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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

Volume 29

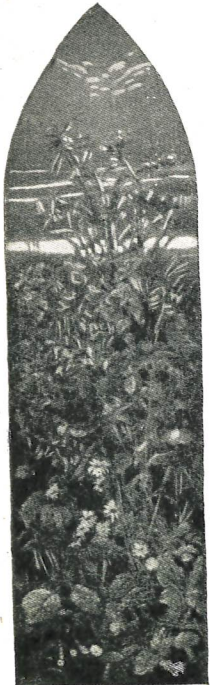
Milwaukee, Wisconsin, February 8, 1942

Number 3



Sexagesima

*"The Seed is the Word
of God"*



"But that on the good ground
are they which in an honest
and good heart, having heard
the Word, keep it, and bring
forth fruit with patience."

Luke 8, 4--15

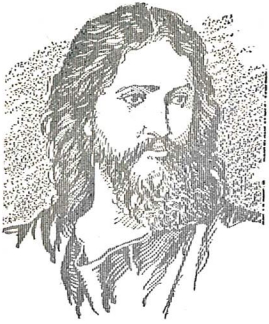


NOT ASHAMED OF THE GOSPEL OF CHRIST

Romans 1, 16

SPEAKING of armaments — is the Church prepared to meet the call of the hour? Has the Captain of our Salvation armed His soldiers with the necessary weapons and means for the conflict of the ages, the battle against sin and death and hell? Paul has the answer in his letter to the Romans. Paul, a servant of Jesus Christ, called to be an apostle, writes, "*I am ready . . .*" And the apostle who elsewhere confesses, "Not that we are sufficient of ourselves, to think anything of ourselves," is ready to face and conquer the world armed with the Gospel of Christ. "For," says Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Not Ashamed of the Gospel, for it is the Power of God



Why does the Apostle use this manner of speech, "I am not ashamed of the Gospel?" — Paul was an experienced preacher of the Gospel of Christ. And his experience prompted him to put his thoughts into these words. Consider, for a moment, the people he is addressing in this letter. Rome at the time was the hub of the world. The congregation at Rome included Jews and

Greeks. The Jews were the bearers of the Messianic prophecies of the Old Testament, God's chosen people, a proud nation — but Christ's most bitter enemies. The Greeks were men whom God in times past had suffered to walk their own way. And the Greeks had indeed made use of this time and accomplished much. They were the representatives of culture, the bearers of philosophy and science. They were the master minds of their time, ready and capable to detect and discredit any error within the bounds of human intelligence. To these people, the Jews and the Greeks, Paul introduces himself. He has a message for them — not a message such as the Jews would probably welcome, the promise of a Messiah who would restore the kingdom of their illustrious David and make them the leading and most powerful nation on earth, nor as the Greeks might have expected it, a new system of philosophy — nothing like it. Paul brings these people the Gospel of Christ, Christ Crucified — stumbling block to the Jews — Christ risen from death — foolishness to the Greeks. That is Paul's message. A Gospel which, as he had experienced it, the Jews and the Greeks rejected. One might think that Paul would be ashamed to bring this Gospel to Rome. Yet he writes, "I am not ashamed of the Gospel of Christ."

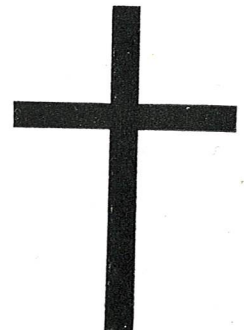
There is nothing in the outward appearance of the

Gospel which distinguishes it from any other word, written or spoken. The Gospel of salvation is given to us in human language. Yet there is a difference between this message and every other message, the difference that exists between that which is divine and that which is human. One outstanding characteristic of messages and books written by men is that they soon become obsolete and must be replaced by others. Text books in history, in science, etc., which were standard but a few years ago are today out of date. The words of emperors and presidents and other mighty men on earth are ever being contradicted by those of their successors. — It is not so with the Gospel. We preach the same Gospel today which Paul preached on his missionary journeys. Our Gospel is still up to date. It will never become obsolete. — And one explanation alone will account for this fact, namely, that this Message is God's Word. Time and human progress do not affect our God, neither can time or progress overtake His Word and render it worthless. Neither will scorn nor persecution destroy the Gospel. No message has been so thoroughly hated as the Gospel. Men of power, both political and ecclesiastical, have combined to criticise the Gospel and put it out of existence, but to no purpose, except to bring out more emphatically the fact that the Gospel cannot be destroyed. Its enemies can persecute and slay the messengers of the Gospel, but they cannot wipe out the message itself. God Himself has given the Gospel its power and authority. It is God's Word.

A message which never becomes obsolete, a message which endures in spite of every effort to destroy it, is a powerful message. The Gospel is the power of God. The Scriptures often speak of it as a powerful, living, active Word. Peter calls it "The Word of God which liveth and abideth." — And Paul calls it the power of God unto salvation.

Not Ashamed of the Gospel, For It Is the Power of God Unto Salvation

The Son of man is come to seek and to save that which was lost. The Gospel of Christ has the same purpose. — Consider the people again to whom these words in Romans were originally addressed, the Jews and the Greeks. The Greeks were educated, it is true, but walking in their own way, living in the lusts of their flesh, without hope, without God in the world, dead in trespasses and sins. The Jews were God's chosen people, and they had this advantage over the Greeks that God had given them His oracles, His Word. They had the Law



(Continued on page 42)

EDITORIALS

FROM EPIPHANY TO LENT

From Epiphany to Lent The Season of Epiphany in this present Church Year was short. It included only three Sundays. The length of the Epiphany season depends upon the early or late date of Easter. That most important day of the entire church calendar, as we know, is celebrated annually on the Sunday following the full moon of spring.

Tucked away, as it were, and generally not observed by the church in our day, is the Festival of the Presentation of Christ. It occurs each year on the second day of February. — According to the Law of Moses the first-born son of each Hebrew family belonged to the Lord and must be presented to Him on the fortieth day after his birth. Because the children of Israel were spared when the first-born of the Egyptians was slain in the Passover night, every firstborn son in Israel had to be redeemed by a prescribed sacrifice. Numbers 3, 13 we read, "Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord." — Accordingly Mary and Joseph brought the Child Jesus to the Temple to "present Him to the Lord" and make the sacrifice "a pair of turtle doves, or two young pigeons," on the fortieth day after our Savior's birth. It was then that the aged Simeon called the Child Jesus "a light to lighten the Gentiles and the glory of Thy people Israel"; and the prophetess Anna "gave thanks likewise unto the Lord, and spake of Him to all them that looked for the redemption in Jerusalem."

The Roman Church must, of course, add its old leaven of superstition, and dethrone our Lord on the day of our Lord's Presentation. Since the fortieth day after the birth of a child was also the day of the purification of the mother, the Roman Church has made much of the second day of February as the feast of the purification of Mary, and more, to the Roman Catholic February 2 is also known as Candlemas Day. On this day all candles are blessed and distributed to be lighted during the procession and at Mass, and afterwards at the bedside of the dying. This we have found, is nothing more than the old pagan feast celebrated at this time of the year when a purification of the house — a housecleaning — was held in order to make it ready for the returning son.

If we will observe the second day of February, let us retain the original significance of it and sing and say,

"Him Thou hast unto all set forth
Their great Salvation
And to His kingdom called the earth,
Every nation,
By Thy dear and wholesome Word,
In every place resounding.

WHY THE QUANDARY?

LEADERSHIP

He is the Hope and saving Light
Of lands benighted;
By Him are they who dwelt in night
Fed and lighted.
He is Israel's Praise and Bliss,
Their Joy, Reward, and Glory."

Septuagesima, Sexagesima, Quinquagesima — these are the names given the three Sundays following Epiphanytide and preceding the Lenten season. The names simply mean the seventieth, the sixtieth, and the fiftieth day. These Sundays are nine, eight and seven weeks before Easter. The great festival of the Resurrection of our Lord is necessarily preceded by a preparatory season, Lent. The three weeks before Lent form a gradual transition from the joyful season of Epiphany to the penitential season of Lent. With Quinquagesima Sunday the transition is completed and the Gospel lesson for that Sunday places us on the threshold of Passiontide. "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on: and they shall scourge Him and put Him to death: and the third day He shall rise again." Luke 18, 31-33.

A. P. V.

* * * *

Why the Quandary? Again and again we read long articles in our daily papers and more often in the church papers on the need of Christian training and education. The fact that these thoughts are so often repeated and that many are much concerned about it emphasizes the general interest among Christians in education. It also shows the general dissatisfaction in the Church with the education and training offered their children in other than Christian schools. They have much to say about the part the Church must play and the responsibility the Church must assume in the education of the children.

All this is very good and it is encouraging to us who from the days of our fathers have insisted that the Church must provide for the education of its members. It is certainly contradictory for the Church to baptize an infant in the name of the Father and of the Son and of the Holy Ghost and to exact the promise from the sponsors that they will, in case the child should lose its parents, bring up that child in the fear of the Lord according to the teachings of the Lutheran Church if the Church does not provide ample means that this may be done — thoroughly done, from beginning to end. It would seem to us to be such a useless and even contradictory thing to demand such a promise if the Church neglects to provide the means

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that this can be done. Honesty demands that we, the Christians, make every possible arrangement for the education of the child in Christian schools and under Christian influence.

Many of the church papers, in fact, by far the greater majority of them, while speaking of Christian influence in education, never have in mind the establishment of Christian day schools. They write and speak about higher schools — colleges and universities mostly. Here they would make their influence felt; these they would establish all over the nation believing that that would solve the problem. It would help, of course. But, what about these precious years of childhood, these formative years in which the child gets its first impressions — impressions that have a great bearing and influence on the later life of the child? It seems queer to us that this is never taken into consideration by those who would be so much concerned for the educational welfare of the child. It seems to us to be a self-evident fact that if a thing should be done well one must make a good start and not wait to get to work on the thing after some one has "puttered" with it and all but ruined it and then take hold on the thing in the middle and try to reshape it. If Christian education must be done (and this is conceded) the natural thing to do is to start at the beginning — with the grade school. Why the quandary? Why ask what can we do toward a better education for the children of the Church? Let the Lord's answer stand — "bring them up in the nurture and admonition to the Lord," and the problem is settled; in fact, it will never be a problem. Sunday schools, Saturday schools, vacation schools and Bible camps will never be able to make up for what we have lost during the five days every week in school. The child simply grows away from us and all our efforts to bring it back must seem to us to be a lost cause.

W. J. S.

* * * *

Leadership Leadership may be a blessing or a curse. It is always dangerous. This is true in the Church as well as in the work-a-day world, in civilian life. It is dangerous because of the great responsibility that is thrust upon the leader on the one hand and the great confidence that the followers repose in their leaders on the other hand. If either is abused the results are dangerous and possibly a curse for both. This is doubly true in the Church.

Leaders lead either by the will of God or by the per-

mission of God. God would give His Church leaders, at all times, who will lead His flock after the example of the great Shepherd with unselfish devotion to the welfare of the sheep. Of the great Shepherd it is said, "Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." After this example God would have all leaders in the Church act. Yea, it is His holy will to give the Church such leaders at all times. God is interested in the salvation of men, those within and those without the Church. For this purpose God would give us men who after His own heart will lead men as He would have them led. Such leaders are a gift of God and will not lead after the desires of their evil heart but after the will of God as He has expressed this will fully in His Word. They will not swerve a hair's breadth from it. They will study God's will and search the Scriptures for it; they will bow to it and suffer for it. A church or church bodies that have such leadership will prosper. Perhaps not visibly to the eye of man, but that is immaterial. The Lord assures us that His pleasure rests upon them.

At times, however, the Lord may permit the leadership in the Church or a part of the Church to be taken over by such leaders whose knowledge of His will is wanting and whose love is not pure, and thus lead men into dangerous ways. God strives with them that this may not come upon them, but if they refuse to hear Him He will finally let the lusts of their natural, sinful hearts prevail as a chastisement and for correction, if indeed, they will turn again unto the Lord and confess the error and sinfulness of their ways. Under such leadership they will suffer — possibly not to the view of men. Men may believe that it is soaring to new heights of glory, but God alone knows the true condition and the sham of it. "Man looketh on the outward appearance; but the Lord looketh on the heart"; 1 Samuel 16, 7. Only in turning again to the Lord and inquiring of His Word in the spirit of the Bereans (Acts 17, 11), is there hope that the Lord will again give them leaders who in singleness of heart and purpose will again direct their footsteps in the paths of humble obedience.

Let the Church ever look to the Lord to give her such leaders and such leadership.

W. J. S.

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.*

III

ARE good works necessary?

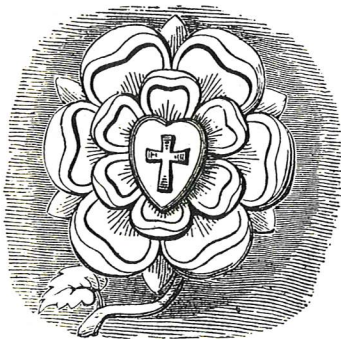
The Scriptures answer with an emphatic *Yes*. And Art. VI of the Augsburg Confession echoes *Yes*.

When Luther began to proclaim the Gospel doctrine that we are justified without any merit or worthiness on our part, simply by appropriating in faith the righteousness merited for us by Christ in His life, suffering, and death, Catholics began to slander him at once as though he were discouraging good works, if not forbidding them altogether. They maintained that good work must be meritorious, they must aim at some reward; if any one takes away the hope of reward, he thereby condemns good works.

The opposite is true. To do good works in the hope of earning a reward is law-obedience, which by its very spirit is displeasing to God. To deny the meritoriousness of good works is not the same as denying their necessity.

Good works are necessary. Luther ever

taught so, and our Lutheran Church also. But they are not necessary to merit the forgiveness of sins and eternal life. If any one offers God some good works in payment for his sins, he will be disappointed. His sins will not be forgiven, rather, his guilt will increase.



Why, then, are good works necessary?

Two chief reasons are mentioned in our Article.

The first is contained in the words: *This faith is bound to bring forth good fruits.*

Read this statement again. Do you find the term *good works* in it? No, they are called *good fruits*.

Good works are not something we simply do. They stand in a much closer relation to our heart. They grow out of our heart, just as the fruit grows out of a tree. The life-juices of a tree flow right into the fruit. So our new faith-life flows right into our good works.

By the fruit you know a tree. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit (Matth. 7, 19). Therefore, either make the tree good, and his fruit (will be) good; or else make the tree corrupt, and his fruit (will be) corrupt: for the tree is known by his fruit (Matth. 12, 33).

It may happen that when thinking about our good works we begin to reason: God has forgiven me all my sins without my merit or worthiness. He has freely justified me out of His boundless grace. I have faith. But now I should also do some good works — as though good works were something in addition to faith, as though there really were no connection, at least not a very close one, between the two; as though it were left to my choice whether I would do good works, or not. I can be a good believer either way.

Good works are fruits. They are born right out of faith. Faith cannot but produce good works. If faith ceases to bring forth good works, it ceases to exist. Faith without good works is like a tree without fruits. It is dead.

It is true, our good works are not as plentiful as they should be, and each one of them is far from perfect, is contaminated with much sinfulness. We Christians need much encouragement, much coaxing, even clubbing with the threats of the Law and burdening with painful crosses to bring forth good works. That is due to our Old Adam, who constantly hampers us. Our faith is weak and beset by oppressing sin, so that we come short — very short — of the mark.

Therefore, nourish faith, strengthen faith, encourage faith, *this faith* in the free forgiveness of sin for Christ's sake: then the good fruits will grow forth more freely, more bountifully.

Are good works necessary?

A second reason is contained in the words: *It is necessary to do good works commanded by God because of God's will.*

Mark the word: *because of God's will.*

What are good works?

Think of the many different answers men have given to this question.

We may disregard for the present some of the answers given by heathens. They bow down to wood and stone, and think they are doing a good work. Some even sacrifice their own children to their idols, thinking they are doing a good work. Horrible!

What does the Catholic Church say? They will tell you, if you abstain from eating meat on Friday you are doing a good work. By fasting and vigils, by donating candles to some shrine, by making a pilgrimage to a saint's or martyr's tomb you will be doing good works. The best work you can do is to take upon yourself the monks' or nuns' threefold vow of obedience, poverty, and celibacy.

Why should these be good works? They have certainly appearance of piety. They appeal to sentiment.

Over against this vain assumption of the Catholic Church our fathers stressed at Augsburg: *because of God's will; good works commanded by God.*

If God tells me that it is His will that I do something, then I can be sure — and only then — that it is a good work I am doing. But in vain they do worship me, teaching for doctrines the commandments of men (Matth. 15, 9).

What will become of monastery life when viewed in this light?

What of monastery obedience? — God speaks of obedience in various commandments. In the first He says, Thou shalt have no other gods before me — thus claiming our supreme obedience to Himself. In the fourth He says, Honor thy father and thy mother, thereby demanding obedience in the home and, incidentally, over against any form of legitimate government. He confirms this obedience when in the tenth commandment He forbids us to covet our neighbor's servants. But no word about monasteries, and about resigning our will to a prior or an abbot.

What about monastic poverty? — When God in the seventh commandment forbids us to steal, and adds in

the ninth and tenth that He does not want us to covet our neighbor's property, He thereby draws a strong wall around all persons' possessions, and clearly indicates that He is well pleased to see people have property. That we relinquish any and all property, He does not demand. Self-imposed poverty is not a good work.

And what about celibacy? In creation God said, It is not good that the man should be alone, I will make him an help meet for him (Gen. 2, 18). And He blessed Adam and Eve and said, Be fruitful and multiply (Gen. 1, 28). By speaking of father and mother in the fourth commandment and ordering everybody to honor his father and mother, God confirmed the estate of matrimony as well-pleasing to Him. And in the sixth commandment He very effectively shields and protects it.

If we want to know what good works are we must look into the ten commandments. There God has plainly told us.

Do we still ask, Are good works necessary? Do we not want to see the will of God carried out? Do we not want to do it? Do we not pray, Thy will be done on earth as it is in heaven?

Good works are, indeed, necessary. They are lovely fruits of our faith, which it is the good and gracious will of God that our faith should bring forth. In spite of many imperfections that still cling to them they are performed in accordance with the will of God. Where good works are missing, an essential part of our Christianity is missing. Our spiritual life becomes sickly — atrophied, as physicians would say.

Was our doctrine of good works, denying that many of the most highly lauded works of Catholics are good works at all, and denying that good works are meritorious, an innovation in the church? The Catholics raised that charge. But our fathers pointed out that the church had held this belief from the beginning. Of this a little more in our next study.

SEPTUAGESIMA SEXAGESIMA QUINQUAGESIMA

Their Significance in the Christian Church Year

By Pastor Gervasius Fischer, Milwaukee, Wisconsin

THESE are the names of the three Sundays before Lent. The names are derived from their relation to Easter according to which the Church is now reckoning. Quinquagesima is exactly 50 days before Easter, while Sexagesima and Septuagesima fall within 60 and 70 days before the great festival. In the early church the great festivals were celebrated for eight days so that the Easter celebration continued until the octave of Easter, that is the Sunday after Easter. Some of the liturgists of the middle ages interpreted Septuagesima to mean 70 days before the close of the Easter festivities. Others claim that these Sun-

days received their name from the first Sunday in Lent formerly known as Quadragesima Sunday, 40 days before Easter.

The importance of these three Sundays before Lent is indicated by their fixed position. Although the number of the Epiphany Sundays is controlled by the date of Easter, these three Sundays always remain intact. The character given by the Propers of these Sundays is decidedly penitential. They are to prepare the church for the proper observance of Lent and Easter.

Septuagesima

The *Gospel* for this day is taken from Matthew 20, 1-16. It is the well known parable of the "Laborers in the Vineyard" ending with the momentous words: "So the last shall be first, and the first last: for many be called, but few chosen." If we study this Gospel in connection with the foregoing 19th chapter of St. Matthew, it becomes clear that Jesus wants to teach us there that heaven is not earned by our works. So we could well take as a central thought for this Sunday: **Saved by grace.**

The *Introit* taken from Psalm 18 is a description of sin and its terrible consequences: "the sorrows of death compassed me: the sorrows of hell compassed me about." It is this terrible anguish of soul and torture of body which we had justly deserved by our deed, but which Jesus suffered in our stead. Therefore the *Introit* rejoices: "In my distress I called upon the Lord: and He heard my voice out of His temple . . . I will love Thee, O Lord My Strength: the Lord is my Rock and my Fortress."

See now how beautifully the *Collect* fits to the *Introit* and the *Gospel* asking God: "that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of Thy name."

The *Epistle* taken from 1 Cor. 9, 24-10, 5 refers to those who have been saved by grace. Their life is no longer an aimless running about, but a racing toward a definite goal; it is fighting a fight, not just aimlessly beating the air. Such racing and fighting requires self-discipline, but this must be done with gladness and humility, never for a reward. The reward has been given us by grace. All self-discipline in racing toward this goal is motivated by this grace. The heavenly penny, the incorruptible prize is held before us so that we do not grow weary in carrying the burden and heat of the day, nor grow careless in our race toward the goal, and in our fight against those forces which are forever trying to hinder our salvation. And so the *Gradual* concludes: "Arise, O Lord; let not man prevail" and the thought for the day is summarized in the *Tract*: "Out of the depths have I cried unto Thee, O Lord hear my voice. . . . If Thou Lord shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with Thee that Thou mayest be feared."

Sexagesima

This Sunday continues the thought of the foregoing Sunday and reminds us, How we are saved by grace: **through the power of God's Word.** In the *Gospel* taken from St. Luke 8, 4-15 Jesus teaches us that as the sower sows the seed upon the ground so God has His Word preached upon earth. "Let him that hath ears hear." This life-giving Word bears fruit to the Glory of God. Yet its saving power may be hindered by man's stubborn resistance and hardness of heart, by lack of watching and praying during earth's scorching temptations, or by the thorny growths of worldly worries, deceiving riches, and alluring sinful pleasures.

Such aborting influence of the power of the saving Word prompt us to pray in the *Introit*: "Awake, why sleepest Thou, O Lord? Arise, cast us not off forever. . . . Our soul is bowed down to the dust: arise for our help to redeem us." Psalm 44. Not by our strength can we be kept in the saving faith, but alone by the power of the Word can we guard against all faith destroying forces. Thus our foremost need is brought to our God in the *Collect*: "O Lord God, who seest that we put not our trust in anything we do: mercifully grant that by Thy power we may be defended against all adversity."

The *Epistle* enumerates the burdens of the heat which Paul had to endure for the *Gospel's* sake (2 Cor. 11, 19-12, 9). How his labors, how the stripes, the sufferings, the stoning, the shipwrecks, the many perils put to shame what today is termed as Lenten Denials! But far be it from Paul to boast of his labors and accomplishments, "Most gladly will I glory in my infirmities, that the power of Christ may rest upon me." The *Gradual* takes up this last thought: "Let the nations know that Thy name is Jehovah: Thou alone art the most high over all the earth." Psalm 83.

Quinquagesima

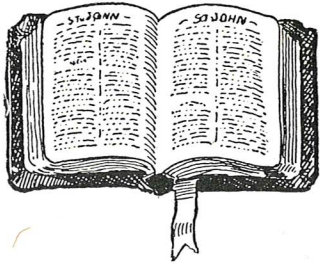
This Sunday brings us to the threshold of Lent and so the *Gospel* (St. Luke 18, 31-43) begins: "Behold we go up to Jerusalem, and all things that are written by the prophet concerning the Son of man shall be accomplished." On his last journey to Jerusalem for the first time in His earthly ministry the Lord Jesus accepts the royal title of His Messianic name: Son of David. To enter the rule of the eternal Son of David He will have to suffer and die for the sins of the world. The central thought for this day then is the completion of the triad: The saving grace (1), offered us in the Word (2) is made possible alone by the **Atonement of Jesus** (3).

The *Introit* introduces the atonement thought: "Be Thou my strong rock: for an house of defence to save me . . . in Thee, O Lord, do I put my trust; let me never be ashamed: deliver me in Thy righteousness." Psalm 31.

The *Collect* adds to the thought of justification by the atonement and earnest prayer that we who are saved may also remain in the true faith: That God "having set us free from the bonds of sin, defend us from all evil." The "evil" mentioned here is the very opposite of the "love" (charity) upon which the *Epistle* is centered (1 Cor. 13). This love of God which sent Jesus to Jerusalem and to death to atone for our sins lives in us Christians by faith and works in us a love, which is ready to sacrifice self, to suffer patiently, to seek not our own, to endure all things. In view of the atonement, of the opening of our blind eyes to God's wonderful love, of the love God has wrought in us through faith — in view of all these wonders the *Gradual* rejoices: "Thou art the God that doest wonders: Thou hast declared Thy strength among the people. Thou hast with Thine arm redeemed Thy people." Psalm 77.

IS THERE A HELL?

By Pastor Edgar Gamm, Marshall, Minnesota



A national magazine conducts a religious forum and in a recent issue twelve replies were published to the question, "Must we believe in an afterlife?" The answers were undoubtedly typical of all that were received and the best replies received cash awards. Not one opinion was based on the Scriptures. Five scoffers said, quote: "Such a faith smacks of fear and favor. One life on earth is worth two in heaven"; "Our only afterlife will be in the lives of our children"; "The whole idea of immortality is just a fairy tale invented to soften the dread of death"; "Belief in immortality is a form of selfishness, an all day sucker for the ego"; "If people lead 'good' lives because they feel it is a down payment on heavenly bliss, then, as far as I am concerned, the spark has gone out of life."

If a pole were conducted on the above topic the replies would not only reveal an appalling ignorance, but astonishing opinions, and by people who are affiliated with Christian churches. The word is found in the dictionary, forbidden on the radio, yet universally associated with war, suffering, misfortune and a host of other calamities. Such things are hell on earth is the general opinion.

Human reason can visualize a heaven, it is up above, and being explored by scientists, who will reveal the mysteries some day! But where is hell! The depth of the earth has been penetrated only about 5 miles with no evidence of a roaring fire as an abode of the wicked, and the few active volcanoes don't seem to emit sounds of human voices calling for mercy! Furthermore, this world has no edge, which would permit the learned to investigate the possibilities of unfathomable depths! So with a shrug of the shoulders and a sneer the idea of a hell is dismissed as preposterous and the "vain imaginations of religious fixers" — so called preachers! These same learned scoffers periodically describe the inevitable annihilation of this world and all things therein. The sun, comets, atmosphere, gases, oils, minerals in contact with certain elements are subject to violent explosions, and in the distant future they will combine to destroy everything, and that will be hell!

The Christian does not grope in darkness, for the Word of God is his unerring guide. A number of words are used in the Scriptures to denote the existence of hell, the place or condition of the damned, a place of torment, a final perdition, an eternal punishment, a righteous judgment of God.

Christ portrays hell, Luke 16, 23f., "In hell he lifted up his eyes being in torments," as a place of torment, unbearable pain; an eternal fire burning, yet not consuming; a place of indescribable agony where mercy has ceased; a separation from God, from the joys of heaven; where God's love, grace, mercy and goodness shall never be known; where the damned souls are bereft of comfort, therefore weeping and gnashing of teeth; where their conscience shall accuse them forever, like that of a criminal who finds no rest day or night trying to evade justice; confined as in a prison with no promise of release and no compassion, dying yet no death.

In addition to the above just a few Scripture passages which repeat the same information:

"For their worm shall not die, neither shall their fire be quenched", Is. 66, 24.

"Depart from me, ye cursed into everlasting fire," Matt. 25, 41.

"The children of the Kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth," Matt. 8, 12.

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thess. 1, 7. 8.

"And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night," Rev. 14, 10. 11.

To deny the existence of a hell is to deny the reality of sin and its consequences. Go to Gethsemane and see the Lord "sorrowful and very heavy and sore amazed, and in an agony his sweat was as it were great drops of blood falling to the ground." Hear the dying Savior on the cross, "My God, my God, why hast Thou forsaken me." That was hell in all its fury in a supreme effort to conquer the Son of God. "It is a fearful thing to fall into the hands of the living God." Let the world scoff. Deny the existence of hell and you might as well deny the existence of your Savior and His redemptory work.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1 Corinthians 15, 55-57.

Siftings

BY THE EDITORS

The Vatican in Rome has again been honored by the American government. Relations with the Vatican have been resumed by the United States and Harold Tittman, former counselor of the United States embassy in Rome, has been appointed to the post and made *charge des affaires*. This has been revealed in official headquarters. The government, however, was quick to emphasize the fact that there has been no change in this country's relations with the Vatican. Whatever this means?

Tittman formerly was counselor of the Rome embassy and an assistant to Myron C. Taylor, President Roosevelt's personal envoy to the Vatican. Officials wanted it to be known that Mr. Tittman is *charge des affaires*, rather than *charge d'affaires*, which is strictly a diplomatic title. The whole thing does not make much sense to us but who are we that we should even try to understand the involved situation. As far as we are concerned, Rome, the Vatican, represents the head of a religious body and ought not under any provocation receive consideration from a secular state or nation, politically. That to us seems to be, prejudicial. Let state and church be separate and remain separate.

* * * *

The Protestants of France are crying for help to rehabilitate their people by a religious revival through the preaching of the Word of God. These people feel that this is the opportune time to restore the religious and moral life of France. "This is not the enthusiasm of a beginner," writes a minister of France, "but of one who has had thirty years of pastoral experience." He claims that the field is ripe unto harvest for the protestant churches and that many "of our compatriots feel a strong sympathy for Protestantism. Some overcome all obstacles and join our churches and entrust their children to us." We hope that the help needed will come to France and that France may experience a revival.

* * * *

It has come to this, actually has come to this that in New York on New Year's day a great mass prayer meeting was held in the Union church. You say, "That's not news!" Yes, it is. This prayer meeting was different from any of its predecessors in this that Allah Jehovah, Brahma, Buddha, Tao and the Father were called upon as God by the followers of the various religions of the world at a special "all-faith" prayer service in response to President Roosevelt's designating of New Year's as a day of prayer.

What a mess that must have been. Das Gupta presided at the services and was assisted by representatives of Christianity, Hinduism, and Mohammedanism. Each representative made a short address and spoke a brief

prayer, sometimes using the native language of his religious ritual. If this is not the superlative of blasphemy then that word does not exist anymore. God says, "I am the Lord; that is *my* name; and my glory will I not give to another, neither my praise to graven images."

This is certain — ONE GOD only heard those prayers, every one of them — OUR GOD, Father, Son and Holy Ghost. This too is certain that not one of those prayers — not even those so-called "Christian" prayers touched His heart and aroused His compassion; rather His answer to them will be found, Amos 5, 21-23, "I hate, I despise your feast days, and will not smell in your solemn assemblies," etc. Such a confusion can only arouse His wrath.

* * * *

Are our holidays on the way out? From many parts of the country word comes to us that our Lutheran churches are more and more shifting their holiday services backward to the evening before so that their people may have the whole holiday for the enjoyment of the flesh. THANKSGIVING services are held on the Wednesday evening before; Christmas eve services are held on the Sunday following, etc. Surely, this is not putting first things first; but it is encouraging the people to give the church services only secondary consideration. This ought not to be encouraged. The tradition ought to be sacred to us.

* * * *

New subscriptions to the "Northwestern Lutheran" in the month of January, 1942, came near establishing a record increase, this excluding the special subscriptions for the boys in the military service of the country. Over two hundred new subscriptions were received during the first two weeks of the month. This number may have increased at this writing. We are glad to report this. We believe that with very little encouragement from our pastors and readers we could double our present number of subscribers. Let the task of love go on.

* * * *

The Proceedings of the First American Calvinistic Conference, held June 27-30, 1939, at Paterson, N. J., have appeared in book form under the title, "The Sovereignty of God," edited by Jacob T. Hoogstra, Th. D., President of the Conference.

The objective of this conference is "to rally positive Calvinists to state, to defend, and to propagate historic Calvinism in this our age."

The following resolutions were adopted: "Be it resolved, that the First American Conference appoint a Committee for the organizing of a Federation of American Calvinists. The purpose of this Federation will be: 1)

To rally regional and national Calvinistic conferences, and promote fellowship among American Calvinistic conferences, and promote fellowship among adherents of Calvinism." — Resolved that we, the members of this first American Calvinistic Conference, held in Paterson, N. J., on June 27-30, 1939, dedicate ourselves to the ideal of a Calvinistic University in America, and that we pledge our wholehearted cooperation to the realization of this ideal."

Of greater interest and importance to us are the "Foundational Studies," as they are called, which were presented to this conference by prominent Calvinists. — If we have, by any chance, forgotten the stripe and color of Calvinists, these Foundational Studies will refresh our memories. *"Here is Calvinism in its most characteristic doctrinal features. Here are unconditional election, limited atonement (!), irresistible or efficacious grace, and the perseverance of saints.* — And here, we say, are the Calvinists still erring, not knowing the Scriptures. — And when we read such statements as these, "You cannot neglect politics and remain a Calvinist," "We might consider the idea of forming an independent political party of our own — a Calvinistic political organization," "Ours is to shape the things of government according to the will of God," we know that we are dealing here with a church that would establish a visible kingdom of God on earth, a church that would indeed control civil government.

NOT ASHAMED OF THE GOSPEL OF CHRIST

(Continued from page 34)

of Moses with the promise, "This do and thou shalt live." But this advantage profited them nothing. The Law also told them, "Cursed be he that confirmeth not all the words of this Law to do them." The Jews had sinned against the holy Law of God; and the Law condemned them. Thus the Jews and the Greeks alike were hopelessly lost under sin. — Sin has also abounded in our day, and we were by nature the children of wrath. — But there is a power greater than sin. Where sin abounded, grace did much more abound. God in His mercy made Him who knew no sin to be sin for us. The Son of God became man and took our sin, our guilt and curse upon Himself. And the Gospel tells us this. The Gospel tells us that Christ died for our sins, and was raised again for our justification. Moreover, this Gospel gives, imparts this forgiveness and salvation. — The Gospel works faith. — Even as the Law of God convicts you, convicts you of your sin and condemnation, so the Gospel works faith and the conviction that your sins are forgiven and that heaven is yours. With Paul you say by the power of the Gospel, "I know whom I have believed."

Not Ashamed of the Gospel, Because the Gospel Is for All Men

We know of the distinction which existed for so many years between the Jews and the Gentiles. The Jews were

God's chosen people, while God suffered all other nations to go their own way. This distinction, Paul says, shall now be done away with. The Gospel which works salvation through faith is for all men, for the Greeks as well as the Jews. — Glorious message which is no respecter of persons. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This Gospel is the one message for all men. Indeed this Gospel places all men into one class, it saves sinners; and who among men is not a sinner? — Ashamed of the Gospel? — Today? — Never did the world need this Power of God unto salvation more than it does in our day. — In the years that lie behind us knowledge increased among men, arts and science flourished, commerce increased, and we boasted of the progress which men had made in every field.

"And step by step, since time began,
I see the steady gain of man." —

Pride goeth before the fall. — Today our world is become a Damascus, a sack full of blood. (There was a Jewish legend that Damascus was the home of Adam and Eve after their expulsion from Eden, and that the plain of Damascus was the scene of Abel's murder by Cain.) — Sin, Cain's sin, is still the cause of tumults and riots, of war and bloodshed.

Oh, that men today would be humbled under the mighty hand of God, and see the dreadful bondage of sin! Oh, what a blessed mission and message is ours — ready to preach the Gospel, the power of God unto salvation to all who believe!

A. P. V.

SAVIOR

For centuries Thou hast looked down
With eyes of pity toward our race,
And still, where mortals wear a frown —
Thou showest us a loving face!

Though vanquished in the dust we lie,
Now and again on duty's grounds,
Thy mercy lifts when none are nigh,
And we find comfort in Thy wounds!

Succumbing to the stream of death
Thou knewest pain and shame untold,
And from Thy blood-soaked cross Thy breath
Affirmed full pardon for thy fold.

Ah, would we not do well to turn
While earth about us reels and sinks?
To Golgotha, where love did burn —
Where sin was slain — and mankind thinks!

P. J. Katus.

LAYING OF CORNERSTONE IN MANITOWOC, WISCONSIN

ON the first Sunday of the new year, on January 4, Grace Ev. Luth. Church of Manitowoc, Wis., was privileged to lay the corner stone for the new chapel in the northern section of the city. The official act was performed by the undersigned pastor of the congregation. Various pastors of the Manitowoc conference, who had braved the cold weather and had succeeded in getting through drifted roads, assisted in the ceremony. Cold weather prevented many from taking part, but could not chill the spirit of the newly formed congregation. Most of the members of our courageous little group had once helped build another large church on the North Side. Bound in their consciences governed by the Word of God they did not want to sever their connections and affiliations with our synod and the original mother congregation, to whom they were indebted for everything and did not want to appear and prove themselves ungrateful. They therefore applied to the Ev. Luth. Joint Synod of Wisconsin for ministerial help and subsidy and to the original mother congregation on the South Side (Pastor Koeninger) for financial backing of their enterprise to build a new chapel. Both Synod and the mother congregation have given our little missionary group great encouragement through their kind and wholehearted support.

For the time being the congregation is having services in the Field House in Lincoln Park, but is looking forward to those days when, God willing, they will be privileged to have services in their own chapel. The chapel is to seat 150-175 persons. At the time of this writing the new chapel is already under roof. We are looking for its completion not too long after Easter. Visitors passing through our city on Sundays are kindly invited to attend our services at the Field House and thus also encourage our little group through their presence. H. A. Koch.

ORGAN DEDICATION

December 14, 1941, was indeed a day of rejoicing for the members of Immanuel's Congregation, Oshkosh, Wis. On this day they were able, by the grace of God, to dedicate their new electric Estey Reed Organ to the service of the Triune God. On this occasion, a day of thanksgiving and praise, Professor Edward Fredrich, Fond du Lac, preached the sermon. His words of encouragement to praise and thanksgiving he based on the words of the Psalmist, Psalm 57, 8-11.

"My heart is fixed, O God, my heart is fixed: I will sing and give praise." Adalbert F. W. Geiger.

GOLDEN WEDDING ANNIVERSARY

On January 20 Mr. and Mrs. August Worchel, members of Immanuel Ev. Luth. Church, Globe, Wis., celebrated their golden wedding anniversary in the midst of children, grandchildren and friends. The undersigned

conducted a brief service in the home. May the gracious Lord continue accompanying them unto the end!"

Ad. Schumann.

BOOK REVIEW

The Christian Attitude Toward War. By Loraine Boettner. Pages, 119; Price, \$1.00. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich.

In the introduction to the book the writer states, "We want to be neither pacifist nor militarist. We expect to show that the position which should be taken by any one who is a true Christian and also a loyal citizen lies somewhere between these two extremes." The subsequent chapters of the book make it clear, in no uncertain terms, that the author is no friend of the pacifist. A number of chapters are pointedly directed against pacifism, *e. g.*: War Symbolism in Scriptures — Hymns, Pacifist Pledges, Pacifist Movement — Radicalism.

In the main the book presents sound Scriptural principles. The chapter "War Caused by Sin" goes to the root of the matter. — It follows that "War is a Judgment on Nations," that "Military and Police Force are Based on the Same Principle"; it is necessary for kings and nations to take up arms for the punishment of crimes. — Rom. 13, 1-7.

"Conscientious Objectors" have no Scriptural support. Some passages quoted by the author from the Bible miss the mark, *e. g.*: "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak and buy a sword." The entire connection in which these words stand in Luke's Gospel shows that our Lord had no reference to a blade of steel for the self-defence of his apostles. A. P. V.

Seven Words of Life and Beauty. A Treatise on the Three-Hour Service for Good Friday — Including Seven Sermons on the Seven Last Words of Our Lord. By Alvin E. Bell, D. D., Pastor, Glenwood Lutheran Church, Toledo, Ohio. Pages, 61. Price, 35c. Paper Cover, Zondervan Publishing House, Grand Rapids, Mich.

The treatise on the Three Hour Service begins with an overstatement: "There is no service of the entire year which is so richly rewarding as the Three Hour Service." We cannot agree. — The "sermons" included here are altogether too brief. A scant four hundred words, for example, are used to expound the last of our Savior's words spoken from the cross. But, of course, little time remains, even in a three hour service, for the preaching of the Word if all the choir anthems, solos, and other special numbers are on the "program." One statement by the author is to be remembered by him and all who have the Three Hour Service: "There was absolutely nothing of the nature of pageant or pantomime about the Cross!" A. P. V.

Courage In Christ. Radio Messages Broadcast in the Eighth Lutheran Hour by Walter Maier, Ph. D., Professor at Concordia Theological Seminary, St. Louis, Mo. Pages, 387. Price, \$1.50. Concordia Publishing House.

Sound, conservative, Lutheran preaching is based entirely on the Scriptures, draws consistently from the living Fountain of the Word, and brings proof, not "with wisdom of words," but "by sound doctrine," which is able both to exhort and to convince the gainsayers. Titus 1, 9. The radio messages broadcast in the eighth Lutheran Hour by Dr. Maier and done into print in this volume "Courage in Christ," like the sermons preached by his many faithful brethren in the ministry, are sound, forceful, and convincing in this respect that they preach the Word. — These sermons have a weakness. They carry with them a ballast of unnecessary and distracting material and references. They refer too frequently to the "millions who have joined us in this worship," to the "huge system of 275 stations in sixteen countries" reached through the broadcast, to the "members of this far-flung radio congregation." Are not such references apt to be misunderstood? Can they not be interpreted as advertising our Gospel rather than preaching it? — And is it necessary to appeal to an unknown audience with the words, "How many more broadcasts must you hear before falling at the Savior's feet?" or "If you want personal assurance that your sins can be forgiven in Christ write to us!" — The Lord's promise is, "My Word shall not return unto Me void, but it shall accomplish that which I please." Is. 55. — And when, and wherever it pleases the Lord! A. P. V.

The Incense Bearers of Han. By James R. Graham, Jr., D. D. Pages 107. Price \$1.00 Print, Zondervan Publishing House, Grand Rapids, Michigan.

Eight stories of Chinese who were converted to Christianity. The stories are well written and interesting to read. The author was born in China, the son of a missionary. He knows the customs, religion and the language of the people and is therefore well equipped to give us a picture of the life and culture of China. The book glorifies the grace of God and the power of the Gospel.
W. J. S.

God Bless America. By William Herschel Ford, D.D. Baptist minister. Pages 144. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

This volume contains twelve sermons, taking its title from the first sermon. The writers is not clear on just how God ought to play a part in "government," "business" and "homes." This is the old idealism so inadvicely talked about too much in the Reform churches. God enters where men accept Christ as their Savior and nowhere else. The writer knows this and knows Christ and can and does preach Him in the following sermons; then why be so vague in the first sermon. The book contains some good thoughts.
W. J. S.

Full-grown in Christ. By A. M. Kraebel. Pages 132. Price 50c. Print, Augsburg Publishing House, Minneapolis, Minnesota.

This is the third book of the "Faith in Action" series. It treats the following subjects: 1. In Christ; 2. Faith in Christ; 3. The Church in Christ; 4. The Word in Christ; 5. The Communion in Christ; 6. Prayer in Christ; 7. Victory in Christ; 8. Others in Christ; 9. Fellowship in Christ; 10. Complete in Christ. It is a good book, even though one will not be able to agree with the author always. This book will, no doubt, find a ready market.
W. J. S.

Significant Women of the Bible. By Alice C. Pease. Pages 135. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

Eve, Sarah, Rebekah, Rachel, Miriam, Deborah, Hannah, Esther, Ruth and Mary are the characters depicted in this volume. While the descriptions are good, the theology is anything but good. Just a few examples from the first story will suffice. She says: "She (Eve) came to a home the nearest thing to Paradise that this earth has ever afforded"; "She (Eve) speaks of such knowledge as she had"; "Ingrained in humanity from the beginning was the desire for the seemingly unattainable." Scripture tells us that both Adam and Eve were created in the image of God — holy and righteous. There was no "ingrained" desire for sin. "Eve took the step (eating of the forbidden fruit) that has been at once the greatest blessing and greatest curse of the ages," etc. The book is repleat with such unscriptural statements.
W. J. S.

A B C's for Christian Living. By Frieda J. Schneider. Pages 124. Price \$1.00. Cloth 50c. Print, Zondervan Publishing House, Grand Rapids, Mich.

Twenty-six chapters on Christian virtues. The author is a young lady who has been an invalid for a number of years and suffers a great deal. She has this to say as to the purpose of this book: "The principal reason for writing the ensuing messages is not intended to be a recitation of personal experiences or merely to acquaint readers with myself, but rather to attract them to the wonderful Christ who is the Head of all my endeavors and achievements." Well spoken and a word well kept.
W. J. S.

The Problem of Youth. By W. B. Riley, A. M., D. D., Ll. D. Pastor, First Baptist Church, Minneapolis. Pages 123. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

This is a volume of sermons intended especially for young people. The author is a fundamentalist. In this volume he exposes the dangers that the young people of our day encounter everywhere and does it well. What we miss, however, is the evangelical approach and appeal. The sermons furnish much food for thought and many will buy the book and read it, we are sure. Contents: Youth in Search of Pleasure; Youth in Search of Education; Youth in Search of God.
W. J. S.

The Mind of Christ. By Dan Gilbert. Pages 158. Price \$1.00, The Danielle Publishers.

Dr. Gilbert has a bone to pick with those who mold the minds of our youth — the educators of our day — the schools, colleges and universities — and he does it well and con-

vincingly. He exposes the fallacy and nonsense in present day education and thus carries the reader to the climax of his book — "The Mind of Christ" with convincing effect. Yet one thing we sorely miss. He has much to say of the dangerous trends in the public school system, but does not propose the only antidote for the sins he scores — the Christian schools, colleges and universities. The book is good.
W. J. S.

Not Now But Afterward. By James McGinlay, D. D., Pastor, Central Baptist Church, London, Canada. Pages 147. Price \$1.00, Zondervan Publishing House, Grand Rapids, Michigan.

A book of seven sermons. The author marris the otherwise interesting sermons with crude remarks. He says of sobbing women, "They look cute with glossy or with glassy eyes." Speaking of Christ, "As a fire escape from hell" etc. We don't like such pulpit language.
W. J. S.

The Home Beautiful. By J. R. Miller, D. D. Pages 253. Price \$1.50. Print, Zondervan Publishing House, Grand Rapids, Michigan.

This volume deserves to find a place in every home. It is well written and well established on the Scriptures. This book really presents Christ as the Head of the Home without overdoing it. A better gift than this book can not be bought for money. We wish it a wide circulation.
W. J. S.

ANNOUNCEMENTS

INSTALLATION

Authorized by President Kirchner of the West Wisconsin District the undersigned installed teacher Frank Redeker as principal and teacher of St. Paul's Lutheran School at Tomah, Wis.

Address: F. J. Redeker, Tomah, Wis. H. Schaller.

CHANGE OF ADDRESS

Rev. Elmer Zehms, Box 214, Graceville, Minn.

Rev. V. C. Schultz, 1425 Hord Street, Golden, Colorado.

MISSION FESTIVAL

Thirteenth Sunday after Trinity

St. Paul's Congregation, Whitehall, Wis.

Offering: \$66.95. H. W. Neubauer, pastor.

Twenty-second Sunday after Trinity

Grace Ev. Luth. Church, Manitowoc, Wis.

Offering: \$50.01. H. A. Koch, pastor.

REQUEST FOR CHURCH ORGAN

Any congregation having a good used church organ they would like to dispose of please write to

Rev. L. G. Lehmann,

Route 1, Bark River, Mich.

CALENDAR OF CONFERENCES

COLORADO DELEGATE CONFERENCE

The Colorado Delegate Conference meets February 10 and 11, 1942, at Fort Morgan, Colorado. Papers will be delivered by Pastors J. B. Erhart and Roy Vollmers. All pastors and delegates are expected for this meeting, since our Mission District will be formed at this meeting. The speaker for the conference service will be Pastor A. C. Bauman.

Notify local pastor in due time of your intention.

H. Witt, Sec'y.

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference will meet on February 10 and 11 at Apostle's Lutheran Church, Stickney Ave. and Yates, Toledo, Ohio, R. C. Timmel, pastor.

Papers: Church Discipline — R. A. Gensmer; Exegesis on 1 Cor. 9 — H. Engel; Adult Instruction — K. F. Krauss; "Does the Marriage of a Lutheran by a Catholic Priest Require Church Discipline?" by H. Hoenecke to be read by E. Hoenecke.

Sermon: Sauer, Timmel.
Confessional: Steih, Gauss.

Please announce not later than February 4. Also note the change of place of the conference.

R. A. Gensmer, Sec'y.

JOINT WEST CENTRAL MINNESOTA CONFERENCE

The Joint Conference of West Central Minnesota meets in Wood Lake, Minn. (F. E. Traub, pastor), February 10 and 11. First session at 10 A. M. on Tuesday.

Essayists: Hilgendorf, Affeldt, Lenz, Duehlmeier, Pfeiffer, Traub.

Communion service on Tuesday evening. Preacher: Bauer (Brickmann).

Timely announcement is imperative.

H. Brammeier, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference of the Nebraska District will convene at Winner, S. D. (W. J. Oelhafen), February 10 and 11, 1942, at 10:00 A. M.

Papers: 1 Timothy 1 — F. Kneuppel; Isaiah 5, 1-18 — R. Stiemke; Sermon for Criticism, Phil. 4, 7 — E. Weiss; Baptism of the Holy Ghost — S. Kugler; Lord's Prayer — W. Oelhafen; Lord's Prayer — L. Groth.

Please announce to local pastor.

Wm. Neujahr, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 9 and 10, 1942, at Winnebago Lutheran Academy, Fond du Lac, Wis. The first session will begin at 9:00 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen; Mose, der Knecht Gottes, J. Schultz; Titus 3, I. J. Haback; Biography of the Apostle Peter, W. W. Gieschen; Hints for Sick Calls, G. Pieper; Sermon Study for Pentecost, T. Redlin; The History of the Mass and the Individual Communion Cup, H. Vogel.

Sermon: English, G. Schaefer, H. Warnke.

Please send an early announcement to the Winnebago Lutheran Academy, 51 E. 2nd St., Fond du Lac, Wis.

Carl Lawrenz, Secretary.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Manitowoc, Wisconsin (L. H. Koeninger, pastor) on February 10 and 11.

Confessional: E. Zell — E. Schroeder.

Sermon: H. Kuether — M. Schwartz.

Papers: Melancthon's Part in the Reformation (M. Sauer); The Patriotism of Jeremiah (H. Kuether); Argumentation of the Book of Job (E. Zell); Continuation of 1 Tim. (E. Froelich); Continuation of Work (E. Kionka); Synopsis of the Exegesis of Chapters 1-2 of Luther's Commentary on Galatians (H. Puschel); Is the Lutheran Church of the Synodical Conference driving into the Martha Spirit at the expense of the Mary Spirit (E. Schroeder); Continuation of the Exegetical Study of Gal. (Conf.); Isa. 40, 9-11 (W. Schink); Isa. 40, 12-14 (H. Eckert).

H. H. Eckert, Sec'y.

JOINT CONFERENCE

Joint Conference meeting February 10 (10:00 o'clock), at Trinity Lutheran Church, 659 Wabasha Street, St. Paul, Minn., the Rev. A. C. Haase, pastor.

Communion service, Tuesday, 11:15 A. M.

Communion address: Koehler — Poehler.

Papers: The Chief Hermeneutical Rules and the Pastor's Sermon Work, Prof. A. C. Streufert; A Comparison of the Authorized Version with the Most Prominent Modern Versions, R. Palmer; Separatism in the Church of the First Century, O.

Kohn; The All-Sufficiency of Christ according to Colossians, R. Ave-Lallemant; Some Recent Abnormal Sects, H. Theiste; Paper on Sociological Subject, E. Glabe; An Open Forum Discussion of Reaction on Pastor H. Boettcher's Paper led by L. Wohlfeil; Series of Lenten Outlines: W. Clausen.

Paul Zitzmann, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Ft. Atkinson (Pastor H. Gieschen) Tuesday, February 10, 1942.

Order of Business: Tuesday, 9:00 A. M., Opening, Roll Call, and Election of Officers. 9:20, Exegesis of Galatians, Prof. H. Fleischer. 10:15, Church Symbols, W. Krueger. 11:00, Communion Service (German). 1:30, How the Papyri Shed Light on the New Testament, Prof. F. Blume. 2:30, Continuation of Discussion of Prof. H. Schmeling's Essay on the purpose and Aim of the Confessional Address. 3:30, Latin Hymns in the "Lutheran Hymnal," Prof. M. Franzmann.

Confessional: Prof. H. Schmeling, O. Koch (German).

Please, kindly announce a week before the meeting.

H. Geiger.

ACKNOWLEDGMENTS AND THANKS

Dr. Martin Luther College gratefully acknowledges the receipt of fifty dollars from Dr. Howard A. Vogel, New Ulm, Minnesota. This donation will be applied on the purchase of new pianos.

C. L. Schweppe.

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We herewith express our hearty thanks to the congregation and its pastor, the Rev. W. C. Albrecht, of Sleepy Eye, Minnesota, for the sum of \$31.00 donated to the Seminary library. This generous gift is to be used for library equipment.

Adalbert Schaller, Librarian.

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DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

The Dr. Martin Luther College received from September 1 to December 19, 1941, the following donations:

1806 quarts canned goods (all kinds); 603 bushels potatoes; 15 bushels apples; 1 bag dried apples; 286 bushels vegetables (all kinds); 350 pounds flour; 34 gallons lard; 7 pounds butter; 4 pounds cheese; 2 pounds soda crackers; 100 pounds sugar; 5 pounds corn meal; 3 pounds oat meal; 25 dozen eggs; 2 sacks corn; 4 sacks corn on cob; 2 sacks oats; 3 pounds cake flour; 1 box soap; 5 pounds spaghetti; 8 pounds macaroni; 5 pounds rolled oats; 1½ gallons sorghum; 1 loaf bread; 46 pounds beans; 200 pounds dressed turkeys; 2 bed sheets; \$96.25 in cash. The cash donations include \$20 from the St. Paul's Lutheran Ladies' Aid, New Ulm, Minnesota (Rev. G. Hinmenthal), \$11 from the Lutheran Ladies' Aid of Arlington, Minnesota (Rev. G. Bradtke), and \$25 from the Ladies' Aid of First Lutheran Church, La Crosse, Wis. (Rev. Walter Schumann).

The donations listed above were received from the congregations served by the following pastors: Rev. E. Birkholz, Redwood Falls, Minn.; Rev. Karl Brickmann, Vesta, Minn.; Rev. Karl J. Plocher, Litchfield, Minn.; Rev. W. Frank, Morgan, Minn.; Rev. H. Scherf, Morgan, Minn.; Rev. W. C. Nickels, Buffalo, Minn.; Rev. Sam Baer, Rockford, Minn.; Rev. E. H. Bruns, Delano, Minn.; Rev. G. Albrecht, St. Peter, Minn.; Rev. H. Boettcher, Gibbon, Minn.; Rev. M. Kunde, New Ulm, Minn.; Rev. G. Hinmenthal, New Ulm, Minn.; Rev. E. Schaller, Alma City, Minn.; Rev. E. A. Binger, Hutchinson, Minn.; Rev. Im. Albrecht, Fairfax, Minn.; Rev. G. Fritz, Fairfax, Minn.; Rev. G. Zimmermann, Fairfax, Minn.; Rev. F. Koehler, Nicollet, Minn.; Rev. A. Mackdanz, St. Clair, Minn.; Rev. R. Schierenbeck, Sanborn, Minn.; Rev. L. Schierenbeck, Darfur, Minn.; Rev. O. Netzke, Smith's Mill, Minn.; Rev. Wm. Albrecht, Sleepy Eye, Minn.; Rev. E. Gamm, Marshall, Minn.; Rev. Theo. Bauer, Echo, Minn.; Rev. H. Sprenger, Balaton, Minn.; Rev. A. Sauer, Renville, Minn.; Rev. Carl Kuske, Renville, Minn.; Rev. A. Martens, New Prague, Minn.; Rev. A. Fuerstenau, Boyd, Minn.; Rev. E. Birkholz, St. James, Minn.; Rev. M. J. Wehausen, Morton, Minn.; Rev. G. Bradtke, Arlington, Minn.; Rev. Wm. Lindloff, Elkton, So. Dak.

To all donors we express our hearty thanks.

C. L. Schweppe.

**DONATIONS SENT DIRECTLY TO
GENERAL TREASURER'S OFFICE
FOR BUDGET**

No Name, So. Milwaukee, for Missions	Aug. 1, 1941	\$ 4.00
Wm. Moeller, Milwaukee, for Missions	Sept. 5, 1941	8.00
Herm. W. Mueller, Kenosha, for Miss.	Sept. 23, 1941	10.00
A Thankful Giver, Kenosha, for Miss.	Sept. 22, 1941	30.00
H. C. Grotheer, for Indian Mission	Oct. 3, 1941	.40
Prof. J. Monich, for Missions	Oct. 18, 1941	3.00
B. E. Mayerhoff, for Missions	Oct. 18, 1941	10.25
Evelyn Hunt, for Indigent Students	Nov. 10, 1941	50.00
A Thankful Giver, Kenosha, for Miss.	Dec. 1, 1941	35.00
Rev. F. E. Stern, for Missions	Dec. 19, 1941	41.03
No Name, So. Milwaukee, for Missions	Dec. 23, 1941	3.00
No Name, Madison, to retire Debts	Dec. 27, 1941	100.00
Irene Kremer, to retire Debts	Dec. 29, 1941	25.00
Irene Kremer, for Missions	Dec. 29, 1941	25.00
Mr. and Mrs. Chas. Muench, for Miss.	Dec. 29, 1941	33.65
		<u>\$ 378.33</u>

Memorial Wreaths for Chapels

W. E. Griebling and Arthur Griebling	Aug. 2, 1941	\$ 4.00
in memory of Mrs. Lillie Andrael		
Rev. Theo. J. Mueller	Aug. 2, 1941	3.00
in memory of Mr. Albert Gutzke		
Rev. W. T. Meier	Sept. 8, 1941	7.00
in memory of Wm. C. McPeck		
Rev. P. Kuske	Sept. 17, 1941	12.00
in memory of Mr. Karl Kuester		
Rev. Paul Kuske	Nov. 7, 1941	2.00
in memory of Herman Busack		
Ladies' Aid of Crandon	Nov. 26, 1941	3.00
in memory of Mr. Herman Geske		
		<u>\$ 31.00</u>

C. J. NIEDFELDT, Treasurer.

TREASURER'S STATEMENT

July 1, 1941 to December 31, 1941

Receipts

Cash Balance July 1, 1941	\$ 7,009.49
Budgetary Collections:	
General Administration	\$ 52,119.77
Educational Institutions	23,492.08
Home for the Aged	1,800.22
For Missions	122,396.38
For Indigent Students	1,296.13
General Support	4,114.39
To Retire Debts	2,253.69
School Supervision	110.00
Revenues	28,605.22
Total Collection and Revenues	<u>\$236,187.88</u>
Non-Budgetary Receipts:	
From Debt Retirement Committee	9,350.00
Sale of Minnesota Lot	525.55
From Trust Funds for N. W. Acad.	300.00
Miscellaneous	70.50
Notes Payable — Money Borrowed	40,200.00
Total Receipts	<u>286,633.93</u>
	<u>\$293,643.42</u>

Disbursements

Budgetary Disbursements:	
General Administration	\$ 18,117.48
Theological Seminary	12,294.97
Northwestern College	35,491.87
Dr. Martin Luther College	25,677.19
Michigan Lutheran Seminary	8,427.97
Northwestern Lutheran Academy	7,572.83
Home for the Aged	4,049.52
Missions, General Administration	440.52
Indian Missions	16,854.96
Negro Missions	7,068.12
Home Missions	76,051.59
Poland Missions	1,964.75
Madison Student Mission	648.05

Spiritual Welfare Committee	1,873.78
General Support	12,557.00
School Supervision	1,664.73
Total Budgetary Disbursements	<u>\$230,755.33</u>
Non-Budgetary Disbursements:	
Notes Paid	50,850.00
Total Disbursements	<u>\$281,605.33</u>
Cash Balance December 31, 1941	<u>\$ 12,038.09</u>

Debt Statement

Budget Debt:	
Notes Payable July 1, 1941	\$152,525.55
Net decrease in notes payable	10,650.00
Budget Debt December 31, 1941	<u>\$141,875.55</u>
Church Extension Debt:	
Notes Payable July 1, 1941	40,642.69
Notes Paid Since	8,801.50
Notes Payable Church Extension Division December 31, 1941	<u>31,841.19</u>
Total Notes Payable Dec. 31, 1941	<u>\$173,716.74</u>
Inmates Deposit Reserves	16,297.09
Annuity Reserves	8,350.00
Total Debts December 31, 1941	<u>\$198,363.83</u>

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 1,526.13	\$ 1,546.50
Nebraska	4,708	4,948.75	7,062.00
Michigan	15,983	27,855.08	23,974.50
Dakota-Montana	5,798	8,355.91	8,697.00
Minnesota	31,637	40,739.21	47,455.50
North Wisconsin	39,905	41,430.76	59,857.50
West Wisconsin	40,788	38,905.54	61,182.00
Southeast Wisconsin	43,893	38,180.00	65,839.50
Total	183,743	\$201,941.38	<u>\$275,614.50</u>

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 20.37		99.00%
Nebraska	2,113.25		70.02%
Michigan		3,880.58	116.18%
Dakota-Montana	341.09		96.07%
Minnesota	6,716.29		85.84%
North Wisconsin	18,426.74		69.21%
West Wisconsin	22,276.46		63.58%
Southeast Wisconsin	27,659.50		57.98%
Total	\$ 77,553.70	\$ 3,880.58	<u>73.26%</u>

Collections for Chapels

Cash balance June 30, 1941	\$1,720.78
Collections since July 1, 1941	1,078.07
Repayment on Chapel loans	532.69
	<u>\$3,331.54</u>
Less disbursements for loans	1,600.00
Cash available for loans	<u>\$1,731.54</u>

C. J. NIEDFELDT, Treasurer.

December Requisition for Northwestern Lutheran Academy not received in time for this report. Also the December requisition for the Negro Missions has not been received.

C. J. N.

**SOUTHEAST WISCONSIN DISTRICT
Covering Period from October 1 to December 31, 1941**

Arizona Conference		Budgetary	Non-Budgetary
Reverend			
O. Hohenstein, Grace, Glendale		\$ 92.98	
E. Arnold Sitz, Grace, Tucson		43.36	
Dodge-Washington County Conference			
Geo. A. Barthels, St. Peter, Allenton		92.61	
Geo. A. Barthels, St. Peter, Allenton		79.89	
Geo. A. Barthels, Zion, Allenton		53.43	
Geo. A. Barthels, Zion, Allenton		41.12	
Geo. A. Barthels, Zion, Allenton		59.41	

G. Bradtke, Zum Kripplein Christi, Tp. Herman	49.00
G. Bradtke, Zum Kripplein Christi, Tp. Herman	43.00
Herman W. Cares, Emanuel, Tp. Herman	134.15
Herman W. Cares, Emanuel, Tp. Herman	60.50
Herman W. Cares, Emanuel, Tp. Herman	55.87
Herman W. Cares, Emanuel, Tp. Herman	81.95
Herman W. Cares, Emanuel, Tp. Herman	31.15
Herman W. Cares, Zion, Tp. Theresa	101.54
Herman W. Cares, Zion, Tp. Theresa	55.15
Herman W. Cares, Zion, Tp. Theresa	36.65
Herman W. Cares, Zion, Tp. Theresa	37.47
R. O. Marti, St. Petri, Kekoskee	145.23
R. O. Marti, St. Jacobi, Tp. Theresa	51.20
R. O. Marti, St. Jacobi, Tp. Theresa	9.81
Ph. Martin, St. Luke, Knowles	46.24
Ph. Martin, St. Luke, Knowles	22.66
Ph. Martin, St. Luke, Knowles	12.37
Ph. Martin, St. Paul, Brownsville	204.02
Ph. Martin, St. Paul, Brownsville	65.86
Ph. Martin, St. Paul, Brownsville	57.09
W. Reinemann, Trinity, Huilsburg	205.00
W. Reinemann, Trinity, Huilsburg	40.53
W. Reinemann, Trinity, Huilsburg	47.73
Ad. von Rohr, Peace, Hartford	72.10
Ad. von Rohr, Peace, Hartford	310.46
E. C. Rupp, St. John, Lomira	27.82
E. C. Rupp, St. John, Lomira	56.41
W. P. Sauer, St. John, West Bend	137.97
W. P. Sauer, St. John, West Bend	20.58
W. P. Sauer, St. John, West Bend	211.81
W. P. Sauer, St. John, West Bend	261.03
H. J. Schaar, St. John, Woodland	13.52
H. J. Schaar, St. John, Woodland	55.00
Erwin Scharf, St. Paul, Cedar Lake	9.50
Erwin Scharf, St. Paul, Slinger	60.00
M. F. Stern, St. Paul, Neosho	60.00
M. F. Stern, St. Paul, Neosho (Children \$4.00)	80.00
H. Wolter, St. Paul, Tp. Lomira	100.74
H. Wolter, St. Paul, Tp. Lomira	15.25
H. Wolter, St. Paul, Tp. Lomira	16.50
H. Wolter, St. Petri, Tp. Theresa	40.89
H. Wolter, St. Petri, Tp. Theresa	7.65
H. Wolter, St. Petri, Tp. Theresa	15.70
F. Zarling, St. Matthew, Iron Ridge	173.95
F. Zarling, St. Matthew, Iron Ridge	72.80

Eastern Conference

Martin Albrecht, Calvary, Thiensville	27.80
Martin Albrecht, Calvary, Thiensville	107.47
Martin Albrecht, Calvary, Thiensville	31.26
Paul A. Behn, Fairview, Milwaukee	108.15
Paul A. Behn, Fairview, Milwaukee (Ladies' Aid \$25.00, Senior Young People's Society \$8.00)	35.00
Adolph C. Buenger, St. John, Good Hope	50.22
Adolph C. Buenger, St. John, Good Hope	35.72
Adolph C. Buenger, St. John, Good Hope	60.83
E. Ph. Ebert, St. Paul, East Troy	39.54
E. Ph. Ebert, St. Paul, East Troy	121.87
E. Ph. Ebert, St. Paul, East Troy	29.28
F. G. Gundlach, Salem, W. Granville	159.50
F. G. Gundlach, Salem, W. Granville	23.75
Ph. H. Hartwig, Zion, Hartland	105.00
Gerald Hoenecke, St. Paul, Cudahy	78.87
Gerald Hoenecke, St. Paul, Cudahy	186.15
Gerald Hoenecke, St. Paul, Cudahy	106.05
Waldemar Hoyer, Mt. Calvary, Westowne	8.75
W. Keibel, Nain, West Allis	48.85
W. Keibel, Nain, West Allis	118.45
W. Keibel, Nain, West Allis	23.75
P. W. Kneiske, St. John, Lannon	77.00
A. F. Krueger, Resurrection, Milwaukee	146.08
A. F. Krueger, Resurrection, Milwaukee	56.92
Henry Lange, Nathanael, Milwaukee	6.20
Henry Lange, Nathanael, Milwaukee	32.47
Kurt Lescow, St. John, E. Mequon	236.00
Kurt Lescow, St. John, E. Mequon	20.00
Kurt Lescow, St. John, E. Mequon	18.90
A. H. Maaske, St. John, Mukwonago	50.05
A. H. Maaske, St. John, Mukwonago	1.95
J. Mahnke, Mt. Lebanon, Milwaukee	60.22
J. Mahnke, Mt. Lebanon, Milwaukee	185.85
J. Mahnke, Mt. Lebanon, Milwaukee	89.27
Wm. C. Mahnke, St. John, Root Creek	71.65
Wm. C. Mahnke, St. John, Root Creek (Fort-kamp)	10.00
Wm. C. Mahnke, St. John, Root Creek	240.20
Wm. C. Mahnke, St. John, Root Creek	87.88
A. J. Mittelstaedt, Trinity, So. Mequon	150.00
Th. Monhardt, St. John, Tp. Lake	105.87
A. Nicolaus, Christ, Pewaukee	110.00
A. Nicolaus, Christ, Pewaukee	50.00
A. Nicolaus, St. Peter, Tp. Greenfield	31.56
A. Nicolaus, St. Peter, Tp. Greenfield	17.71
C. A. Otto, St. John, Wauwatosa	282.65
C. A. Otto, St. John, Wauwatosa	10.00
A. Petermann, St. John, Newburg	202.00
A. Petermann, St. John, Newburg	91.85
M. F. Rische, Davids Stern, Kirchhayn	69.55
M. F. Rische, Davids Stern, Kirchhayn	36.70
M. F. Rische, Davids Stern, Kirchhayn	50.50
J. G. Ruege, Jordan, West Allis	94.07
J. G. Ruege, Jordan, West Allis	186.79
J. G. Ruege, Jordan, West Allis	403.26
J. G. Ruege, Jordan, West Allis	159.40
G. Schaller, St. Paul, Tp. Franklin	35.85
G. Schaller, St. Paul, Tp. Franklin	123.85
G. Schaller, St. Paul, Tp. Franklin	76.72
Alfred C. Schewe, Trinity, W. Mequon	114.35
Alfred C. Schewe, Trinity, W. Mequon	37.20
Alfred C. Schewe, Trinity, W. Mequon	72.65
Arnold Schultz, Trinity, Milwaukee	54.11
Arnold Schultz, Trinity, Milwaukee (Wedding \$4.60)	319.08

Arnold Schultz, Trinity, Milwaukee (Ladies' Aid)	60.00
Arnold Schultz, Trinity, Milwaukee (Ladies' Aid)	40.00
Arnold Schultz, Trinity, Milwaukee (Sunday School)	28.70
Arnold Schultz, Trinity, Milwaukee	81.64
H. W. Schwertfeger, Woodlawn, West Allis	45.90
H. W. Schwertfeger, Woodlawn, West Allis	148.51
H. W. Schwertfeger, Woodlawn, West Allis	44.47
Harry Shiley, Trinity, Waukesha	27.50
Harry Shiley, Trinity, Waukesha	15.80
Harry Shiley, Trinity, Waukesha	51.00
Harry Shiley, Trinity, Waukesha	598.93
E. W. Tacke, St. Paul, Tess Corners	436.28
E. W. Tacke, St. Paul, Tess Corners	174.86
E. W. Tacke, St. Paul, Tess Corners	206.11
L. M. Voss, Good Shepherd, West Allis	100.00
H. Woyahn, Grace, Waukesha	19.00
H. Woyahn, Grace, Waukesha	149.76
H. Woyahn, Grace, Waukesha	28.63

Milwaukee City Conference

E. Blakewell, Salem	68.42
E. Blakewell, Salem	367.55
E. Blakewell, Salem	103.03
John Brenner, St. John	273.20
John Brenner, St. John	52.50
John Brenner, St. John	196.75
John Brenner, St. John	38.25
John Brenner, St. John	263.55
John Brenner, St. John	115.70
Victor Brohm, Bethesda	110.43
Victor Brohm, Bethesda	45.10
Victor Brohm, Bethesda	140.32
Victor Brohm, Bethesda	57.32
Victor Brohm, Bethesda	136.50
R. O. Buerger, Gethsemane	55.75
R. O. Buerger, Gethsemane	75.05
R. O. Buerger, Gethsemane	278.51
R. O. Buerger, Gethsemane	177.59
P. J. Burkholz, Siloah (Sunday School)	100.00
P. J. Burkholz, Siloah	271.67
P. J. Burkholz, Siloah	63.22
P. J. Burkholz, Siloah	395.25
P. J. Burkholz, Siloah	73.55
J. C. Dahlke, Jerusalem	218.93
J. C. Dahlke, Jerusalem	11.97
J. C. Dahlke, Jerusalem	678.29
J. C. Dahlke, Jerusalem	38.53
J. C. Dahlke, Jerusalem	196.82
James de Galley, Homehurst Mission	12.91
James de Galley, St. Paul	2.08
James de Galley, St. Paul	10.19
James de Galley, St. Paul	18.60
James de Galley, St. Paul	15.20
E. Ph. Dornfeld, St. Marcus	615.32
E. Ph. Dornfeld, St. Marcus	58.80
Gervasius Fischer, St. Jacobi	145.83
Gervasius Fischer, St. Jacobi	36.21
Gervasius Fischer, St. Jacobi	318.62
Gervasius Fischer, St. Jacobi	84.72
Gervasius Fischer, St. Jacobi	271.28
Fred Graeber, Apostle	92.07
Fred Graeber, Apostle	31.36
Fred Graeber, Apostle	12.75
Fred Graeber, Apostle	4.35
Fred Graeber, Apostle	84.85
A. F. Halboth, St. Matthew	102.23
A. F. Halboth, St. Matthew	69.50
A. F. Halboth, St. Matthew	24.95
A. F. Halboth, St. Matthew	87.51
A. F. Halboth, St. Matthew	69.50
A. F. Halboth, St. Matthew	150.50
A. F. Halboth, St. Matthew	60.70
A. F. Halboth, St. Matthew	69.50
Raym. W. Huth, Messiah	26.65
Raym. W. Huth, Messiah	6.56
Raym. W. Huth, Messiah	93.50
Raym. W. Huth, Messiah	25.76
Raym. W. Huth, Messiah	242.92
J. G. Jeske, Divine Charity	11.52
J. G. Jeske, Divine Charity	4.00
L. F. Karrer, St. Andrew	53.27
W. Kleinke, Christ	88.46
W. Kleinke, Christ	13.48
W. Kleinke, Christ	288.09
W. Kleinke, Christ	122.46
Ph. H. Koehler, St. Lucas	133.33
Ph. H. Koehler, St. Lucas	259.82
Ph. H. Koehler, St. Lucas	26.66
Ph. H. Koehler, St. Lucas	599.49
Ph. H. Koehler, St. Lucas	50.03
Ph. H. Koehler, St. Lucas	313.91
Erhard C. Pankow, Garden Homes	326.98
Erhard C. Pankow, Garden Homes	40.00
Erhard C. Pankow, Garden Homes	36.00
Erhard C. Pankow, Garden Homes	77.00
Paul Pieper, St. Peter	232.55
Paul Pieper, St. Peter	18.60
Paul Pieper, St. Peter	294.76
Paul Pieper, St. Peter	20.50
Paul Pieper, St. Peter	431.21
Wm. F. Sauer, Grace	19.00
Wm. F. Sauer, Grace (Gift from Mrs. Hannah Netz)	347.30
Wm. F. Sauer, Grace	1.00
Wm. F. Sauer, Grace	322.88
Wm. F. Sauer, Grace (Ladies' Mission Society)	173.15
Wm. F. Sauer, Grace (L. M. S.)	170.00
W. J. Schaefer, Atonement	50.04
W. J. Schaefer, Atonement	41.00
W. J. Schaefer, Atonement	5.00
A. B. Tacke, Zebaath	139.55
A. B. Tacke, Zebaath	39.80
A. B. Tacke, Zebaath	27.65
A. B. Tacke, Zebaath	46.95
G. A. Thiele, Parkside	14.25
G. A. Thiele, Parkside	52.97
G. A. Thiele, Parkside	14.10
Arthur P. Voss, St. James	139.57
Arthur P. Voss, St. James	27.50
Arthur P. Voss, St. James	113.18
Arthur P. Voss, St. James (Ladies' Aid)	15.00
Arthur P. Voss, St. James	141.13
S. E. Westendorf, Bethel	27.50
S. E. Westendorf, Bethel	67.91
S. E. Westendorf, Bethel	18.28
S. E. Westendorf, Bethel	107.71
S. E. Westendorf, Bethel	28.99
S. E. Westendorf, Bethel	59.85
S. E. Westendorf, Bethel	16.11
S. E. Westendorf, Bethel	76.30
S. E. Westendorf, Bethel	20.54

Southern Conference

A. C. Bartz, Immanuel, Waukegan	20.90
A. C. Bartz, Immanuel, Waukegan	22.75
Carl H. Buenger, Friedens, Kenosha	507.75
Carl H. Buenger, Friedens, Kenosha	21.50
Walter A. Diehl, First Ev. Luth., Elkhorn	247.06
Walter A. Diehl, First Ev. Luth., Elkhorn	17.55
Walter A. Diehl, First Ev. Luth., Elkhorn	69.15
H. J. Diehl, First Ev. Luth., Lake Geneva	200.00
O. Heidtke, Jerusalem, Morton Grove	100.00
W. Hillmer, St. Luke, Kenosha	76.75
Eugene Hinderer, Zion, Bristol	350.00

Eugene Hinderer, Zion, Bristol.....	150.00
Edwin Jaster, Epiphany, Racine.....	36.51
Edwin Jaster, Epiphany, Racine.....	114.77
Edwin Jaster, Epiphany, Racine.....	33.31
A. Koelpin, Trinity, Caledonia.....	154.54
A. Koelpin, Trinity, Caledonia.....	53.25
W. H. Lehmann, St. John, Libertyville.....	295.51
W. H. Lehmann, St. John, Libertyville.....	83.81
O. B. Nommensen, Zion, South Milwaukee.....	41.50
O. B. Nommensen, Zion, South Milwaukee.....	328.46
O. B. Nommensen, Zion, South Milwaukee.....	77.80
R. P. Otto, Peace, Wilmot.....	275.00
W. K. Pifer, Bethany, Kenosha.....	141.13
M. F. Plass, St. John, Oakwood.....	100.00
Gerhard Redlin, Zion, Crete.....	378.66
Alfred von Rohr Sauer, St. John, Burlington..	189.79
Alfred von Rohr Sauer, St. John, Burlington..	280.48
G. E. Schmeling, Immanuel, Tp. Paris.....	62.76
G. E. Schmeling, Trinity, Tp. Raymond.....	145.00
Edmund Sponholz, St. John, Slades Corners...	325.27
Julius Toepel, St. Matthew, Des Plaines.....	205.85
Theo. Volkert, First Ev. Luth., Racine.....	480.45
Theo. Volkert, First Ev. Luth., Racine.....	151.74
H. J. Wackerfuss, St. James, Evanston.....	63.47
Personal Gifts	
M. S. B.	5.00
Memorial Wreaths	
For Mrs. Alma Bohnsack from children of St. John's School, Burlington by Pastor Alfred von Rohr Sauer	5.20
For Mrs. Laura Bretschneider from Mrs. Paul Oehme \$1.00, Mr. and Mrs. Walter Roell \$1.00 by Pastor A. Petermann.....	2.00
For Mr. Joachim Carstens from the Heidtke Family by Pastor F. Graeber	3.00
For Miss Dorothy Dallmann from _____ by Pastor John Brenner	5.00
For Charles Diefenbach from Ladies' Aid, St. Paul, Slinger, by Pastor E. Scharf	1.50
For Mrs. Louise Ebert from St. Paul's Ladies' Aid by Pastor E. Ph. Ebert	3.00
For Mr. John Emrick from Mrs. Emrick \$3.00, from Mrs. James O'Leary and Mrs. Art. O'Leary \$1.00 by Pastor E. Ph. Ebert.....	4.00
For Mrs. Emma Wolfram Essman by Rev. and Mrs. Edmund Sponholz	1.00
For Mrs. Emma Essmann from Rev. Walter Gieschen	1.00
For Mr. Jacob Fitting from St. James Church Council by Pastor A. P. Voss	5.00
For Mr. Jacob Fitting from Mrs. J. Fitting, Mr. and Mrs. W. Fitting and Miss M. Bliedernicht by Pastor A. P. Voss	10.00
For Mrs. Wm. Gosewisch from Dahlke Family by Pastor J. C. Dahlke	10.00
For Rev. Gerhardt Groth from Mr. and Mrs. H. R. Groth by Pastor J. C. Dahlke	2.00
For Mr. Herman Groth from Mr. and Mrs. Emil Winter by Pastor W. P. Sauer	5.00
For Mrs. E. Haacke from _____ by Pastor O. B. Nommensen	9.00
For Mr. John Herrmann from Mr. and Mrs. Gilbert G. Glaeser by Pastor Carl H. Buenger ..	1.00
For Mr. John Herrmann from Esther and Mr. and Mrs. Rob. Heimann by Pastor C. A. Otto ..	2.00
For Mr. Geo. Haubert from Mr. and Mrs. B. Wunsch and Mrs. Hy. Rusch by Pastor A. P. Voss	2.00
For Miss V. Hillinski from _____ by Pastor O. B. Nommensen	2.00
For Miss Viola Hillinski from _____ by Pastor O. B. Nommensen	37.25
For Mrs. Louise Jeske from Mrs. Katie Jeske, Rev. and Mrs. J. G. Jeske and Mrs. C. Jeske by Pastor J. G. Jeske	5.00
For Mrs. Louise Jeske from Mr. Gustav Jeske, Sr., by Pastor A. B. Tacke	5.00
For Mr. Paul Krueger from Meta and Louise Hass by Pastor J. C. Dahlke	2.00
For Mr. P. F. Krueger from Mrs. R. G. Jeske and Rev. and Mrs. J. G. Jeske by Pastor Jeske ..	3.00
For Augusta Kuether from Mrs. Emma Essmann and Mrs. Minnie Maass by St. Marcus Congregation	2.00
For Elmer Lamberger by C. Kagarah, A. Griffith, F. Senger, P. Owens and C. Meyer Families by Mr. Carl Kagarah	10.00
For Mrs. Bertha Luedke from Louise Galbrecht and Bertha Weiss by Pastor Ph. H. Koehler ..	2.00
For Mrs. Caroline Luebke from Friedens Ladies' Aid by Pastor Carl H. Buenger	5.00
For Mrs. Kath. Niemann from Friedens Ladies' Aid by Pastor Carl H. Buenger	5.00
For Mrs. Fred Oehlerking from Mr. and Mrs. Edward Zekor by Pastor Carl H. Buenger..	1.00
For Mr. A. J. Savall from American Mutual Fire Insurance Co., by L. L. Sieker, Secretary..	10.00
For Wm. Schiller from Trover and Mrs. Biesman \$1.00, Mr. and Mrs. Ernst Sonne \$1.00, Mr. and Mrs. Dan Biesman \$1.00, Mr. and Mrs. M. Cruickshank \$1.00 by Pastor O. Heidtke ..	4.00
For Wm. F. Schmidt from Faculty of Dr. Martin Luther College by Pastor Victor Brohm.....	4.25
For Mrs. Wm. Schulz from Trinity Ladies' Aid by Pastor W. Reinemann	2.00
For Mrs. E. Stuppan from Mrs. Paul and Hildegard Boening by Pastor S. E. Westendorf..	2.00
For _____ by Pastor E. Ph. Ebert.....	4.00

\$ 28,703.28 \$ 2,834.91
CHAS. E. WERNER, Cashier.

NEBRASKA DISTRICT
October, November, December, 1941

Reverend	Budgetary	Non-Budgetary
Rosebud Conference		
F. C. Kneuppel, Naper, Nebr.....	\$ 86.89	
H. Ellwein, Martin, So. Dak.....	15.00	
H. Ellwein, Batesland, So. Dak.....		5.00
E. S. Weiss, Valentine, Calvary.....	18.27	
H. Fritze, Valentine, Zion.....	32.01	
R. Stiemke, White River, So. Dak.....	46.15	10.50
R. Stiemke, Mission, So. Dak.....	105.35	31.10
R. Stiemke, Wood, So. Dak.....	28.51	2.00
I. G. Frey, Platte, So. Dak.....	32.31	
E. A. Knief, Mills, So. Dak.....	12.57	
E. A. Knief, Herrick, So. Dak.....	39.96	39.25
W. J. Oelhafen, Winner, So. Dak.....	42.36	
L. F. Groth, Colome, So. Dak.....	16.20	
L. F. Groth, McNeely, So. Dak.....	2.94	5.50
Central Conference		
R. F. Bittorf, Hoskins, Nebr.....	195.54	3.75
L. Sabrowsky, Sioux City, Iowa.....	67.09	
N. M. Mielke, Brewster, Nebr.....	47.00	
N. M. Mielke, Broken Bow, Nebr.....	32.88	2.50
N. M. Mielke, Merna, Nebr.....	55.18	13.25
J. Witt, Norfolk, Nebr.....	411.53	22.00
L. A. Tessmer, Hadar, Nebr.....	122.22	14.00
H. H. Hackbarth, Stanton, Nebr.....		12.00
Southern Conference		
E. F. Hy. Lehmann, Firth, Nebr.....	85.91	
E. C. Monhardt, Clatonia, Nebr.....	368.22	24.00
A. T. Degner, Plymouth, Nebr.....	260.00	6.00
R. H. Roth, Grafton, Nebr.....	55.89	
E. J. Hahn, Gresham, Nebr.....	203.75	
L. Gruendeman, Lincoln, Nebr.....	22.25	
J. Raabe (Supply Pastor), Geneva, Nebr.....	43.25	
J. Raabe, Shickley, Nebr.....	9.50	
H. H. Spaude, Rising City.....	24.20	
H. H. Spaude, David City.....	15.53	
Colorado Conference		
V. C. Schultz, Golden, Colo.....	15.76	
W. H. Siffring, Deer Trail, Colo.....	24.86	
J. B. Erhart, Pueblo, Colo.....	13.20	
W. A. Krenke, Mancos, Colo.....	13.79	
Wm. Wietzke, Montrose, Colo.....	4.30	
V. Tiefel, Platteville, Colo.....	38.30	
M. Wieshahn, Ft. Morgan, Colo.....	26.28	
O. Kreie, Hillrose, Colo.....	74.40	
Im. P. Frey, Denver, Colo.....	11.55	
	\$ 2,730.90	\$ 190.85

Distribution of Budgetary Contributions	
General Administration	\$ 306.98
Educational Institutions General	363.68
Northwestern Lutheran Academy	43.77
Home for the Aged	13.79
Missions General	1,366.85
Indian Mission	63.60
Negro Mission	25.00
Home Mission	370.53
Poland Mission	35.00
Student Support	40.00
General Support	60.00
To Retire Debts (Rev. K. Timmel).....	41.70
	\$ 2,730.90

Distribution of Non-Budgetary Contributions	
Institute for the Deaf, Detroit.....	\$ 3.50
Immediate Use of Church Extension Fund.....	81.00
The Lutheran Hour, St. Louis.....	14.00
Fremont, Nebraska, Orphanage.....	19.50
Apache Indian Mission School.....	10.00
Rev. K. Timmel — Debt Retirement.....	57.85
Christmas Seals	5.00
	\$ 190.85

OWEN MCFARLAND,
Nebraska District Cashier.

PACIFIC NORTHWEST DISTRICT
July 1, 1941 to January 1, 1942

Reverend	Budgetary	Non-Budgetary
Adascheck, Tim, Grace, Yakima.....	\$ 202.00	\$ 100.00
Amacher, Walter, Trinity, Omak.....	72.11	16.58
Jaech, Reinhold, Faith, Tacoma.....	85.54	24.00
Kirst, Ewald, Grace, Zillah.....	65.36	27.00
Krug, Louis, St. Paul, White Bluffs.....	116.60	
Levenhagen, Arnold, Zion, Rainier.....	150.00	
Lueckel, Wm., Grace, Portland.....	147.24	
Schoen, D., Redeemer, Gresham.....		3.00
Sydow, Arthur, St. Paul, Tacoma.....	288.50	
Sydow, Gilbert, Lutheran, Withrow.....	85.21	
Tiefel, F. G., St. Paul, Leavenworth.....	6.50	19.61
Wiechmann, H. H., Good Hope, Ellensburg....	121.31	176.08
Wiechmann, H. H., Good Faith, Roslyn.....	34.41	
Witt, M. J., St. Paul, Palouse.....	46.25	
Witt, M. J., St. John, Clarkston.....	58.00	
Witt, M. J., Mission, Orofino.....		1.50
Zimmermann, E., Lutheran, Snoqualmie.....	80.00	34.75
	\$ 1,559.03	\$ 402.52

JOHN C. JAECH, District Treasurer,
3030 East 130th St., Seattle, Wash.