugar Bush, Wis.
Offering: \$360.00. Imm. P. Boettcher, pastor.
Emanuel Church, Maple Creek, Wis.
Offering: \$36.94. Imm. P. Boettcher, pastor.
St. John's Church, Root Creek, Wis.
Offering: \$184.53. Wm. C. Mahnke, pastor.
St. Mark's Church, Carbondale, Mich.
Offering: \$41.96. Henry A. Hopp, pastor.
Holy Cross Church, Daggett, Mich.
Offering: \$48.95. Henry A. Hopp, pastor.

Twenty-second Sunday after Trinity

St. Jacobi Church, Twp. Theresa, Dodge Co., Wis.
Offering: \$51.20. R. Marti, pastor.

ANNOUNCEMENTS

**ANNOUNCING THE HANDBOOK TO THE
NEW LUTHERAN HYMNAL**

This Handbook contains valuable information on the origin of texts and tunes, data on the lives of authors and composers, comprehensive indexes, etc. — No Hymnal Student will want to be without this Handbook.

Special Republication Offer

In line with the special offer originally made on the Hymnal the Northwestern Publishing House now offers the Handbook for \$2.50. Cash must accompany the order and must be at the Northwestern Publishing House not later than January 15, 1942, when this offer expires. After January 15 the price of the Handbook will be \$4.00. Order your copy now. No exceptions will be made.

ORDINATION AND INSTALLATIONS

Upon due authorization by the president of our North Wisconsin District, the undersigned has, on the Second Sunday in Advent, on December 7, ordained Arden Stuebs to the Holy Ministry and installed him as pastor of Christ Congregation at Fontenoy and of Emanuel's Congregation at Eaton. Pastors W. A. Kuether and C. M. Thurow assisted.

Address: Rev. Arden Stuebs, R. 5, Denmark, Wisconsin.
Gerhard Struck.

Authorized by President Walter Pankow of the North Wisconsin District, the undersigned, assisted by Pastor Carl Buenger, Kenosha, installed Pastor Norman Schlavensky as pastor of the Ev. Lutheran Church of St. John, Town of Grover, Peshtigo, Wisconsin, on Sunday, November 23.

A. A. Gentz.

Authorized by President W. E. Pankow of the North Wisconsin District, the undersigned installed the Rev. W. J. Koepsell as pastor of Trinity Ev. Luth. Church at Hermansville, Michigan, and Grace Ev. Luth. Church at Powers, Michigan, on December 7, 1941. Pastor Wm. Lutz assisted at the latter place. May the Good Shepherd grant faithfulness to pastor and congregation.

Address: Rev. W. J. Koepsell, Powers, Michigan.

L. G. Lehmann.

REQUEST

Anyone knowing the whereabouts of Lutherans who have come into the Globe-Miami District of Arizona seeking employment in the copper mines of this vicinity is requested to send their names and (if possible) addresses to

Marvin Volkman,
P. O. Box 1436,
Globe, Arizona.

CHANGE OF ADDRESS

Rev. F. E. Stern, 4018 12th Avenue N. E., Seattle, Wash.

CALENDAR OF CONFERENCES**NORTHERN PASTORS' AND TEACHERS'
CONFERENCE**

The pastors and teachers of the Northern Conference of the Michigan District will convene for two days — Thursday and Friday, January 15 and 16, as guests of the Trinity Congregation of Bay City; E. Kasischke, pastor.

The pastors are asked to bring with them the Michigan Lutheran Seminary Committee Report.

Other Papers: "The First Commandment," A. W. Hueschen; "What Equipment is Necessary for an Efficient School," W. Stindt; "Does the Doctrine of the Divinity of the Call Imply that Every Call Must Be Accepted?" W. Voss; "The Meaning of 'Sheol, Hades and Gehenna,'" V. Winter; and "Exegesis on Rom. 3, 19-24," A. Schultz.

Sermon: G. Cares (H. Eckert).

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

Kindly announce early. Conrad Frey, Sec'y.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference meets, D. v., at Rhinelander, Wis. (P. Gieschen, pastor), on Wednesday, January 21, 1941, at 10:00 A. M.

Papers: The Practical Application of the Doctrine of Separation of Church and State, F. Raetz; War in the Light of Old Testament Prophecy, H. Lemke; The Three Baptisms: John's, Jesus', and the Holy Ghost's, Krubsack.

Sermon: F. Raetz; substitute: F. Bergfeld.

H. Lemke, Sec'y pro tem.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet in St. John's Ev. Luth. Church, St. Paul, J. Plocher, pastor, on January 13 and 14, beginning at 10:00 o'clock Tuesday forenoon.

A Holy Communion service will be conducted at 11:15 A. M. Tuesday, with P. Dowidat (E. Bruns) the preacher.

A joint meeting with the parish teachers of the St. Croix Conference will be held on Tuesday afternoon, beginning at 1:15 o'clock.

Papers: Rev. J. Pieper, "Exegesis on Galatians" (continued); Rev. G. Ernst, "Holy Communion" (continued); Rev. M. J. Wehausen, "The Feasibility of Establishing Parish Schools in Promising Congregations"; Prof. A. C. Stindt, "Cooperation Between Pastor and Teacher in Equipping the Sunday-school Teachers Properly for Their Work"; Teacher A. Sprengler, "Introducing New Melodies and the Liturgy of the New Hymnal into Our Congregations"; Teacher E. Sorgatz, "Transportation Problems of Children Living at Greater Distances from the Parish School."

Each member will provide for his own lodging and meals.

P. R. Kurth, Sec'y.

SOUTH EAST WISCONSIN DISTRICT

July, August, September, 1941

Arizona Conference

Reverend	Budgetary	Non-Budgetary
Fred. G. Knoll, Grace, Warren, Arizona.....	\$ 13.00	\$
R. W. Schaller, Zion, Phoenix, Arizona.....	13.31	
R. W. Schaller, Zion, Phoenix, Arizona.....	7.26	
R. W. Schaller, Zion, Phoenix, Arizona.....	15.02	
E. Arnold Sitz, Grace, Tucson, Arizona.....	45.85	

Dodge-Washington Co. Conference

Geo. A. Barthels, St. Peter, Allenton.....	172.50	
Geo. A. Barthels, St. Peter, Allenton.....		34.95
Geo. A. Barthels, Zion, Allenton.....	101.00	
Geo. A. Barthels, Zion, Allenton.....	1.80	72.15
G. Bradtke, Z. Krippel. Christi, T. Herman	42.00	
G. Bradtke, Z. Krippel. Christi, T. Herman	160.00	
Ph. Martin, St. Paul, Brownsville.....	7.16	
Ad. von Rohr, Peace, Hartford.....	81.87	
E. C. Rupp, St. John, Lomira.....	167.14	
W. P. Sauer, St. John, West Bend.....	149.55	
W. P. Sauer, St. John, West Bend.....	120.67	
W. P. Sauer, St. John, West Bend.....	142.72	
H. J. Schaar, St. John, Woodland.....	201.75	
M. F. Stern, St. Paul, Neosho.....	125.00	
H. Wolter, St. Petri, T. Theresa.....	24.95	
H. Wolter, St. Petri, Tp. Theresa.....	11.00	
F. Zarling, St. Matth., Iron Ridge.....	49.50	

Eastern Conference

Martin Albrecht, Calvary, Thiensville.....	84.65	
Martin Albrecht, Calvary, Thiensville.....	31.75	
Adolph C. Buenger, St. John, Good Hope	19.00	
Adolph C. Buenger, St. John, Good Hope	119.77	
E. Ph. Ebert, St. Paul, East Troy.....	92.78	
E. Ph. Ebert, St. Paul, East Troy.....	47.16	
Ph. H. Hartwig, Zion, Hartland.....	112.20	
Ph. H. Hartwig, Zion, Hartland.....	80.00	
Ph. H. Hartwig, Zion, Hartland.....	130.00	
Ph. H. Hartwig, Zion, Hartland.....	65.00	
Gerald O. Hoenecke, St. Paul, Cudahy.....	80.48	
Gerald O. Hoenecke, St. Paul, Cudahy.....	83.34	9.25
Wald. Hoyer, Westowne Miss., Waukesha	17.00	
Walter Keibel, Nain, West Allis.....	31.00	
A. F. Krueger, Resurrection, Milwaukee....	57.98	2.00
A. F. Krueger, Resurrection, Milwaukee....	37.55	
A. F. Krueger, Resurrection, Milwaukee....	32.11	
J. Mahnke, Mt. Lebanon, Milwaukee.....	53.02	
J. Mahnke, Mt. Lebanon, Milwaukee.....	74.30	
Wm. C. Mahnke, St. John, Root Creek.....	44.30	43.70
Wm. C. Mahnke, St. John, Root Creek.....	66.43	
M. F. Rische, Davids Stern, Kirchhayn....	47.20	
M. F. Rische, Davids Stern, Kirchhayn....	550.53	
M. F. Rische, Dav. St., Kirchh., (Wedd.)		11.77
J. G. Ruege, Jordan, West Allis.....	113.02	
G. Schaller, St. Paul, Tp. Franklin.....	15.75	
G. Schaller, St. Paul, Tp. Franklin.....	36.70	
G. Schaller, St. Paul, Tp. Franklin.....	28.85	
Alfred C. Schewe, Trinity, W. Mequon.....	65.20	
Alfred C. Schewe, Trinity, W. Mequon.....	52.95	
Arnold Schultz, Trinity, Milwaukee.....	139.65	
H. W. Schwertfeger, Woodlawn, W. Allis	45.55	9.82
H. W. Schwertfeger, Woodlawn, W. Allis	76.80	
Harry Shiley, Trinity, Waukesha.....	28.25	
E. W. Tacke, St. Paul, Tess Corners.....	99.90	
E. W. Tacke, St. Paul, Tess Corners.....	169.45	
H. Woyahn, Grace, Waukesha.....	16.04	
H. Woyahn, Grace, Waukesha.....	22.22	

Milwaukee City Conference

P. A. Behn, Fairview.....	57.52	
E. R. Blakewell, Salem.....	68.41	
E. R. Blakewell, Salem.....	79.44	
John Brenner, St. John.....	45.50	
John Brenner, St. John.....	160.45	20.50
John Brenner, St. John.....	265.95	37.25
Victor Brohm, Bethesda.....	78.88	32.22
R. O. Buerger, Gethsemane.....	126.26	
P. J. Burkholz, Siloah.....	173.06	43.26
P. J. Burkholz, Siloah.....	398.97	61.70
P. J. Burkholz, Siloah.....	231.76	62.33
J. C. Dahlke, Jerusalem.....	126.77	7.92
J. C. Dahlke, Jerusalem.....	155.18	9.70
E. Ph. Dornfeld, St. Marcus.....	20.75	3.21
James de Galley, St. Paul.....	16.24	
James de Galley, St. Paul.....	15.49	

James de Galley, St. Paul.....	4.17	
Gervasius Fischer, St. Jacobi.....	98.70	27.92
Gervasius Fischer, St. Jacobi.....	151.58	37.90
Fred Graeber, Apostles.....	21.60	16.17
A. F. Halboth, St. Matth.....	57.70	110.05
A. F. Halboth, St. Matth.....	133.36	69.50
Raym. W. Huth, Messiah.....	12.25	3.00
Raym. W. Huth, Messiah.....	20.65	15.00
L. F. Karrer, St. Andrew.....		7.90
Walter Kleinke, Christ.....	102.68	4.00
Walter Kleinke, Christ.....	96.09	
Ph. H. Koehler, St. Lucas.....	188.26	20.91
Ph. H. Koehler, St. Lucas.....	184.86	21.54
Erhard C. Pankow, Garden Homes.....	31.00	
Erhard C. Pankow, Garden Homes.....	42.00	
Erhard C. Pankow, Garden Homes.....	35.00	
Paul Pieper, St. Peter (S. S. Children).....	13.00	
Paul Pieper, St. Peter.....	180.46	21.00
Paul Pieper, St. Peter.....	142.51	16.00
Wm. F. Sauer, Grace.....	511.10	10.00
W. J. Schaefer, Atonement.....	52.00	
W. J. Schaefer, Atonement.....	42.00	
W. J. Schaefer, Atonement.....	38.00	10.70
A. B. Tacke, Zebaoth.....	36.16	
A. B. Tacke, Zebaoth.....	42.78	
A. B. Tacke, Zebaoth.....	33.50	
Arthur P. Voss, St. James.....	105.66	27.50
Arthur P. Voss, St. James.....		107.45
Arthur P. Voss, St. James.....	84.64	27.50
Arthur P. Voss, St. James.....	118.74	27.50
S. E. Westendorf, Bethel.....	59.06	15.88
S. E. Westendorf, Bethel.....	70.55	18.98

Southern Conference

A. C. Bartz, Immanuel, Waukegan.....	38.00	
A. C. Bartz, Immanuel, Waukegan.....	22.95	
Edwin Jaster, Epiphany, Racine.....	25.03	
Edwin Jaster, Epiphany, Racine.....	23.90	
A. Koelpin, Trinity, Caledonia.....	59.85	
A. Koelpin, Trinity, Caledonia.....	49.05	
O. B. Nommensen, Zion, So. Milwaukee....	32.92	
O. B. Nommensen, Zion, So. Milwaukee....	34.66	
Edmund Sponholz, St. John, Slades Corn.	60.10	
Theo. Volkert, First Ev. Luth., Racine.....	13.30	

Memorial Wreaths

In Memory of	Budgetary	Non-Budgetary
Mrs. Christina Bast, from Mrs. Elizabeth and Miss Olga Gauger, \$3.00; St. John's Congr. by Pastor Ad. Buenger \$10.00.....	13.00	
Mrs. Christina Bast from the Ladies' Aid, Trinity Congr., by Pastor Alfred C. Schewe.....	5.00	
Mrs. Christina Bast from Mrs. Martha Bast and family, Mrs. A. Ledin, Mr. and Mrs. Aug. Sanford, Mrs. E. J. Schellenberger, Mrs. H. O. Ratsch by Pastor Alfred C. Schewe.....	7.00	
Mr. Chr. Blietz, from Mrs. Irma Vogt by Pastor Arthur P. Voss.....		3.00
Mrs. F. Brandt from Mr. and Mrs. E. Norberg by Pastor H. W. Schwertfeger....	1.00	
Mr. Albert Dammann, from the families Robert T. Griebing, Arthur A. Griebing and W. E. Griebing by Mr. Arthur A. Griebing.....		6.00
Mr. Erwin Frank from Rev. and Mrs. L. C. Koeninger, Rev. and Mrs. Ph. H. Koehler by Pastor Koehler.....	2.00	
Mrs. Selma Geiger from Mrs. Marie Tredler by Pastor John Brenner.....	2.00	
Mrs. Clara Haack from the Ferdinand Martens family by Pastor J. C. Dahlke.....	5.00	
Mrs. O. J. R. Hoenecke, from Church and School Board, St. Paul's Congr., Cudahy, by Pastor G. O. Hoenecke.....	12.00	
Mrs. O. J. R. Hoenecke from Bethel Congregation \$5.00, Rev. S. E. Westendorf \$2.00 by Pastor Westendorf.....	7.00	
Irene Horstman from Mr. and Mrs. P. Hornburg and Mr. and Mrs. Wm. Miller by Pastor J. C. Dahlke.....	3.00	
Mrs. Catherine Isken from St. John's Ladies' Aid, Lomira, by Pastor E. C. Rupp.....	1.00	

Ludwig Kasten, Sr., from Bruno Ladwig \$1.00, Eleonore Liedtke \$1.00 by Pastor Paul Pieper	2.00
Lorraine Kresnik from A. A. B. Branch No. 84 of Jerusalem Congr. by Pastor J. C. Dahlke	1.00
Mrs. Leaman from Mrs. M. W. by Pastor W. Keibel	1.00
Mrs. Maria Loetz from Ladies' Aid of Friedens Congr., Kenosha, by Pastor Carl H. Buenger	5.00
Teacher Arnold Luethy from Mrs. Zutz and family \$5.00, Daleiden family \$2.00, Fred Gums \$2.00, Ferd. Zutz \$1.00, Ernst Valleske \$2.00, Mrs. Ed. Halle-meyer \$1.00, Mrs. Adolph Valleske \$1.00, Mrs. G. Krueger \$1.00 and Mrs. Clara Radloff \$1.00	16.00
Teacher Arnold Luethy from Mr. and Mrs. E. W. Timm by Pastor Ph. H. Koehler	2.00
Mrs. Mary Mayer from Mr. and Mrs. John Pamperin, Mr. and Mrs. Alvin Klumb, Mrs. Gustav Jagow, Mr. Edward Pamperin by Pastor Geo. A. Barthels	3.50
Mrs. Hermine Nommensen from N. N. by Pastor Wm. F. Sauer	5.00
Herman Priebe, Jr., from Mr. and Mrs. Carl Schoeneke and Mr. and Mrs. Wm. Lemke by Pastor Ph. H. Koehler	4.00
Mrs. Anna Reichert from friends \$5.00, from Ladies' Aid, St. Paul's Congr., Brownsville, \$5.00, by Pastor Ph. Martin	10.00
Mrs. Anna Reichert from friends \$5.25, from Mrs. M. Michael \$1.00, Mrs. Ph. Martin \$1.00, by Pastor Ph. Martin	7.25
Mrs. Wollenburg from Mrs. P. Zeidler by Pastor E. R. Rupp	1.00

Personal Gifts

M. S. B., Watertown	10.00
	\$9,711.88 \$1,112.38
October 9, 1941.	CHAS. E. WERNER, Cashier.

MINNESOTA DISTRICT
June, July, August, 1941
Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Lester Schierenbeck, Vacant, Austin	\$ 6.91	\$
Theo. Haar, Bear Valley	150.00	
Jul. F. Lenz, Bremen	120.64	
E. G. Hertler, Brownsville	5.10	
R. Jeske, Caledonia	396.50	
R. F. Schroeder, Dexter	171.61	
Karl A. Nolting, Frontenac	111.25	5.50
T. E. Kock, Goodhue	110.00	
F. W. Weindorf, Goodhue, Grace	140.03	
F. W. Weindorf, Goodhue, St. John's	275.14	
E. G. Hertler, Hokah	62.50	
E. G. Hertler, La Crescent	256.00	
T. H. Albrecht, Lake City	251.16	15.50
C. A. Hinz, Mason City	5.02	
Theo. Haar, Mazepa	194.00	
T. E. Kock, Minneola	205.00	
H. J. Anger, Nodine	97.00	
N. A. Reinke, Oronoco	48.03	
Theo. Haar, Vacancy, Poplar Grove	24.00	
Geo. W. Scheitel, Potsdam	180.56	
J. R. Baumann, Red Wing	150.16	
R. Jeske, Union	85.65	
H. F. Muenkel, Wabasha	4.13	
Karl A. Nolting, West Florence	196.00	
Paul E. Horn, Zumbrota	571.61	

Mankato Conference

W. Schuetze, Belle Plaine	249.84	
A. Jul. Dysterheft, Helen	275.10	
L. F. Brandes, Jordan	110.00	
A. Martens, Lanesburg	69.56	
A. Ackermann, Mankato	413.63	22.75
R. A. Haase, North Mankato	60.00	
A. H. Mackdanz, St. Clair	150.85	
Ernst C. Birkholz, St. James	88.00	
O. K. Netzke, Smith's Mill	71.05	

St. Croix Valley Conference

O. P. Medenwald, Amery	125.00	
E. W. Penk, Baytown	57.25	18.50
Aug. W. Saremha, Cady	106.70	
O. P. Medenwald, Clear Lake	17.95	
E. H. Bruns, Delano	75.15	
L. W. Meyer, E. Farmington	265.02	
E. W. Penk, Grant	11.25	
P. R. Kurth, Hastings	26.14	

R. J. Palmer, Minneapolis	50.11	
Paul C. Dowidat, Minneapolis	100.00	
R. C. Ave-Lallemant, North St. Paul	50.00	
A. H. Leerssen, Nye	3.70	
A. H. Leerssen, Osceola	35.64	
Otto Klett, Prescott	72.50	
C. F. Bolle, St. Paul	54.72	
A. C. Haase, St. Paul	471.85	
C. P. Kock, St. Paul	150.00	50.00
J. Plocher, St. Paul	172.40	
J. W. F. Pieper, Somerset	5.53	
J. W. F. Pieper, Stillwater	73.50	
Aug. W. Saremha, Weston	175.00	
H. E. Lietzau, Woodbury	50.00	
E. M. Schroeder, Woodville	135.25	

Redwood Falls Conference

J. G. Bradtke, Arlington	198.23	39.00
A. C. Krueger, Cedar Mills	596.52	45.25
Theodor Bauer, Echo	297.79	
C. C. Kuske, Emmett	152.86	
G. F. Zimmermann, Essig	104.55	
Im. F. Albrecht, Fairfax	103.00	
C. C. Kuske, Flora	97.32	
G. F. Zimmermann, Ft. Ridgely	81.09	
Hy. Boettcher, Gibbon	65.16	4.00
M. J. Wehausen, Morton	311.70	
A. W. Fuerstenau, Omro	317.55	
Edw. A. Birkholz, Redwood Falls	267.16	
Aug. Sauer, Renville	211.10	
G. R. Schuetze, Seaforth	8.50	
E. G. Fritz, Wellington	409.50	22.50
Aug. Sauer, Winfield	250.00	
C. W. A. Kuehner, Winthrop	49.35	
F. E. Traub, Wood Lake	469.56	50.60

Crow River Valley Conference

W. G. Voigt, Acoma	220.65	
E. R. Berwald, Buffalo	79.05	
F. R. Weyland, Crawford's Lake	2.99	
M. Schuetze, Ellsworth	205.50	
Im. F. Lenz, Graceville	44.18	
H. C. Duhlmeier, Hancock	255.92	
W. J. Schulze, Hutchinson	156.41	
Chr. Johnson, Johnson	237.38	18.74
Karl J. Plocher, Litchfield	80.24	
W. P. Haar, Loretto	501.97	2.00
E. A. Binger, Lynn	79.50	
M. J. Lenz, Monticello	54.25	
F. R. Weyland, Montrose	4.62	
W. C. Nickels, Pelican Lake	587.12	
S. H. Baer, Rockford	378.87	

New Ulm Conference

H. C. Sprenger, Balaton	122.51	
M. C. Kunde, Courtland	146.91	
J. C. A. Gehm, Darfur	37.90	
H. A. Scherf, Eden	176.00	
A. J. Maas, Island Lake	12.00	
Paul W. Spaude, Lake Benton	50.75	
W. Frank, Morgan	105.04	
G. Hinnenthal, New Ulm	801.15	35.50
F. Koehler, Nicollet	498.43	
R. Schierenbeck, Sanborn	400.00	
G. Theo. Albrecht, St. Peter	125.00	
A. J. Maas, Tyler	21.22	
Paul W. Spaude, Verdi	44.70	
Karl Brickmann, Vesta	111.76	

\$ 16,530.11 \$ 323.84

A Correction: In my last acknowledgment it should have read: Pastor A. Martens, Lanesburg \$178.66 instead of Pastor H. E. Kelm.

Memorial Wreaths

In Memory of	Through Reverend	Amount
Aug. Herman Birkholz	C. C. Kuske, Flora	\$ 27.90
Mrs. Edwin Sandberg	Karl A. Nolting, Frontenac	3.50
F. Heitmann	T. H. Albrecht, Lake City	5.00
Mrs. Henry A. Miller	A. Ackermann, Mankota	11.25
Mrs. Hattie Stoll	A. Ackermann, Mankota	10.25
Rev. Paul G. Naumann	P. R. Kurth, Hastings	2.00
Donald Edward Wolf	E. Hammann, Sec-Treas., Prescott	5.50
Rev. Paul G. Naumann	J. Plocher, St. Paul	2.50
Mrs. A. Wellnitz	M. J. Wehausen, Morton	17.00
Louis Mattsfield	M. Schuetze, Ellsworth	5.00
Henry Hohenstein	W. P. Haar, Loretto	19.00
Mrs. Albert Gutknecht	W. C. Nickels, Pelican Lake	68.85
Pastor Poethke	H. C. Sprenger, Balaton	4.00
Darwin Struck	G. Hinnenthal, New Ulm	2.00
Harold Seehusen	G. Hinnenthal, New Ulm	51.60
Mrs. Wm. Hanselin	R. Jeske, Caledonia	8.00
Mrs. Henry A. Miller	A. Ackermann, Mankato	2.00
Fred Wegner	J. G. Bradtke, Arlington	15.50
William Tabbert	J. G. Bradtke, Arlington	14.50
Wm. Henry Wemeier	J. G. Bradtke, Arlington	9.00
Mrs. Otto Orth	G. F. Zimmermann, Essig	19.50
Louisa Demm	Hy. Boettcher, Gibbon	13.00
Mrs. Chas. Ewert	M. J. Wehausen, Morton	12.50
Daniel Luedtke	E. G. Fritz, Wellington	28.50
Rev. Paul G. Naumann	H. A. Scherf, Eden	1.00
Mrs. Hugo Schwartz	R. F. Schroeder, Dexter	38.50
Ferdinand Stern	R. F. Schroeder, Dexter	39.00
Mrs. F. Horning	T. H. Albrecht, Lake City	5.00
Mr. K. Thompson	A. Jul. Dysterheft, Helen	5.00
Mrs. Lena Ott	A. Jul. Dysterheft, Helen	5.00
Alma Vosbeck	A. Ackermann, Mankato	25.00
Andreas Kempf	E. W. Penk, Grant	41.25
Mrs. Albert Schultz	A. C. Krueger, Cedar Mills	20.25
Mrs. H. Niemeyer	E. G. Fritz, Wellington	13.00
Carl Hellwig	M. Schuetze, Ellsworth	21.50
Robert Ulrich	G. Hinnenthal, New Ulm	6.00

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENT

July 1, 1941 to November 30, 1941

Receipts

Cash Balance July 1, 1941.....	\$ 7,009.49
Budgetary Collections:	
General Administration	\$ 37,610.08
Educational Institutions	17,462.53
Home for the Aged	989.96
For Missions	101,926.20
Indigent Students	945.82
General Support	2,115.27
To Retire Debts	1,419.73
School Supervision	50.00
Revenues	26,027.32
Total Collections and Revenues.....	\$188,546.91

Non-Budgetary Receipts:

From Debt Retirement Committee...\$	3,300.00
Sale of Minnesota Lot.....	525.55
From Trust Funds for Northwestern Academy	300.00
Miscellaneous	35.50
Notes Payable — Money Borrowed	39,700.00
Total Receipts	\$232,407.96
	\$239,417.45

Disbursements

Budgetary Disbursements:

General Administration	\$ 12,946.72
Theological Seminary	10,036.81
Northwestern College	30,919.77
Dr. Martin Luther College	21,295.38
Michigan Lutheran Seminary	7,183.94
Northwestern Lutheran Academy.....	7,632.83
Home for the Aged	3,396.77
Mission, General Administration.....	342.14
Indian Missions	14,133.47
Negro Missions	5,696.61
Home Missions	62,953.16
Poland Missions	1,779.75
Madison Student Mission	564.72
Spiritual Welfare Committee	1,456.41
General Support	10,485.00
School Supervision	1,326.65
Total Budgetary Disbursements	\$192,150.13

Non-Budgetary Disbursements:

Notes Paid	44,500.00
Total Disbursements	\$236,650.13
Cash Balance November 30, 1941.....	\$ 2,767.32

Budget Debt:

Notes Payable July 1, 1941.....	\$152,525.55
Net Decrease in Notes Payable.....	4,800.00
Budget Debt November 30, 1941.....	\$147,725.55
Church Extension Debt:	
Notes Payable July 1, 1941.....	\$ 40,642.69
Notes paid since	3,901.50

Notes Payable Church Extension Division November 30, 1941.....	36,741.19
Total Notes Payable November 30, 1941	\$184,466.74
Inmates Deposits Reserves	16,297.09
Annuity Reserves	8,350.00
Total Debts November 30, 1941.....	\$209,113.83

Allotment Statement

Districts	Comm.	Receipts	Allot.
Pacific Northwest.....	1,031	\$ 1,297.15	\$ 1,288.75
Nebraska	4,708	3,414.89	5,885.00
Michigan	15,983	22,190.74	19,978.75
Dakota-Montana	5,798	6,192.08	7,247.50
Minnesota	31,637	32,672.55	39,546.25
North Wisconsin	39,905	31,355.36	49,881.25
West Wisconsin	40,788	30,714.65	50,985.00
Southeast Wisconsin..	43,893	29,285.30	54,866.25
Total	183,743	\$157,122.72	\$229,678.75

Districts	Deficit	Surplus	Per. of Allot.
Pacific Northwest.....		\$ 8.40	100%
Nebraska	\$ 2,470.11		58.02
Michigan		2,211.99	111.02
Dakota-Montana	1,055.42		85.43
Minnesota	6,873.70		82.61
North Wisconsin	18,525.89		62.86
West Wisconsin	20,270.35		60.24
Southeast Wisconsin..	25,580.95		53.38
Total	\$ 74,776.42	\$ 2,220.39	68.40

Collections for Chapels

Cash Balance June 30, 1941.....	\$ 1,720.78
Collections since July 1, 1941.....	686.92
Repayment on Chapel Loans.....	253.69
	\$ 2,661.39
Less Disbursements for Loans.....	1,600.00
Cash Available for Loans.....	\$ 1,061.39

C. J. NIEDFELDT, Treasurer.

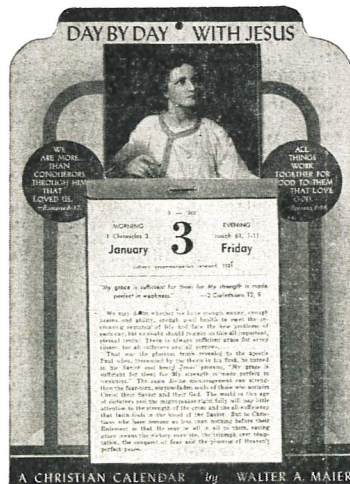
November report of collections of the Nebraska District has not been received and therefore not included in this report. November requisition for the Negro Mission not received in time for this report. C. J. N.

1942 Day By Day With Jesus Calender

FOR FAMILY AND PRIVATE DEVOTIONS

Prepared by Dr. Walter A. Maier

Price: 60c, boxed



1942 Neukirchener Abreiß-Kalender

Die Rückwand des Kalenders ist mit einem schönen biblischen Bild in Farben verziert. Der Kalender-Block enthält für jeden Tag im Jahr ein Blatt, worauf ein passender Bibelvers mit einer erbaulichen Andacht gedruckt ist.

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