

The Northwestern LUTHERAN

Prof. Henry J. Vogel
395 Ellis St
Jan 43

"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 30

Milwaukee, Wisconsin, January 24, 1943

Number 2

SOUL, BE STILL

From the German "Sei nur still," by J. Francke, 1540



Soul, be still
Await God's will;
We are safe in His wise keeping,
Soon could He disperse our woes
And replace with joy our weeping.
God's great might no limit knows.
Undisturbed await God's will,
Soul, be still.

Soul, be still
Await God's will.
Be your vigil long and trying,
Pain infuse your heart with fear,
Comfort, rich and satisfying,
In His Word, is ever near.
Courage then await God's will,
Soul, be still.

Soul, be still
Await God's will.
Without fail the dawn appearing
Shall dispel all gloom and doubt,
Why delay your joy, despairing?
Grief and worry put to rout!
Confident in God's good will,
Soul, be still.

Theodora Lau

DAY BY DAY WITH JESUS

THE Epiphany of our Lord is generally linked to the Gospel lesson which ushers in this Season of the Church Year, to the story of the Magi who had seen His star in the East and came to worship Him. Thus the Epiphany of Christ denotes His manifestation or appearance to the Gentiles.

The Light of the World

Christmas, to begin with, had a local setting and an entirely Jewish atmosphere. Jesus was born of the royal lineage of David, in David's city, Bethlehem, "to confirm the promises made unto the fathers," and to be the glory of His people Israel. But now He is manifested as the King of *all* nations and as a Light to lighten the Gentiles. The Magi from the East were merely the first Gentiles to see that Light. — St. Paul writes to the Colossians, "The Word of the truth of the Gospel . . . which is come to you, as it is in all the world; and bringeth forth fruit, as it doth also in you since the day ye heard of it, and knew the grace of God in truth." The Apostle recognized the Gospel of Christ as universal. He associated it with all the world. Other religions are local; they have their villages and temples, cut off frequently from other villages and other temples. But the Light of the Gospel of Christ, like the light of the sun, belongs to the world. St. Paul regarded himself as a special registrar whose office it was to mark the progress of the Gospel over the face of the whole earth, indeed, he was Christ's chosen vessel to bear His name to the uttermost parts of the earth. The Epiphany of our Lord meant but one thing to St. Paul, "I am ready to preach the Gospel to you also." — And are not we as individuals, as congregations, and as a synod, called to follow in the footsteps of the Apostle? Where is our missionary zeal?

Looking Unto Jesus

We need to be reminded of the blessings of which we have become partakers in Christ. Our distracted minds need to be focused on Him who is become our priceless Treasure. Our ears, keen and sensitive to many a distracting noise around us, need to be attuned to the one thing needful. Our eyes, blinded by the glare of the world's pomp — and frequently dimmed by tears of disappointment and sorrow — need to behold the glory of Jesus, full of grace and truth. Then will our lips also be filled with messages of Him, and our feet will be swift and beautiful for Him.

The Epiphany of our Lord is not confined to the one story of the Magi which ushers in this

Epiphany Season, but each succeeding Gospel lesson in the Epiphany Season brings a new manifestation of our Savior, and it is a manifestation of Christ in the Christian's daily life.

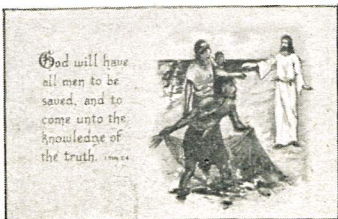


Our Daily Life

For the first week in the Epiphany Season the Church presents the Gospel lesson of the Boy Jesus in the Temple. We hear His first recorded word, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" These words speak volumes. From the first, even as a Boy of twelve years, Jesus clearly states the one aim and purpose of His life among men: willing obedience to His Father in heaven. It was a perfect obedience which finally led Him to the cross. And that obedience, we know, made Him our Savior. — What is *our* daily life? — The imagination of man's heart is evil from his youth. *We daily sin much*, and indeed deserved nothing but punishment. The bitter disappointment, the deep hurt in our daily life is our disobedience, our sin. How the memory lingers on — "The sins of my youth, my transgressions!" But in His name, and for the sake of His obedience we may pray and be heard, "Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness's sake, O Lord." That holy obedience of Jesus has woven a garment of righteousness for us; that perfect obedience of Jesus, His death on the cross, cleanses us from all our guilt. And from our youth the Lord has remembered us in His mercy for Jesus' sake. Can we ever forget this manifestation of our Savior?

The Guest in our Homes

Are you married? Have you established a home? Perhaps, there is a plaque in your home embossed with these words: "Christ is the Head of this house; the unseen Guest at every meal; the silent Listener to every conversation." Even without that plaque this is true. The Gospel lesson for the second week in Epiphany reminds us of the manifestation of Jesus in our married life and in our homes. Invite Him as your Guest, and He will come as your gracious Host providing all that you need beyond all that you can ask or desire. Even as charity begins at home, so Christ would begin His blessed ministry as our Savior in our homes by sanctifying the union between husband and wife, by guiding and directing us with His Word, by blessing us abundantly in our homes according to His Word.





Lord, Speak the Word Only

But if our Lord manifests Himself to us in the days of joy, He does so especially in the days of sorrow and affliction. We shall be constrained to say as the days pass, "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord." There will be perplexing adversities, painful partings, bitter losses. And yet one thing shall never be lost to us, one thing shall always be retained to us: His Word. And He will grant us faith to lean on Him and to cling to Him in every need. This has been our experience, even as it was the experience of the centurion of Capernaum of whom we hear in the Gospel lesson for the third week after Epiphany. We, too, have learned to say, "Lord, speak the Word only."

O Ye of Little Faith

But there are times and seasons when our Lord appears to see and to hear nothing of the plight in which we find ourselves. There are seasons when the ship of state threatens to sink and He apparently does nothing to prevent it. And must not the frail craft of the Church constantly sail against contrary winds apparently without His help? Yet our doubts and fears are put to shame by His rebuke which is heard in the Gospel lesson for the fourth Sunday after Epiphany, "Why are ye fearful, O ye of little faith?" And when He arises He rebukes the winds and the raging sea, and there is a great calm.

Christ in His own good hour will still the storms that assail us today, indeed, only He can bring us peace.

And what shall we say of His almighty power and His divine wisdom which overrules all things, which can even permit the evil to prevail for a season on earth, and yet finally bring good out of evil and preserve His own elect unto everlasting life? Read the parable of the tares among the wheat, the lesson for the fifth week in Epiphany, and take comfort, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Jesus Only

Day by day our Lord Jesus manifests Himself to us in His saving, sustaining grace and power. Oh, that we might learn, even as His other favored disciples saw it on the Mount of His Transfiguration, "To see no man save Jesus only." This will allay all doubts and fears, and in every condition, in joy or sorrow, in sickness or health, with Him, only Him before us, we shall be constrained to say, "Lord, it is good to be here." That is the manifestation of Jesus in our daily life. It is our experience. — And will we not share this Epiphany with others? Must we not out of the fulness of our hearts and our experience speak to others about this blessed Lord and Savior?

A. P. V.



EDITORIALS

BE NOT DECEIVED

IS UNION NECESSARY?

A CASE IN POINT

REDEEMING THE TIME

Be Not Deceived Union movements, unionism, is in the air. The air is surcharged with the talk of, "let's get together." Possibly this may be traced to the necessity in the world of men today. In the world it is necessary to unite every effort if we are to win this war. It demands the unification of every enterprise and every effort of those men who are uniting their resources against the common enemy. This cry for unity meets us on every turn. We read it in the newspapers, in magazines, on bill-boards and wherever one may turn so that we are quite conscious of the term. In the world, this is the right thing to do, no one will doubt.

The very fact, however, that the term hangs on our very consciousness and on our lips indicates the danger. It is very easy for us to carry the idea from one sphere into the other, from the world into the Church. We do not mean to say that "Unionism" was not in the air before this war. Most certainly it was. It is always in the air.

But, we believe that the war has given impetus to the idea. Men argue that if it is good for the nations fighting for a common cause to unite their every effort, then it is a great advantage for the Church to do the same thing. Add to this the other oft expressed aim of this war that we are fighting to "liberate the enslaved peoples of this world and make them free men with equal rights and equal opportunities." That means, all barriers and lines of differences that today and always have existed between the peoples on earth are to be wiped out and all men are to meet on equal basis. This may be possible in the world. Just as likes and dislikes separate people into groups, so CONFESSIONS — religious principles — separate people, as long as they cling to principles and confessions. Certainly when these are cast over-board and people renounce them a sort of a union can be effected in the churches.

Here is the difference and the difficulty. The prin-

THE NORTHWESTERN LUTHERAN

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

Editorial Committee: **W. J. Schaefer, Managing Editor**
Arthur Voss, Church News
Prof. John Meyer

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

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

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

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

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

principles of religion founded on and taken from the Scriptures are not the property of men to barter with at will. They can relinquish none of them without violating conscience and trust. These principles are static and immutable because they belong to God. In the world, principles may be changed to fit conditions as they appear. These are not static in the sense that the Bible principles are. In the sphere of the world the judgment of men and reason dictate the principles. In the Church, however, neither men's judgment nor reason have a thing to say. Here FAITH alone and faithful adherence to the Word dictate the course of men. We are bound entirely to act in accordance with the WORD. Whatever is contrary to that WORD is SIN and destructive.

There is, then, but one principle on which all religions can unite and that is the *faithful adherence to every word of the Bible*. The very fact that there is division in the churches proves that men deny this principle, leave the Scriptures and follow their own ideas. How can *union* and *unity* of the various churches even be thought about? Just as soon as all return to the Scriptures and faithfully adhere to every word of it union and unity will have been accomplished and all divisions will be set aside without the necessity of man even lifting as much as a finger to bring it about.

J. W. S.

* * * *

Is Union Necessary? We hear men speak about UNION of the different church bodies today as though it were absolutely necessary for strength, for action, for success of the Church. If we concede that this may be necessary for the success of earthly organizations we certainly do not admit this with regard to the Church. Men who speak of the Church and its work in the same breath with worldly organization are deeply in error. The two cannot be compared. While all worldly institutions, organizations, governments and union of nations is man made, the Church is established by God Himself. She is His creation. He builds, nourishes and keeps the Church by the Means of Grace. Though men do the work in the Church, the preaching and the administering of the Sacraments; though we see men busy about her affairs and it seems as though her destinies rest with men, yet they are only carrying out God's gracious purposes as it pleases Him. "I will build my church," says the Savior. "We are ambassadors for

Christ," says Paul, "as though God did beseech you by us." "Ye are kept by the power of God unto salvation," says Peter.

Wherever in the Scripture one reads anything about the Church this much must be clear to us that God and God alone builds, nourishes and preserves His Church. She stands by His power and in His power. Nothing, therefore, that man may do after his own wisdom will strengthen the Church or give her greater influence and power. The church as it appears visible does look like a weak thing — divided into so many smaller bodies, one body refusing to work together with the other body, each body claiming the correct position for itself, ever in conflict with the world, hated by so many powerful organizations on earth — it does seem to be a forsaken flock. And yet that *visible* aspect of the Church as we see her is very misleading. For hid within this seemingly disrupted condition of the churches and hid from the eye of man is the invisible Church of God, defying the very gates of hell to prevail against her.

What if she looks weak? What if she has no honor among men? What if men despise her? What if men believe she would be more powerful and a greater influence in this world if all church bodies would unite — by way of cheap compromise — into one gigantic body? What if then the churches could say, "See, we are no more torn by schism, but are one great unity?" What of all that? Would the Church have gained in strength and power? Would the offense of the cross be done away with? Men alone are capable of such a judgment! Nay! What God said to Paul, He says to His Church, "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12, 9.

Let us humbly have confidence in the Lord of the Church. Let us believe that when two church bodies or more are of the same mind and the same judgment and have a common confession based on the sure Word of God that He will bring them together and no power will be able to keep them apart. Let us with patience and in prayer await the Lord's time.

W. J. S.

* * * *

A Case in Point Churches do not want to unite on the Scriptural principle. That is a proven fact. They want to unite on *human compromises* of those principles. They want to cling to their own ideas

and interpretations. They insist on the "freedom" of convictions of the individual. On that basis the various church bodies unite — wherever they have united. Each body still insists on its own peculiar way and belief. That is not "union," that is "division," in spite of all the labels men may give it. There is no change of heart; only a change of attitude toward men — a sort of a close-your-eye attitude toward the other fellow and his ideas — right or wrong. One just does not mention them anymore or notice them. And, where does God come in, in such an arrangement? Well, He doesn't come in! God had nothing to do with that union; man alone did it.

Recently a thing of that sort happened in Milwaukee — where many things happen. It seems the women of this city have a sort of a "Interdenominational Club." This club is made up of women from all the different religious faiths. They have a general get-together every once in a while. They gather in some church or another. This club's membership is made up of women of the Jewish and Catholic and Protestant faith. When they meet at the Jewish synagogue the rabbi addresses them on a "religious" topic. When they meet at a Presbyterian church the minister speaks to them on some "religious" topic, etc. Not so long ago these women met at a Lutheran church (not of the Synodical Conference) and the Lutheran minister addressed this gathering. Now, will any fair minded person who knows the Scriptures and knows his responsibility before God and is serious in regard to God, tell us what in all the world that Lutheran minister could have told this heterogeneous group of "religionists"? A Lutheran minister is called and pledged to preach the Gospel of Jesus Christ and nothing but the Gospel of the Savior of the world. At his ordination he vowed that he would do this and only this. Did he preach Jesus Christ as the only Savior of the world to the Jewish women that were present? Did he tell them that "If any man (though he be a rabbi) preach any other gospel unto you than that ye have received, let him be accursed?" Galatians 1, 9. Or did he commit perjury?

Perhaps it is not comfortable or socially expedient to do such a thing as to preach Christ and Him crucified. But, Paul had that same experience and still he did not handle the false teachers with kid gloves. Read what he has to say about them in his letters to the Galatians and Corinthians. Nor did Christ accord them any other treatment than did Paul. (Matthew 23.) Neither does God expect it of us. In fact, He instructs us what we are to do about them very explicitly in Romans 16, 17. He says: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

What then about UNION and UNIONISM where men differ in opinions in regard to every Word of God? With sinful, willful men it is possible — but with God it is IMPOSSIBLE. We choose to follow the Spirit of God.

W. J. S.

Redeeming the Time. II. — That mysterious thing which we call time is a creation of God, His gift to man, which He asks us to redeem.

There often is a great difference between time itself and our consciousness of time. Hardly any one can determine exactly the duration of an event from his feeling of it. When we are in agony or pain, the short minutes drag out into endless hours, the fleeting moment seems like an eternity. On the other hand, when we experience some pleasant event, the visit of a dear friend, for instance, or some festival that stirs our deepest emotions and fills our heart with joy, then time just seems to fly away all too fast, the hours seem like so many minutes or seconds. There may even be occasions when we have no sensation of time at all. But whether we like it or not, whether we are aware of it or not, time simply "marches on," never to return. *Tempus fugit*, the old Romans said. Times escapes, and flies away from us. Nobody can hold it, nobody can bring it back.

God arranged time for us at the creation of the world. We do not know what would have happened if sin had not entered and brought down a curse upon the world, but since sin did enter, death also entered to cut short the time allotted to man. In a general way God has now limited the extent of time. He grants to an individual seventy or eighty years. We do well to remember the stern words of Moses: The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away (Ps. 90, 10). Yet God does not guarantee to any man that under all circumstances he will be permitted to round out his seventy or eighty years; while in some cases He may graciously grant an extension beyond eighty to ninety, to one hundred, and more. Our times are in the hand of the Lord (Ps. 31, 15). According to His own discretion He can lengthen or shorten our days. He may take us away in the midst of our days (Ps. 102, 24), so that bloody and deceitful men do not live out half their days (Ps. 55, 23).

When we die, our time is up. That gift of God which He entrusted to us is taken away again. Then we shall have no more time, no, not a moment. Time will no longer be available to us. Much though we might crave just a few moments to do this or that, they will not be granted. Then we are taken out of time and transferred to eternity, either to enjoy endless happiness in the presence of God, or to face never ending agony and torment in outer darkness together with the devil and his angels.

What is eternity like, that timeless time? We do not know. No man living has seen it or tasted it. On this side of the grave we are inescapably bound to time. Time shapes and limits all our work, yes our very thinking. Just as we work and think in terms of space, so we also work and think in terms of time. Time is like a mold, shaping our every thought and idea.

What is God's purpose in granting us a span of seventy

or eighty years here on earth? Certainly not that we should simply sit it out or idle it away. Nor, that we should try to get as much enjoyment out of life as possible and satisfy every lust of our flesh to the fullest extent. That would be a shameful abuse of the precious gift of God. Yet do we not see people doing this very thing? Some use all the time at their disposal to amass wealth; others, to gain influence and honor; others, to have a "good" time in amusements of all sorts; some even spend their time in vile and sordid crimes. But let us not cast stones at others: are we not all tempted in the same way? And is it not only the grace of God which preserves us from yielding?

What is God's purpose in granting us time? He has provided work for us to do, and He wants us to use our time for doing that work. Even before the fall, God instructed Adam to dress the garden of Eden and to keep it (Gen. 2, 15). And now, since we eat our bread in the sweat of our face (Gen. 3, 19), God still wants us to use our time for work. If any one idles away his time, God considers that waste a theft. He wants us to work not only for ourselves and our families, He wants us to help the poor and needy. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, *that he may have to give to him that need-*

eth" (Eph. 4, 28). There is very much to do along these lines in the world; and if we all would make use of our time for this purpose, what a different world we would have. Instead, we have war.

There is more work which God has for us. He wants His Gospel spread. He wants every man to come to the knowledge of the truth (1 Tim. 2, 4). Yes, He even holds back His well-deserved punishments, in order to give people time to come to their senses. The Lord is not slack concerning His promise, as some men count slackness; but is *long suffering* to us-ward, not willing that any should perish, but that *all should come to repentance* (2 Pet. 3, 9).

Who is sufficient for this work of the Lord? Not one of himself, by his own reason or strength. But for that very purpose God grants us our time that we may seek Him, that we may ever more firmly become united with Him, that we ever more for ourselves enjoy the strength He supplies, that in His strength we fight our battles and win our victories; so that then we may be in a position to help others.

There is more, much more, to be considered in connection with time; but of this, God granting, at some later date.
J. P. M.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Article XI. Of Confession

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: Who can understand his errors? Ps. 19, 12.

I

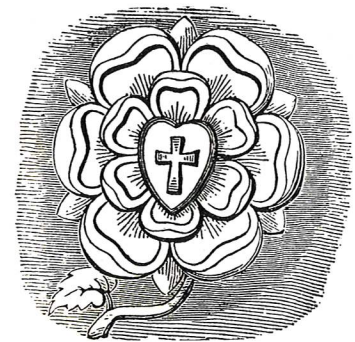
ON first reading it may strike us as rather peculiar, as almost inconsistent, when our fathers announce that they are going to present their views on *Confession*, and then start off by speaking about *Private Absolution*. It will be well to remember that the word *confession* is used in a double sense, as we readily see from the part on Confession in our Small Catechism. Note the definition as given there.

"*Confession* embraces two parts: the one is that we *confess* our sins; the other, that we *receive absolution*, or forgiveness, from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that our sins are thereby forgiven before God in heaven."

From this description we see that the word *confession* is used, on the one hand, to indicate the entire ceremony, and again it is used for just one part of that ceremony, namely, the mention and admission of our sins. The second part of the entire ceremony, then, consists in this that the confessor pronounces the forgiveness to the confessing sinner.

From the definition in the Catechism we also see that the main stress is to be laid on the second part of the ceremony, the absolution. We are to look at the whole ceremony of Confession as having been arranged solely in the interest of Absolution. The first part, the telling about our sins, will be of no benefit at all if the second, the absolution, does not follow. Yes, only in order that the absolution may be more specific, is any enumeration of the sins required at all.

Our Augsburg Confession takes notice of this fact by speaking about *Absolution* first; and strongly urges that



the institution of *Private Absolution* be retained in the churches.

The first act of Confession — we may call it a preparatory act — is mentioned in our Article with the word *enumeration* of sins. Ordinarily this is called *confessing* one's sins. There are several forms of such an act of confessing which are not directly related to the church institution of Confession.

One is a confession performed in the privacy of our closet, where we are alone with our God. Concerning this, our Catechism briefly states: "Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer." In the Fifth Petition of the Lord's Prayer we ask God to forgive us our trespasses, without stopping to specify any ones in particular. We plead guilty in a general way, as did the publican in the temple: God, be merciful to me, a sinner (Luke 18, 13).

That is the actual situation that before God we stand as sinners, plain and simple, as nothing but sinners, for even our righteousnesses are as filthy rags in His sight. Woe to the man who would refuse to confess his sins before his God. Concerning him Solomon says: He that covereth his sins shall not prosper (Prov. 28, 13). David tried it, but listen to his story: When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer (Ps. 32, 3, 4). The Lord will not grant forgiveness to any one who denies his sins, who tries to hide or cover them before Him, or who tries to extenuate them and offers excuses. Only when sins are honestly confessed will the Lord forgive. David says: I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord — and thou forgavest the iniquity of my sin (Ps. 32, 5).

God does not forgive us our sins if we refuse to confess them. But we must not on that account attribute any merit to the act of confessing. We are sinners *after* confessing just as much as before. The darkness of our guilt did not fade by a fraction of a degree. The balance of justice is not tipped the least in our favor by our act of confessing. Think of Judas Iscarioth. If ever a man honestly admitted his guilt, it was Judas. With a heart trembling from despair he went to the chief priests and elders and confessed: I have sinned in that I have betrayed the innocent blood (Matth. 27, 4). He tried to return the thirty pieces of silver, the price of his treason, to the chief priests, and when they refused to have any more to do with him, he threw the money into the temple. He had sinned before God and man, and before God and man, he made confession. Did his confession make him less guilty? Did it remove any part of his guilt? Did it merit forgiveness? Did it relieve the qualms of his conscience? He went and hanged himself, that he might go to his own place (Acts 1, 25).

Although God will not forgive sins to any one who re-

fuses to confess them, yet the act of confessing is not a meritorious work. Moreover, this act of confessing our sins before God, be it in the privacy of our closet, or with a public demonstration, as Judas did, is not a part of the institution of Confession of which our Article speaks.

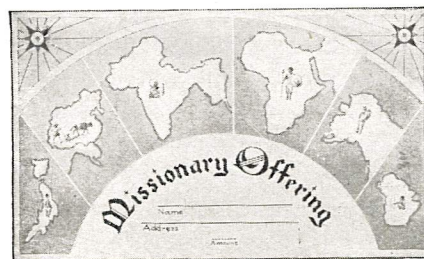
There is yet another form of confessing that we may well leave out of consideration here, although in itself it is necessary.

All of our sins are committed against God. About our sins against the commandments of the First Table we might say that they are committed against God exclusively. But when we transgress a commandment of the Second Table our neighbor also is affected. In that case common honesty and decency requires that we admit our guilt to him whom we have harmed. Jesus speaks of this matter in very serious words: Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift (Matth. 5, 23, 24). Jesus points out that our very sacrifices are not acceptable before God but rather will bring upon our heads increased damnation, if we neglect to confess our sins to the one we have wronged. St. James briefly says: Confess your faults one to another (chap. 5, 16).

Again this act of confessing is not a meritorious deed, but a matter of common honesty. And, any one who is not even honest with his fellow man cannot be honest with his God. Therefore God will curse him even though he try to appease Him with sacrifices.

Also this confession, necessary though it is, is not a part of the institution of Confession of which our Art. XI speaks. But we must leave a more detailed discussion for a future study.

MISSION FESTIVALS



Twelfth Sunday after Trinity

St. John's Church, Cold Spring, Wis.
Offering: \$43.54. M. W. Wahl, pastor.

Seventeenth Sunday after Trinity

St. James Church, Cambridge, Wis.
Offering: \$103.08. M. W. Wahl, pastor.

Twentieth Sunday after Trinity

Ascension Church, Detroit, Mich.
Offering: \$101.02. H. C. Richter, pastor.
Grace Church, Sugar Bush, Wis.
Offering: \$315.00. Imm. P. Boettcher, pastor.
Emanuel Church, Maple Creek, Wis.
Offering: \$61.25. Imm. P. Boettcher, pastor.

Twenty-third Sunday after Trinity

St. Matthew's Church, Milwaukee, Wis.
Offering: \$527.48. A. F. Halboth, pastor.

Siftings

BY THE EDITORS

Roman Catholic Tolerance. — In connection with efforts recently made by Roman Catholic leaders to have our government put a curb on Protestant missions in South America, as interfering with the "good neighbor policy" of our government, the *Presbyterian Guardian* has this to say: "The Roman Catholic Church in the United States would like to be known as a champion of the freedom of religion, for the freedom of religion is one of the basic elements in our democratic way of life. — But the Roman Catholic Church is in no sense a supporter of general religious tolerance. Instead, it believes in freedom for itself where it is in the minority, but not in the least in freedom for competing religions where it is dominant. This is the official position of the church. It has been asserted in papal encyclicals and accepted by prominent spokesmen as the correct interpretation of the church's view. The Roman Catholic looks on his religion as alone the truth. Where he has not the power to prevent, as in the United States, other religions must be tolerated. But where he has the power, through government or otherwise, to control the situation, the permission of error or heresy, as Protestantism is termed, is obviously excluded."

It is well to bear this in mind, in order that we may cherish religious liberty as a glorious gift of God, while we have it.

* * * *

Education Not Enough. — In an exchange we read: A man made up his mind to educate poor children. He spent very much money on it. After many years he admitted that there was something missing, because so many of them were turning out to be bad boys. He said: "A bad boy who doesn't know much may pick our pocket. Give him enough schooling, and he will forge your check. A bad boy who does not know much will steal your dog. Give him enough schooling, and he will steal your daughter." — In other words, education itself cannot change the heart. There must be something more than education in the worth-while life. It isn't enough to teach a person, *even if you teach him to be good.* That leaves an empty heart, and that means room left for sin. *Education is not enough. Ye must be born again.*

And, so we add, the new man born of water and the Spirit must be nourished daily by the Word of God. Says Paul to the fathers: "Bring up your children in the nurture and admonition of the Lord." Eph. 6, 4.

* * * *

No More Free Rides by state-provided buses are in prospect for the children of private or parochial schools in the state of Kentucky. In 1940 the state assembly passed an act which permitted those children to use state-provided buses or free transportation to and from school. Now the court of appeals of Kentucky

has unanimously declared the act of the 1940 assembly as unconstitutional. "The opinion was based on the restriction in the constitution and statutes of the state imposed by defining "common schools" to which such acts may apply to be "public" or "free schools." A Louisville newspaper was not in sympathy with the decision of the court and accused the court of "permitting their abstract respect for the suitable separation of church and state to obscure their sense of proportion."

We believe the court decision to be the correct one in this case. It does not effect the schools of the Lutheran church since we have refused such concessions in other cases. It is the Roman Catholic Church that is hard hit by this decision.

* * * *

Dr. Howard Whitaker is the psychiatrist of the Louisville child welfare bureau. Speaking recently at a meeting of a group of social workers at the convention of the Kentucky Social Workers Association he made the claim that war causes a general breakdown of all fundamental moral standards. Flaunting with public approval the commandment: "Thou shalt not kill," Dr. Whitaker says, "the whole moral fabric is so weakened that other members of society, women and children, attempting to express their desire for solidarity with the men, are disposed on their part to break down other moral standards, such as, "Thou shalt not commit adultery" and "Thou shalt not steal." That is a far-fetched conclusion perhaps. But why not say with the Scripture: "The imagination of man's heart is evil from its youth" and war proves it, without trying to analyze the present situation so closely. That war brings out the evil in men and takes advantage of an abnormal condition at any time, goes without saying.

* * * *

We Are Told: The Catholic Church is taking up the business of furnishing patron saints in a large way. The North African activity has brought forth the suggestion from the Jesuit weekly, *America*, that St. Augustine would be ideal for that region because he knew the terrain so well 1,500 years ago. . . . Switzerland has had to imprison Hans Zuercher and Alfred Ruettimann, both Jehovah's Witnesses, for "undermining military discipline and inciting to insubordination." There may also have been a racial ideology at work. . . . At a recent C I O convention held in Boston, President Philip Murray stated: "Labor has no grudge against the Church. Labor simply wants the Church to understand what its unions are trying to achieve." The plea is fine and proper, but "understanding" is a mutual affair. . . . The oppression of the Church in Norway has launched a tremendous religious revival. Again "The blood of the martyrs is the seed of the Church!"

—*The Lutheran.*

RELEASED TIME PLAN LOSING FAVOR

THE privilege of having children excused from the public schools so that they might, for an hour or two each week, attend religious instruction in a church of their own choice was once considered a very happy solution for a perplexing problem. Of late, however, the enthusiasm for this kind of arrangement is definitely on the decline. We now read numerous comments like these:

"The danger of accenting religious differences and encouraging religious prejudices is increased by most released time plans."

"A more technically important question is whether or not churches clamoring for released time programs are prepared to offer children a program comparable to that offered in the public schools."

"Actually, how many religious leaders are willing to subject their teaching programs to the same surveillance that public schools do? Yet, how else is there going to be our guarantee that the released time is profitably spent?"

"All in all, it is evident that the problem arising from released time programs are so complicated that the evils outweigh the expected results."

"Schools are coming more and more to recognize the importance of giving moral and ethical instruction."

"There is no reason to believe that the school and churches cannot arrange a non-denominational program within the schools that will get better results than the released time program."

Interest in the Problem Still Lives

These comments do not express the hope that the question of religious training will be shelved; they clearly show a trend toward a policy that should cause us much more concern than whether or not we are making full use of what little opportunity the released time plan does offer.

We note first that "schools are coming more and more to recognize the importance of giving moral and ethical instruction." Or as Mr. E. R. Bartlett, in an article published several years ago, found that "in the city where he made his study, children received as much benefit from ethical instruction in the schools as they did in religious instruction when they were released to attend classes in the various churches." It would be interesting to know how he arrived at that finding, but that is immaterial.

What counts is the frank admission that these schools are doing more than just teaching facts and figures and skills. Too many still believe only the latter to be the case. These statements should help to set facts straight. Ethical instruction — an attempt to evaluate what is right, what is wrong, what is good, and what is evil in the conduct of man. It seeks not merely to inculcate moral precepts; it would also influence children so that from the right motive they will avoid evil and do what is good. But what is the right motive? Surely, we know that such

desires can properly spring only from the love of God, that this persuades us to lead a morally good life, and that faith in Christ is the only divinely-approved source of such love and life. Ethical education must be religious education, and for us ethical education must be Christian.

Otherwise it is contrary to Scripture, and that is sufficient to cause us to be on the alert against the often-expressed attitude that our children are in no spiritual danger in such an atmosphere. "He that is not with me is against me, and he that gathereth not with me scattereth." Luke 11, 23. This passage applies to all ethical education not based on the blood of Christ, and, in all fairness to those educators, it must be said that they do not even pretend to base it there. Are we fully aware of this condition and of all that it involves?

Some of the opponents of the released time plan argue that many schools are already taking care of this moral and ethical education much better than some of the churches can or are. Which may also be true, but which for us means "beware." The problem therefore has not only its complications, but also far-reaching implications. There can be no doubt that under such conditions we are subjecting our children to much more than an intellectual training. Let us weigh that well.

A Plan for the Future

Another apparent trend is couched in these words: "There is no reason to believe that the school and the churches cannot arrange a non-denominational program within the schools that will get better results than the released time program. "Such voices are becoming louder and more insistent. "A non-denominational program" — a religious program, publicly so called, that ignores all doctrines on which there is disagreement among the churches, a program that "speaks only that which is good," which dares not sponsor the Savior Christ, because He is a stumbling block to some, one that cannot be built on the entire Bible as the inspired Word, because that is objectionable to others, which cannot, and certainly will not, portray "the whole counsel of God." It will not accent "religious difference," and it will not "encourage religious prejudice."

What is there left that can be of real spiritual benefit to any one? What is the entire plan but pure abuse of religion? What good will it do? No, rather ask what incalculable harm it might work?

There are very vital "differences" between us and the others, "differences" that must always be confessed and stressed for our own souls' welfare; "differences" that mean the difference between being lost or saved eternally. That kind of faith is called "religious prejudice." We can not help that, but we are in conscience bound to cling to it and reject any other. The Word compels us to act like that.

Apart from the fact that this plan would openly put

the functions of the Church under the administration of the State, we cannot tolerate our children's being reared on a "religion" that professes to be indefinite, Biblically inexact, and supposedly inoffensive to every one. That isn't even possible. It is offensive to us, and doubtless to many others too. We cannot permit our children to be taught where the Truth is distorted, or silenced, or abbreviated. We cannot entrust our children to a system in which the ignoring of "religious differences" may make them indifferent toward religion.

The released time plan is out of favor. Now the non-denominational program is looked to with great expectations. It is daily gaining influential supporters; it awaits only public approval. Sooner than we think we may have to face this issue. It may bring on unpleasant controversies. No matter what position others may take, we cannot subscribe to it. It is un-Biblical and un-American.

S.

NEW MISSION AT AUSTIN, MINNESOTA

By Pastor A. W. Blauert

"The Lord has given the increase; His Name be praised." The latter finds willing response, the former is a factual statement in the unusually rapid growth of a new and recently organized mission congregation of the Wisconsin Synod, St. Paul's of Austin, Minnesota. Known as the fastest growing city of the Northwest, Austin, with a population of about 25,000, has increased more than a hundred per cent in the past ten years.

Here a nucleus of fourteen families appealed to the president of the district, the Rev. A. Ackermann, for a candidate or pastor to minister to their spiritual needs. This request was made early in the spring of 1941. But, because of obtaining circumstances and due to unavoidable delay in granting this request the first service was not held until Sunday, June 15, 1941. Worship was held in the Adventist Church.

Meeting in the home of one of the members St. Paul's congregation was organized on June 27, 1941, with members of the district mission board and other officials of the

district present. Fourteen charter members signed the constitution. In the same meeting arrangements were made to secure the services of Lester Schierenbeck, a graduate of the 1941 Seminary class; he remained in Austin during the months of July and August.

On October 5 the first resident pastor was installed. The following month a beautiful building site was acquired in the park area of the city sufficiently large for a church, parsonage and school; with the grading of the lot completed it represents a value of \$3,500.00. The entire cost has been paid by the members without subsidy.

On January 11, 1942, it was unanimously decided to make plans and preparations for building a church since the temporary place of worship had become too small and inadequate for the steadily increasing membership. The accompanying picture is a reproduction from a drawing of the new church. Construction was to begin when the order to curtail all building operations came from our government. We were depressed for the moment, but graciously accepted orders. But, with the help of one of the Senators of our state and especially through the efforts of Congressman August Andresen who personally appeared before the W. P. B. in Washington in our behalf, we were permitted to proceed with a revised plan and build what was called a basement church.

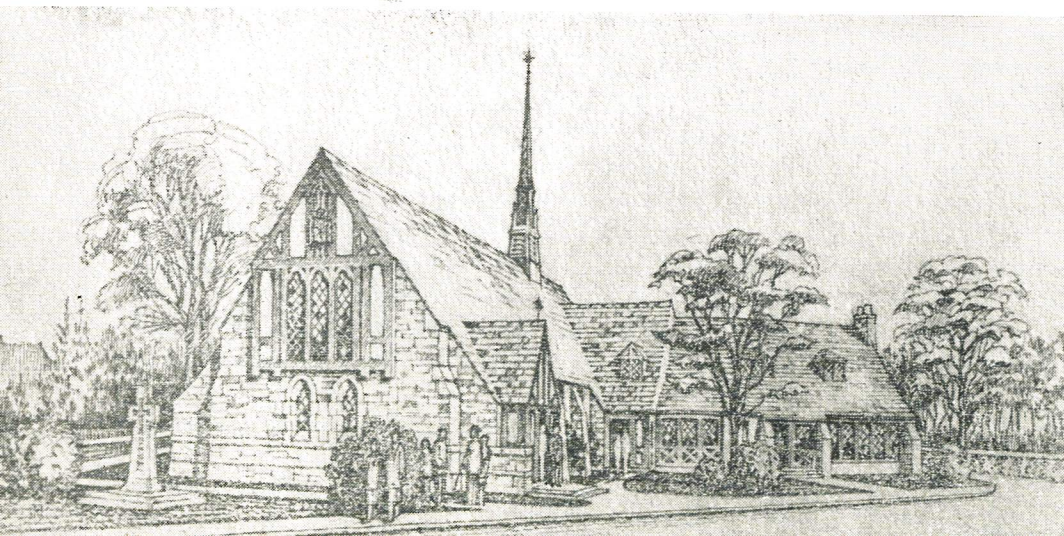
On the anniversary Sunday of the pastor's installation, October 4, 1942, the first service was held in this our present house of worship. Dedicatory services were held on the 23rd Sunday after Trinity, with approximately 550 in attendance in two services.

More than five thousand hours of donated labor, from pouring the footings to the last finishing job, kept the cost of labor to a negligible two or three hundred dollars and saved the congregation more than \$3,500.00. Our building represents an insured valuation of \$13,000.00. The indebtedness amounts to a five thousand dollar loan negotiated by the members and twelve hundred from the Chapel Fund.

"The Lord has given the increase"; human endeavor and the best of human hope would never have expected such an unusual growth: In a little more than a year, voters, from 14 to 40; Sunday school, 15 to 66; attendance 40 to 150; there are more than a hundred communicants; contributions in the first six months were \$27.50 per communicant.

In closing may we quote from our Dedication bulletin:

"As pastor of this mission congregation I can truthfully say that in twenty-five years of service in the Gospel ministry I have never known or experienced a greater devotion to the cause, or



a keener pioneer spirit to build Christ's kingdom, than among the members of our present charge.

I say this deliberately; and not to praise them! I say it rather as a testimony that the infallible Word of God in these latter days is still the Power of God unto Salvation, and, mark well, unto a sanctified life of them that believe.

In that spirit I shall pray on this day of Dedication for myself and for my people, that we may go forward, grow and flourish in our appointed field of labor, despite all un-Christian opposition, to bring Christ to men and men to Christ; to preach a changeless Christ to a changing world; to ever hold before men's eyes the sacred Cross of Christ, that they may see here none other save Jesus only."

A. W. Blauert.

ANNIVERSARIES

TWENTY-FIFTH ANNIVERSARY CELEBRATION

Bethany, Kenosha, Wisconsin



On the first Sunday in Advent, November 29, the members of Bethany Lutheran Congregation of Kenosha, Wis., observed the twenty-fifth anniversary of the dedication of their first chapel.

Pursuant to a resolution of the old Wisconsin Synod, sponsored by Pastor Buenger of Friedens Lutheran Church, mission work was begun in the southeast section of the city by Pastor Edmund Reim, then in charge of St. Luke's mission on the west side. Steps were taken to erect a chapel which was dedicated November 25, 1917. The organization and incorporation of the congregation, however, took place four years later April 26, 1921. During the first four years the chapel was moved three times and is now a part of the present church serving as a school.

According to Lutheran conceptions Christian day schools are to be organized, maintained and cherished by the Church. Born of conviction Bethany has from the beginning maintained a day school and still continues it.

The congregation received help from the mission treasury till August 14, 1941, when it became a self-sustaining parish, made possible by the support of the Joint Synod. The congregation is debt free, and its members have pledged approximately \$15,000.00 to be set aside for a new church edifice. The work is all conducted in the language of our country. Two services are being held every Sunday. The congregation numbers 60 voting members. During the past five years it has increased its

communicant membership from 260 to 340; the number confirmed 154 to 234; baptisms from 143 to 223. During the past twenty-five years 5,846 communed, 53 couples were united in holy wedlock, and 52 deaths were recorded on the records of the congregation.

The church has been served by four pastors: Edmund Reim, November, 1917; Victor Brohm, December 26, 1920; William Huth, November 4, 1928; and Walter K. Pifer since June 1, 1930.

The following served as teachers of the day school: Miss Lydia Bergmann, 1923, with Pastor Victor Brohm, Mr. Herbert Hauch, 1926, Miss Helen Timm, 1927; Miss Frieda Uebler, 1928; Miss Gertrude Pifer, 1931; Mr. Norbert Berndt, 1934; Miss Cordelia Ferber, 1936; Miss Dorothy Augustine, 1938; Miss Esther Muenkel, 1939; Miss Merceda Lucht, 1940; and Miss Geraldine Boelter, 1942, the present teacher.

Pastor Philip Koehler, second vice president of the District Synod, preached the anniversary sermon in both services.

A glimpse into the past, from the beginning of Bethany congregation to the present day, reveals on every page of its history the guidance and the blessings of our heavenly Father. The history of Bethany is an account of Christ's mercies abundantly bestowed upon His Church. In its history not the merits, efforts, sacrifices, and achievements are to be extolled but solely the great mercy of God. He has preserved the great blessing of harmony and peace among our members; He has graciously prospered the labor of our hands in the past and may He assure us of confidence in Him that He will continue to shower His blessings upon us in the days to come. "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.

Walter K. Pifer.

ANNIVERSARY OF CHURCH DEDICATION

For many months pastor and members of the Ev. Luth. Church of St. John, Town of Grover, made preparations for an event long to linger in pleasant and sacred memory in the history of the congregation. Neither time nor money was spared to improve the church edifice. The interior of the church was completely redecorated. A new altar, pulpit, lectern, and art glass windows were installed. In addition the basement was renovated, a modern heating unit purchased, a new chimney built, and various other improvements were made in the elaborate building and repair project. Having thus shown their gratitude in a material way for the Lord's manifold blessings of the past, members and friends of St. John's assembled on November 8 to bring an offering of love and gratitude in a spiritual way: re-dedicating their church to the Triune God on the occasion of the fiftieth anniversary of the church dedication. The joyful and memorable occasion was duly observed in two festival services: a bilingual service in the forenoon with the Rev. C. Henning, Crivitz, preaching the sermon in the German language, basing his words on

the Sixty-fifth Psalm, stressing the thought that a jubilee service is pleasing to God only if such service is prompted by a joyful Hallelujah, a petitioning Kyrieleison, and a believing Hosanna. — Rev. A. A. Gentz, Marinette, delivered the sermon in the English language, using as his text the Eighty-seventh Psalm, eulogizing the blessed inhabitants, the glorious Gospel, and the beautiful gates of Zion, City of God. — In the afternoon service the Rev. G. W. Fischer, Milwaukee, former pastor of St. John's, preached the re-dedicatory sermon, selecting the Twenty-sixth Psalm and praising the grace of God for the "first love" of the pioneer members of the congregation as an added encouragement and ardent appeal not to grow weary in the work of the Lord. The local pastor, Norman Schlavensky, was in charge of the altar services, and also conducted a special service in the re-laying of the cornerstone. The beautiful choir selections and organ music were under the direction of Mrs. Norman Schlavensky. Both services were attended by an overflowing crowd of worshippers, including many pastors and members of neighboring congregations.

The congregation of the Ev. Luth. Church of St. John was formally organized on January 1, 1874, and is today one of the largest rural congregations of our Synod. The following pastors have served the congregation; Rev. Lieb 1874-1875; Wm. Buering 1875-1879; I. W. Albrecht 1879-1881; Anton Pieper (first resident pastor) 1881-1888; C. Gevers 1889-1898; Martin Kionka 1898-1907; C. Kleinlein 1907-1918; C. C. Henning 1918-1934; G. W. Fischer 1934-1941; since 1941 Norman Schlavensky. — May the gracious Lord who has so bountifully blessed St. John's in the past keep both pastor and members under His protection and give unto them a renewed spirit of consecrated service!

A. A. Gentz.

FORTY-FIFTH ANNIVERSARY OF CHURCH DEDICATION

On the first Sunday in Advent, November 29, 1942, Bethlehem Evangelical Lutheran Congregation at Hortonville, Wis., was privileged by God's grace to celebrate the forty-fifth anniversary of the dedication of its church building. The occasion was observed by two anniversary services. The congregation's former pastor, the Rev. G. E. Boettcher, who also dedicated the church on November 28, 1897, preached in the morning service, basing his words on Psalm 118, 24. Pastor W. Pankow of New London, Wis., spoke in the evening service on Isaiah 34, 16, 17. In connection with these anniversary services the congregation took up a collection for Synod Debt Retirement. God grant that His blessings may abide with the congregation also in the years to come.

Harold E. Wicke

FORTIETH ANNIVERSARY

Pastor Carl H. Buenger

"This fortieth anniversary is a celebration of forty years of work together in the Gospel." With these words

Prof. J. Meyer gave the theme of the celebration which took place on December 13, 1942, in Friedens Congregation of Kenosha, Wis. The occasion was the fortieth anniversary of the installation of the senior pastor, the Rev. Carl H. Buenger. Prof. J. Meyer preached the anniversary sermon on Matt. XI, 25-30 in the two services which were held in the morning, English and German. Members of the church council, the faculty of Friedens School and the pastors of the vicinity joined the family of Pastor Buenger at a banquet served by the Ladies' Aid in the afternoon at an informal celebration, and the day of festivities was concluded with another gathering of the congregation in the evening. At this gathering the Rev. Eugene Hinderer of Bristol, Wis., spoke as the visitor of the Southern Wisconsin Conference; the Rev. J. F. Boenger, Sr., of Racine, Wis., spoke for the neighboring pastors of the Missouri Synod and the Rev. R. Ziesemer for the "sons of the congregation." Mr. Albert Gelhausen, Elder of the congregation, then presented various gifts to the jubilarians: to Pastor Buenger among other things a war bond and a purse, and to the congregation a large portrait of Pastor Buenger.

Pastor Buenger was installed as pastor of Friedens Congregation on the third Sunday of Advent in 1902 having been called from Town Maine near Des Plaines, Ill., where he had served for five years. The Lord has seen fit signally to bless the labors of the pastor and the congregation during the past forty years. The congregation has grown from a communicant membership of approximately 800 to about 1,300, and two daughter congregations, St. Luke's, Pastor E. W. Hilmer, and Bethany, Pastor W. K. Pifer, have also been formed. A school with an enrollment of 230 pupils staffed by seven teachers is maintained. At various times the congregation has also felt, as at present, that the field of labor justified the maintenance of an assistant pastor. May the Lord continue to bless His servants.

Oh, may Thy pastors faithful be,

Not laboring for themselves, but Thee!

Give grace to feed with wholesome food

The sheep and lambs bought by Thy blood

To tend Thy flock and thus to prove

How dearly they the Shepherd love. Amen.

R. A. Siegler.

OBITUARIES

† TEACHER HENRY AUGUST STANZ †

Henry August Stanz was born on September 3, 1855, at Alttruinitz, in the Province of Brandenburg, Germany. On the ninth day of September of that same year he was baptized in the Lutheran Church of that village. He attended the Christian day school and was then confirmed at the Lord's altar on Palm Sunday in the year 1870. Two years later he resolved to prepare himself for the teaching profession, but was forced to discontinue his studies on account of illness. After he had regained his health and his strength he continued his studies.

At the age of twenty-four years he entered the bonds

of wedlock with Miss Marie Pauline Feldhahn, and shortly after their marriage the young couple, with their parents and sisters, came to America and settled down in Lewiston, Minn. For a short time he worked on the farms in that community. The Lewiston congregation soon called the young man as their organist and choir leader. Several years later he was called by the Davidstern Church at Kirchhayn, Wisconsin, where he then served as teacher and organist for a number of years. For twenty-five years the departed served His Lord in various church schools in Wisconsin. A throat ailment forced him to retire and he then moved to Milwaukee with his family, where he conducted a grocery store for a few years. Later on he purchased a little twelve-acre farm near Big Bend, Wisconsin, and here he lived until the Lord called his servant to the eternal rest. On the evening of September 7 he quietly and peacefully fell asleep in the faith of his Savior, attaining the age of eighty-seven years, four months, and four days. He leaves to mourn his four children: Herman, Martha, Maria and Magdalena.

Funeral services for the departed were conducted in Mukwonago, Wisconsin, by the undersigned and on the basis of Daniel 12, 3 a word of comfort was offered to the assembled relatives and friends. "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The mortal remains of our dear brother were laid to rest on the Big Bend cemetery awaiting the day of resurrection of all flesh.

Arthur Halboth.

† PASTOR ADAM PETERMANN †

Pastor Adam Petermann was born February 1, 1887, in Brown County, Minnesota, and was baptized by the Reverend Deuber. He attended the St. John's Lutheran School of Sleepy Eye, Minnesota, and was instructed and confirmed by our sainted Professor August Zich, then Pastor at Sleepy Eye. Having been encouraged and strengthened in his desire to serve the Lord in His kingdom as a preacher, he entered Dr. Martin Luther College soon after his confirmation and later continued his studies in our Northwestern College at Watertown, Wisconsin, graduating there with the class of 1909. Three years later he was graduated from our Theological Seminary, then in Wauwatosa, Wisconsin.

Having been called to serve a mission congregation near Covert, Michigan, he was ordained to the ministry in his home congregation in Sleepy Eye, Minnesota, by his pastor, the Rev. Wm. Albrecht, and on September 8, 1912, he was installed as pastor of the mission congregation at Covert, Mich., by Pastor H. C. Haase. He served this congregation for four years. In 1916 he received a call from the St. John's Ev. Luth. Congregation of Newburg, Wisconsin, and was installed as their pastor on December 3, 1916, by the undersigned.

Pastor Petermann was united in holy wedlock with Miss Marie Scholz of Milwaukee in 1913. The union was blessed with three sons and two daughters who together with the bereaved widow survive the deceased.

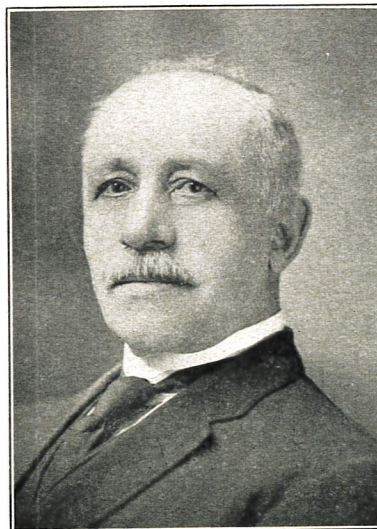
On August 30 of this year Pastor Petermann was suddenly stricken with a serious illness and was granted a leave of absence by his congregation. Having somewhat recovered he resumed preaching on Thanksgiving Day and also continued his work with the confirmation class until he again became ill on December 15. He was taken to Milwaukee Hospital, where Pastor S. Westendorf ministered unto him. On December 17 our merciful Father relieved him of all pain and suffering and took him to his eternal home at the age of 55 years, 10 months, and 16 days.

His mortal remains were held at Newburg. President R. O. Buerger and Pastor S. Westendorf spoke words of comfort to the bereaved family and congregation. The undersigned officiated at the altar and at the grave.

The nearest relatives who mourn Pastor Petermann's early departure are: his widow, Marie, née Scholz, his children, Pvt. Arthur of Kelley Field, Texas, Ruth, teacher in Calvary Lutheran School, Thiensville, Esther, nurse at Milwaukee Hospital, Kurt and Martin, students of Northwestern College, his mother-in-law, Mrs. Emma Scholz, five brothers, John, Carl, George, Arthur, and Albert, two sisters, Mrs. Kate Timm, and Mrs. Alvina Geror, seven sisters-in-law, two brothers-in-law, and other relatives and friends.

Wm. C. Mahnke.

† TEACHER FRIEDRICH W. CURSCHMANN †



Born July 10, 1861, at Hangenweisheim and died October 20, 1942.

Teacher near Worms, Germany, 1882-1884.

Attended Northwestern College and Theological Seminary from 1885-1888.

Teacher at Friedens Church, Kenosha, from 1888-1893.

Teacher at St. Jacobi Church, Milwaukee, 1893-1909; Principal 1909-1928.

Emeritus and faithful member of St. Jacobi until his death at the age of eighty-one years.

Funeral services were held October 23. Interment at Pilgrim's Rest, Milwaukee.

He is survived by son Ernest and daughter Meta Curschmann, one grandchild, Betty Louise.

His teaching ability and his love for Christian education has left a definite mark upon the life of his congregation. Many of his former pupils are faithful members of St. Jacobi and sister congregations.

"Remember them who have spoken unto you the Word of God: whose faith follow." Hebrews 13, 7.

G. W. F.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE

- The Eastern Pastoral Conference meets Tuesday, January 26. Communion service 9:30.
Sermon: Ebert (Gundlach).
Exegesis: Genesis, chapters 5-6, W. Keibel.
Place: Nain Congregation, West Allis, W. Keibel, pastor.
A. Nicolaus.

NOTICE

The following institutions are being served by your Institutional Missionary for the Fox River Valley and Lake Winnebago territories in Wisconsin:

Asylums: Northern State Hospital, Outagamie County, Winnebago County, Fond du Lac County.

Sanatoria: Hickory Grove, Riverview, Sunny-view.

Poor Homes: Appleton, Winnebago County, Fond du Lac County.

Homes for the Aged: St. Mary's Hospital, Oshkosh; Ladies' Benevolent Home, Oshkosh; Lutheran Home for the Aged, Fond du Lac; The Home, Fond du Lac.

Children's Homes: Elizabeth Davis Orphans' Home, Oshkosh; Fond du Lac Orphans' Home.

Local hospitals and jails.

Anyone knowing of patients or inmates at any of the above institutions is requested to please send the names to the missionary, Rev. Roy B. Gose, 845 E. Washington Street, Appleton, Wisconsin.

ORDINATIONS AND INSTALLATIONS

By request of St. John's Congregation of Minneapolis and in agreement with the president of our Minnesota District, Candidate Harold Hempel was ordained into the holy ministry December 13, in St. John's Church by the undersigned. The Pastors A. E. Frey and Julius Dysterheft assisted. Pastor Hempel was baptized and confirmed by the undersigned and his parents married by him. It was but natural that he should be ordained in St. John's Church inasmuch as this congregation gave him his financial backing. Pastor Hempel is now stationed at Glenwood, Minnesota.

Paul C. Dowidat.

* * * *

Authorized by President Buerger, the undersigned ordained and installed Melvin Schwenzen as pastor of Good Shepherd, Wauwatosa, Wis., on January 3, 1943.

Address: Melvin Schwenzen, 9927 McMyron Street, Wauwatosa, Wis.
Harry Shiley.

* * * *

Teacher A. E. Gerlach duly called by St. Paul's Congregation was upon authorization by President Ackermann installed by the undersigned Sunday, December 6. May the Lord richly bless shepherd and flock.

Address: Mr. A. E. Gerlach, 809 3rd Ave. So., St. James, Minn.
Ernst C. Birkholz.

NOTICE

Congregations in need of old hymn books may write to Rev. Martin F. Drews, Juneau, Wis., R. 1.

CORRECTION

The anniversary collection of Epiphany Church at Racine, Wis., amounted to \$500, not five thousand dollars.

CHANGE OF ADDRESS

Alvin F. Berg, 1929 Huxley St., Madison, Wis.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy, Moberly, South Dakota, received the following goods and moneys since last September. For all these donations we hereby express our sincere thanks.

Trailer-truck donations for which listings were supplied: First Lutheran, Gary (Rev. W. Lange): 11 bags and 7 boxes of potatoes, and mixed vegetables; Willow Lake and Clark (Rev. W. Zickuhr): 35 bushels potatoes and mixed vegetables; Argo Twp. (R. Kettenacker): 6 sacks potatoes, 1 flour, vegetables; Aurora and Bruce (Rev. H. Buch): 11 sacks potatoes, 1 box canned goods, vegetables, 3 bushels and 3 boxes vegetables, 2 boxes canned goods; Raymond (Rev. K. Bast): 18 assorted sacks, 2 bushels, 23 quarts and 1 gallon home canned goods, 6 boxes, station goods: 24 cans corn, 24 boxes corn flakes, 5 cans mixed vegetables, 24 quarts pickles, 2 jars jelly; Altamont and Clear Lake (Rev. H. Schultz): 3 sacks vegetables, 12 sacks potatoes, 3 bushels and 3 boxes vegetables, 2 boxes canned goods; Watertown (Rev. W. Meier): Carl Raw, 1 box carrots; D. Philip, 3 boxes assorted; Carl David, 2 bags potatoes; Paul David, 2 bags beets and carrots; Arnold Koepke, 1 box beets; Geo. Fisher, 1 box carrots and beets; Paul Born, beets and vegetables; Elmer Bons, 1 box vegetables; Paul Dummann, 2 bags vegetables; Mrs. V. Furara, canned goods; Mrs. B. Lange, beets; H. F. Michaels, 1 beets and carrots, 2 bags potatoes; John Engler, 1 bag potatoes; Kurtiss La Framboisi, 1 box carrots; R. H. Stein, beets, pumpkin; Chas Kannos, carrots; H. Sperling, 1 case corn; Joe Miller, oatmeal; Herbert Borns, cabbage, beets and carrots; Wm. Schwandt, 3 sacks potatoes and carrots; Clive Schooley, 2 bags potatoes and carrots; Frank Kruger, potatoes and carrots, 1 bag dahlia bulbs, carrots, and beets.

Other congregations that took part in the trailer-truck donations: Elkton and Ward (Rev. W. Lindloff); White and Hidewood (Rev. R. Kettenacker); Havana and Goodwin (Rev. W. Dorn); Grover (Rev. W. Sprengeler); Dempster and Estelline (Rev. E. Bode); Mazeppa (Rev. H. Schnitker); South Shore and Germantown (Rev. H. Found); Rauville (Rev. M. Lemke); Watertown (Rev. W. Meier); Florence (Rev. M. Russow); Henry and Hague (Rev. B. Hahn).

From congregations and individuals not on the pick-up route: Our Savior's, Jamestown, No. Dak. (Rev. O. Heier): 1 bag cleaning materials; Immanuel's, Grover (Rev. W. Sprengeler): 30 dozen eggs; St. Paul's, Roscoe (Rev. H. Lau): 4½ sacks potatoes, 1 box carrots, 1 bag onions, 1 box beets, 3 bags carrots and beets, 1 large package "Duz", 16 bars P & G soap, 30 quarts dill pickles, 5 quarts sauerkraut, 2 quarts beans, 2½ quarts corn, 2 gallons beets, 2 quarts peach sauce, 19 dish towels, 3 No. 10 cans purple plums, 38 quarts canned goods, 2 jars jam, 3 bags potatoes, onions, carrots, cabbage, 1 quart peanut butter, 1 pound coffee, 2 large squash, 1 box turnips, 1 pint sausage, ½ bushel beets, 1 bushel carrots; Zion's, Zeeland, North Dakota (Rev. W. Herrmann): 2,500 pounds potatoes, vegetables, tomatoes, 17 quarts sauerkraut, 1 gallon tomato juice, 1 gallon tomatoes; Mrs. W. Herrmann: cleaning materials; Sturgis (Rev. A. Eberhardt): 57 quarts rhubarb; Mrs. W. Fuhrer, Dupree: 1 pair pillow cases; Mr. and Mrs. Springle, Dupree: 6 jars dill pickles; Mrs. Emery Litchfield, Dupree: pumpkins, 1 package cleaning cloths; E. Bubbers, Morrystown: 2 dressed chickens, 1 jar horse radish; Chris Buhr, Morrystown: 6 dressed chickens; E. J. Mebius, Lemmon: 6 tablecloths, 6 pieces silverware; Wm. Storm, Thunderhawk: 3 gallons lard, 4 dressed chickens; Walter Storm, Thunderhawk: pumpkins; Mrs. Anna Kuehl, Mound City: 3 chickens; Chas. Schlotter, Glenham: 14 pheasants; R. Netzer, Morrystown: 1 sack carrots and cucumbers; J. L. Frey, Morrystown: 2 bags vegetables, 2 gallons dill pickles, 1 box cucumbers, 1 box wax beans; Mrs. F. Kasten, Watkins, Montana: 1 gallon lard, 8 pounds bacon; Emil Becker, Moberly: 1½ bushels cucumbers, bread, rolls; O. Kriesel, Mazeppa: 12 quarts canned goods; Rev. Snitker, Summit: 1 large box tomatoes; J. Rutschke, Zeeland, North Dakota: 1 gallon lard; Mrs. Becker Clark: 2 quarts horse radish.

Moneys received in lieu of vegetables: Immanuel's, Ward, and Trinity, Elkton (Rev. W. Lindlaff): \$30.00 and \$12.50; Bethlehem, Raymond (Rev. K. Bast): \$8.12; St. John's, Dempster (Rev. E. M. Bode): \$7.00; Mt. Calvary, Estelline (Rev. E. Bode): \$2.00; St. Peter's, Goodwin (Rev. W. Dorn): \$7.50; Zion's, Bruce (Rev. H. Buch): \$1.00; St. Paul's, Argo Twp. and White (Rev. R. Kettner): \$8.00; Emmanuel's, Grover (Rev. W. Sprengeler): \$6.00; Mrs. Minnie Seefeldt, Willow Lake: \$1.00; Mr. Herman Theis, Clark: \$1.00; Mr. and Mrs. A. E. Quail, Volga, and Mr. and Mrs. Aug. Mathison: \$2.00.

For the library: W. P. Conf.: \$14.00; E. P. Conf.: \$8.38; Emmanuel's, Grover (Rev. W. Sprengeler): \$5.00; N. N. Berg, Goodwin, in memory of L. L. Wiedmann: \$5.00.

For the Music Fund: Trinity, Clear Lake (Rev. H. Schultz): \$4.00; Emmanuel's, Grover (Rev. W. Sprengeler): \$3.50. R. A. Fenske.

Aug. Sauer, Winfield.....	100.00
C. W. A. Kuehner, Winthrop.....	28.48
F. E. Traub, Wood Lake.....	403.98

Crow River Valley Conference

W. G. Voigt, Acoma.....	\$ 892.65	\$.....
E. R. Berwald, Buffalo.....	392.56	
F. R. Weyland, Crawford's Lake.....	127.08	6.00
H. C. Duehlmeier, Glenwood.....	10.00	
H. C. Duehlmeier, Hancock.....	136.13	
W. J. Schulze, Hutchinson.....	1,174.78	
P. R. Kuske, Hutchinson, Trinity.....	174.45	
Chr. Albrecht, Johnson.....	372.65	16.00
Karl J. Plocher, Litchfield.....	412.66	
W. P. Haar, Loretto.....	684.66	11.00
E. A. Binger, Lynn.....	395.62	
M. J. Lenz, Monticello.....	30.90	
F. R. Weyland, Montrose.....	61.47	
H. C. Duehlmeier, Morris.....	147.50	
W. C. Nickels, Pelican Lake.....	305.38	25.00
S. Baer, Rockford.....	86.52	

New Ulm Conference

H. C. Sprenger, Balaton.....	\$ 565.55	\$.....
M. C. Kunde, Brighton.....	163.93	
L. W. Schierenbeck, Butterfield.....	44.68	
M. C. Kunde, Courtland.....	112.25	
L. W. Schierenbeck, Darfur.....	157.00	
H. A. Scherf, Eden.....	108.00	
A. J. Maas, Island Lake.....	66.58	3.00
Dr. Paul W. Spaude, Lake Benton.....	171.03	
E. R. Gamm, Marshall.....	252.75	
W. Frank, Morgan.....	74.00	
G. Hinnenthal, New Ulm.....	1,705.80	52.50
F. Koehler, Nicollet.....	220.65	
G. Theo. Albrecht, St. Peter.....	107.00	
Wm. C. Albrecht, Sleepy Eye.....	910.73	
A. J. Maas, Tyler.....	64.29	5.00
Dr. Paul W. Spaude, Verdi.....	83.07	
Karl Brickmann, Vesta.....	117.08	
Totals.....	\$ 27,701.10	\$ 723.37

Memorial Wreaths

In Memory of	Reverend	Amount
L. M. McGovern	J. R. Baumann, Red Wing	\$ 1.00
Otto Selke	E. G. Hertler, South Ridge	10.00
Adolph Popken	A. Ackermann, Mankato	7.00
Ferdinand Lange	E. W. Penk, Grant	6.00
Mrs. Aug. Gosewich	J. G. Bradtke, Arlington	18.00
Mrs. Aug. Gosewich	J. G. Bradtke, Arlington	3.00
Ed. Kemptz	W. J. Schmidt, Danube	34.50
Ferd. Lenz	Im. F. Albrecht, Fairfax	74.75
Clarence Lang	Edw. A. Birkholz, Redwood Falls	3.00
Mrs. Carl Zabel	W. J. Schmidt, Pro tem, Renville	7.25
Mrs. Wm. Theuringer	W. G. Voigt, Acoma	19.50
Mrs. John Bahr	W. J. Schulze, Hutchinson	3.00
Wm. Lutzke	Karl J. Plocher, Litchfield	13.00
Herman Harff	W. P. Haar, Loretto	10.00
Mrs. Paul Timm	G. Hinnenthal, New Ulm	10.00
Dr. Eugene Bergholz	G. Hinnenthal, New Ulm	2.00
Charles Steffenhagen	Karl A. Nolting, Frontenac	15.50
Herman Schultz	F. W. Weindorf, Grace, Goodhue	16.00
Mrs. Henry Vonberge	H. H. Schaller, Helen	28.75
Mrs. Henry Gruenhagen	H. H. Schaller, Helen	56.00
John Schickling	A. Ackermann, Mankato	1.00
Mrs. A. Freitag	O. P. Medenwald, Amery	10.00
Benjamin Kappler	E. W. Penk, Baytown	12.50
Mrs. Henry Griesman	F. A. Werner, Centuria	7.25
Auguste Ferg	E. M. Schroeder, Woodville	23.00
Mrs. F. W. Bening	J. G. Bradtke, Arlington	45.00
Clayton Zorn	W. J. Schmidt, Danube	27.00
Karl Strohschein	E. R. Berwald, Buffalo	49.00
Mrs. Hy. Ross	Karl J. Plocher, Litchfield	7.75
Mrs. Fred Welsand	H. C. Sprenger, Balaton	31.50
Fred Spellmeyer	R. Jeske, Caledonia	8.00
David Dahlberg	R. Jeske, Caledonia	24.50
Henry Dammann	Karl A. Nolting, Frontenac	10.00
Mrs. Ferd. C. Bohnsack	A. Martens, New Prague	37.50
Frank Stoll	A. Ackermann, Mankato	4.00
Mrs. P. Schirrschmidt	A. Ackermann, Mankato	28.50
D. Ralph Apmann	E. W. Penk, Baytown	11.00
Wm. A. Kuske	L. W. Meyer, Osceola	6.00
William Springborn	R. C. Ave Lallemand, No. St. Paul	20.25
Rev. M. Denninger	J. Plocher, St. Paul	1.50
Harry Hennecke	E. M. Schroeder, Woodville	2.00
Walter Kleist	J. G. Bradtke, Arlington	4.00
Sophie Kiecker	Im. F. Albrecht, Fairfax	11.50
Ferd. Lenz	Im. F. Albrecht, Fairfax	2.00
Albert Zaske	Aug. Sauer, Renville	7.00
Mrs. Wm. Jakel	Aug. Sauer, Renville	12.90
Mrs. Wm. Theuringer	W. G. Voigt, Acoma	1.00
Mrs. Karl Sieg	E. R. Berwald, Buffalo	8.00
Mrs. Marie Ramthun	F. R. Weyland, Crawford Lake	17.00
Mrs. Marie Ramthun	F. R. Weyland, Montrose	3.00
Mrs. Carl Meier	W. J. Schulze, Hutchinson	6.00
Mrs. F. J. Fuhrmann	Chr. Albrecht, Johnson	16.00
Ernest Kalk	W. P. Haar, Loretto	3.00
Mrs. Bertha Bleck	W. P. Haar, Loretto	9.50
Mrs. Emilie Mellenthin	E. R. Gamm, Marshall	7.00
Mrs. Julia Windhorn	G. Hinnenthal, New Ulm	2.00
Helmut Blauert	G. Hinnenthal, New Ulm	24.00
August Kuester	G. Hinnenthal, New Ulm	6.00
Henry Wacker	G. Hinnenthal, New Ulm	5.00
Otto Boock	G. Hinnenthal, New Ulm	25.50
Edwin Dittbenner	H. A. Scherf, Eden (Correction, July, 1942)	18.00

H. R. KURTH, District Treasurer.

MINNESOTA DISTRICT

September, October, November, 1942

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 58.00	\$.....
E. G. Hertler, Brownsville.....	1.50	
R. Jeske, Caledonia.....	268.50	
R. F. Schroeder, Dexter.....	390.00	
Karl A. Nolting, Frontenac.....	50.50	10.00
T. E. Kock, Goodhue.....	70.00	
F. W. Weindorf, Goodhue, Grace.....	132.24	16.00
F. W. Weindorf, Goodhue, St. John's.....	215.71	
E. G. Hertler, Hokah.....	12.00	
E. G. Hertler, La Crescent.....	9.00	
T. H. Albrecht, Lake City.....	760.12	
C. A. Hinz, Mason City.....	170.23	
Theo. Haar, Mazeppa.....	47.00	
T. E. Kock, Minneola.....	65.00	
H. J. Anger, Nodine.....	669.83	
J. R. Baumann, Red Wing.....	356.00	
E. G. Hertler, South Ridge.....	55.00	
R. Jeske, Union.....	48.00	
H. F. Muenkel, Wabasha.....	29.10	
Karl A. Nolting, West Florence.....		10.00
Paul E. Horn, Zumbrota.....	335.00	25.00

Mankato Conference

E. Schaller, Alma City.....	\$ 150.35	\$.....
W. Schuetze, Belle Plaine.....	833.38	
H. H. Schaller, Helen.....	150.85	
L. F. Brances, Jordan.....	312.00	
A. Martens, Lanesburg.....	263.89	
O. K. Netzke, Madison Lake.....	31.00	
A. Ackermann, Mankato.....	769.95	23.00
R. A. Haase, North Mankato.....	296.75	
Ernst C. Birkholz, St. James.....	160.25	

St. Croix Valley Conference

O. P. Medenwald, Amery.....	\$ 160.00	\$.....
E. W. Penk, Baytown.....	417.00	23.50
F. A. Werner, Centuria.....	7.75	7.25
L. W. Meyer, Farmington.....	181.90	
E. W. Penk, Grant.....	151.35	6.00
P. R. Kurth, Hastings.....	271.22	
R. J. Palmer, Minneapolis.....	145.03	
Paul C. Dowidat, Minneapolis.....	700.00	200.00
R. C. Ave Lallemand, North St. Paul.....	559.25	1.00
A. H. Leerssen, Nye.....	73.72	
A. H. Leerssen, Osceola.....	169.55	
Otto Klett, Prescott.....	12.00	
C. F. Bolle, St. Paul.....	135.13	
G. A. Ernst, St. Paul.....	472.92	
J. Plocher, St. Paul.....	722.21	
A. W. Koehler, So. St. Paul.....	286.94	36.00
J. W. F. Pieper, Stillwater.....	409.00	
A. W. Saremba, Weston.....	200.00	
E. M. Schroeder, Woodville.....	79.00	3.00

Redwood Falls Conference

J. G. Bradtke, Arlington.....	\$ 834.00	\$ 32.00
A. C. Krueger, Cedar Mills.....	214.39	138.47
W. J. Schmidt, Danube.....	636.09	
Theodor Bauer, Echo.....	155.91	
C. C. Kuske, Emmet.....	21.76	
G. F. Zimmermann, Essig.....	18.02	
Im. F. Albrecht, Fairfax.....	625.25	45.50
G. F. Zimmermann, Ft. Ridgely.....	15.46	
Hy. Boettcher, Gibbon.....	1,100.23	
M. J. Wehausen, Morton.....	87.60	
I. F. Lenz, Olivia.....	341.58	
A. W. Fuerstenau, Omro.....	480.70	
Edw. A. Birkholz, Redwood Falls.....	269.59	25.00
Aug. Sauer, Renville.....	123.00	3.15
E. R. Becker, Seaforth.....	71.54	
E. G. Fritz, Wellington.....	179.00	

SOUTHEAST WISCONSIN DISTRICT

October, November, December, 1942

Arizona Conference

Reverend	Budgetary	Non-Budgetary
O. Hohenstein, Grace, Glendale.....	\$ 81.01	\$.....
Frederick G. Knoll, St. Paul, Douglas.....	45.00	
Herbert P. Koehler, Resurrection, Phoenix.....	25.45	
E. Arnold Sitz, Grace, Tucson.....	58.86	
R. H. Zimmermann, Prescott-Jerome, Arizona..	20.00	

Dodge-Washington County Conference

Geo. A. Barthels, St. Peter, Tp. Addison.....	\$ 65.95	\$.....
Geo. A. Barthels, Zion, Twp. Wayne.....	223.73	
G. Bradtke, Zum Kripplein Christi, Tp. Herman	108.00	
Herman W. Cares, Emanuel, Tp. Herman.....	102.81	
Herman W. Cares, Zion, Tp. Theresa.....	92.76	
Harvey Heckendorf, St. Paul, Tp. Lomira.....	123.41	
Harvey Heckendorf, St. Petri, Tp. Theresa....	93.89	
R. O. Marti, St. Jacobi, Tp. Theresa.....	39.00	
R. O. Marti, St. Peter, Kekoskee.....	227.94	
Ph. Martin, St. Luke, Knowles.....	91.27	
Ph. Martin, St. Paul, Brownsville.....	359.25	
W. Reinemann, Trinity, Hullsburg.....	327.00	
Ad. von Rohr, Peace, Hartford (Sunday School Children \$2.10).....	163.69	
E. C. Rupp, St. John, Lomira.....	164.65	
W. P. Sauer, St. John, West Bend.....	662.57	
H. J. Schaar, St. John, Woodland.....	72.94	
Erwin Scharf, St. Paul, Cedar Lake.....	55.05	
Erwin Scharf, St. Paul, Cedar Lake (Ladies' Aid)		11.00
Erwin Scharf, St. Paul, Slinger.....	461.83	
Erwin Scharf, St. Paul, Slinger (Ladies' Aid)		49.00
M. F. Stern, St. Paul, Neosho (Sunday School Children \$3.50).....	163.50	
F. Zarling, St. Matthew, Iron Ridge.....	227.09	

Eastern Conference

Martin Albrecht, Calvary, Thiensville.....	\$ 295.51	\$.....
Paul Behn, Fairview, Milwaukee.....	316.00	
Adolph C. Buenger, St. John, Good Hope.....	121.04	
E. Ph. Ebert, St. Paul, East Troy.....	261.32	
Frank G. Gundlach, Salem, W. Granville.....	5.71	
Lyle A. Hallauer, Homehurst Mission.....	6.25	
Lyle A. Hallauer, St. Peter, Tp. Greenfield.....	56.56	9.72
Ph. H. Hartwig, Zion, Hartland.....	360.00	
Gerald Hoenecke, St. Paul, Cudahy.....	402.15	104.00
W. Hoyer, Mt. Calvary, Westowne.....	32.99	
Walter Keibel, Nain, West Allis.....	350.08	15.13
P. W. Kneiske, St. John, Lannon.....	130.39	
A. F. Krueger, Resurrection, Milwaukee.....	211.28	3.00
Henry Lange, Nathanael, Milwaukee.....	44.76	
Kurt A. Lescow, St. John, E. Mequon.....	316.00	
A. H. Maaske, St. John, Mukwonago.....	118.08	
J. Mahnke, Mt. Lebanon, Milwaukee.....	528.69	72.67
Wm. C. Mahnke, St. John, Root Creek.....	467.84	18.00
A. Mittelstaedt, Trinity, So. Mequon.....	175.00	
Theo. Monhardt, St. John, Tp. Lake.....	166.52	
A. Nicolaus, Christ, Pewaukee.....	130.00	
C. A. Otto, St. John, Wauwatosa.....	420.68	
A. Petermann, St. John, Newburg.....	304.82	
M. F. Rische, Davids Stern, Kirchhain.....	322.99	
J. G. Ruege, Jordan, West Allis.....	868.93	
G. Schaller, St. Paul, Tp. Franklin.....	290.54	
Alfred C. Schewe, Trinity, W. Mequon.....	275.15	20.50
Arnold Schultz, Trinity, Milwaukee.....	567.03	16.19
Arnold Schultz, Trinity, Milwaukee (Ladies' Aid)	50.00	50.00
H. W. Schwertfeger, Woodlawn, West Allis....	314.47	78.82
Harry Shiley, Trinity, Waukesha.....	549.47	
E. W. Tacke, St. Paul, Tess Corners.....	923.44	
Luther Voss, Good Shepherd, Tp. Greenfield....	85.97	
H. Wojahn, Grace, Waukesha.....	176.68	

Milwaukee City Conference

E. Blakewell, Salem.....	\$ 439.21	\$.....
John Brenner, St. John.....	1,176.91	134.50
Victor Brohm, Bethesda.....	938.49	383.53
R. O. Buerger, Gethsemane.....	795.43	
P. J. Burkholz, Siloah.....	909.92	165.89
J. C. Dahlke, Jerusalem.....	1,018.49	63.65
James de Galley, St. Paul.....	91.97	
E. Ph. Dornfeld, St. Marcus.....	637.10	39.48
Gervasius W. Fischer, St. Jacobi.....	726.29	397.55
Fred Graeber, Apostles.....	57.25	9.05
A. F. Halboth, St. Matthew.....	416.74	208.50
Raym. W. Huth, Messiah.....	140.80	15.00
J. G. Jeske, Divine Charity.....	400.00	
L. F. Karrer, St. Andrew.....	45.24	
Walter Kleinke and H. Cares, Christ (Ladies' Aid \$15.00 and \$10.00).....	454.32	135.64
Ph. H. Koehler, St. Lucas.....	2,228.94	445.05
A. C. Lengling, Saron.....	163.34	
E. C. Pankow, Ephrata.....	288.43	
Paul Pieper, St. Peter.....	1,082.97	54.70
Wm. F. Sauer, Grace.....	773.06	211.24
Wm. F. Sauer, Grace (Ladies' Mission Society)	164.95	170.00

W. J. Schaefer, Atonement.....	125.00	
A. B. Tacke, Zebaoth (Including \$5.75 from Sunday School Children).....	465.53	
G. A. Thiele, Parkside.....	45.47	
Arthur P. Voss, St. James.....	523.75	121.00
S. E. Westendorf, Bethel.....	295.43	79.53

Southern Conference

A. C. Bartz, Immanuel, Waukegan.....	\$ 31.75	\$.....
Carl H. Buenger, Friedens, Kenosha.....	940.17	
H. J. Diehl, First Ev. Luth., Lake Geneva.....	213.90	
Walter A. Diehl, First Ev. Luth., Elkhorn.....	132.80	
O. Heidtke, Jerusalem, Morton Grove.....	152.55	
E. Walter Hillmer, St. Luke, Kenosha.....	85.50	
Eugene Hinderer, Zion, Bristol.....	340.00	
Edwin Jaster, Epiphany, Racine.....	262.88	5.86
A. Koelpin, Trinity, Caledonia.....	279.03	
W. H. Lehmann, St. John, Libertyville.....	491.89	
O. B. Nommensen, Zion, South Milwaukee.....	666.74	
R. P. Otto, Peace, Wilmet.....	100.00	
W. K. Pifer, Bethany, Kenosha (Ladies' Club \$10.00).....	185.62	
M. F. Plass, St. John, Oakwood.....	25.90	
G. Reddin, Zion, Crete (\$20.11 from Sunday School and Parish School).....	598.18	
Alfred von Rohr Sauer, St. John, Burlington..	388.16	
Edmund Sponholz, St. John, Slades Corners....	500.00	
Julius Toepel, St. Matthew, Des Plaines.....	238.52	
Julius Toepel, St. Matthew, Des Plaines (Ladies' Aid).....		20.50
Theo. Volkert, First Ev. Luth., Racine.....	563.29	
H. J. Wackerfuss, St. James, Evanston.....	58.13	

Memorial Wreaths

In Memory of	Reverend		
Mr. Max Abram.....	A. B. Tacke.....	\$.....	\$ 5.00
Mrs. Albertine Beversdorf.....	Ph. H. Koehler.....	2.00	
Mrs. Meta Brink.....	O. B. Nommensen....	4.50	
Mr. F. W. Curschmann.....	G. W. Fischer.....	3.00	25.50
Mr. Martin Denninger.....	A. F. Halboth.....	1.00	2.00
Mr. Edwin Drews.....	Wm. F. Sauer.....	1.50	
Mrs. Floyd Dunn.....	J. G. Jeske.....	15.00	2.00
Lee Egelsee.....	Arnold Schultz.....	3.00	
Mr. and Mrs. Chas. Eickstaedt.....	Ph. H. Koehler.....		5.00
Dr. George Ernst.....	S. E. Westendorf....	5.00	
Dr. George Ernst.....	John Brenner.....	15.00	
Otto Gierach.....	H. W. Schwertfeger	1.00	
Mrs. Carl Gitzel.....	Ph. H. Koehler.....	3.00	48.75
Mrs. Mathilde Gumtow.....	Ph. H. Koehler.....	5.00	7.00
Rudolf Holz, Sr.....	E. W. Tacke.....	2.00	
Mrs. Elizabeth Hufnagel.....	John Brenner.....	5.00	
Mrs. Rosa Joecks.....	P. W. Kneiske.....		29.00
Mrs. Augusta Karrer.....	A. F. Halboth.....		10.00
Mrs. J. Karrer.....	G. W. Fischer.....		1.50
Mrs. John Karrer.....	J. Mahnke.....		10.00
Mrs. Auguste Karrer.....	A. P. Voss.....	3.00	
Mr. Edward Kornreich.....	A. P. Voss.....	20.00	2.00
Mrs. Wm. Krueger.....	H. W. Schwertfeger	2.00	
Mrs. Elizabeth Lotz.....	Ph. H. Koehler.....		3.75
Mrs. Mary Luetke.....	H. J. Diehl.....	12.00	
Mrs. George Luetke.....	Walter A. Diehl.....	12.00	6.00
Mrs. George Luetke.....	Alf. von Rohr Sauer	2.00	
Mr. Geo. P. Mayer.....	Wm. F. Sauer.....		10.00
Fred Miller.....	Walter Keibel.....	3.00	
Mrs. Lizetta Nimmer.....	Paul Pieper.....	5.00	
Mrs. Walburga Moussa.....	Alf. von Rohr Sauer		5.00
Gottfried Pape.....	Wm. C. Mahnke.....	2.00	
Barbara Jean Patzke.....	Christ Cong., Milw..	12.25	
Pastor A. Petermann.....	Ph. H. Koehler.....		4.50
Pastor A. Petermann.....	S. E. Westendorf....	5.00	
Mrs. Minnie Pieper.....	Ph. Martin.....	7.50	
Mr. Plotzbecker.....	Carl H. Buenger....	2.50	
Herman Pott.....	Ph. Martin.....	7.00	
William Rheingans.....	Alfred C. Schewe....	2.00	
Gerhard Rippe.....	Arnold Schultz.....	2.00	
Mrs. Henry Roehler.....	Ph. H. Koehler.....		2.00
Mrs. Minnie Rockow.....	Carl H. Buenger....	5.00	
Edward C. Rossow.....	Ph. H. Koehler.....	5.00	
William Schauwitzer.....	E. W. Tacke.....	3.00	
William Seeger.....	W. J. Schaefer.....	6.00	
Richard Wenzel.....	C. A. Otto.....	2.00	
Mrs. Henry Wollert.....	Ph. H. Koehler.....	5.00	
Emil H. Zitzke.....	John Brenner.....	3.00	
N. N.....	Victor Brohm.....	2.00	

Special Gifts

J. H. Kannenberg, Golden Wedding by Pastor Rische.....	\$ 30.77	
Liesner-Rusch Wedding by Pastor Rische.....	8.00	
Prochnow-Behm Wedding by Pastor Rische....	6.70	
Ministers Wives Mission Circle by O. K.....	25.00	
Miss H. C. Nommensen.....	5.00	

\$ 34,634.54 \$ 3,287.50

CHAS. E. WERNER, Cashier.