

# The Northwestern LUTHERAN

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

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## LENT

"In the  
Volume of the  
Book it is  
written of Me,  
I delight to do  
Thy Will,  
O My God."



## "JESUS CHRIST HATH BEEN SET FORTH, CRUCIFIED AMONG YOU"

### Galatians 3, 1

**I**N announcing His Passion to His disciples, we are told, that our Lord Jesus "took unto Him the twelve, and said unto them, '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 upon: and they shall scourge Him, and put Him to death: and the third day He shall rise again.'" Luke 18, 31-33. The brevity of the Lord's announcement and the fact that a few simple strokes are sufficient to sketch His great Passion, strikes us. This example of brevity was followed by the Evangelists in telling the full story of His sufferings. They did not multiply words but presented His Passion unadorned, pointedly, and briefly. For example: "And there they crucified Him," tells the story of His crucifixion without any touch or color of the horror of the scene. — Why were the Epistles of the New Testament written? Largely to illuminate the Gospels, the heart of which is the Passion History. Yet the Epistles do not attempt to enlarge on the record contained in the Gospel by drawing a wordier picture of the Savior's sufferings.

We shall learn from these examples. To meditate on the Passion of Christ does not mean to dwell at length or to enlarge on the historical incidents of the Passion of Jesus, the mockery, the scourging, and the crucifixion. Neither Christ Himself, nor the Gospels and the Epistles do this, and it will be fruitless for us to do so, yes, it might even be dangerous.

#### The Things That Are Written by the Prophets

In announcing His Passion we mark that Jesus began with the words, "And all things that are written by the prophets concerning the Son of Man shall be accomplished." Christ pointed to the Scriptures of the Old Testament and their portrayal of His sufferings. We observe, that while Moses and the prophets indeed draw a picture of the Man of Sorrows, that while even details of the Passion of Christ were prophesied by them, for example, the parting of His garments, the piercing of His side, yet the purpose of their prophecy was not so much to draw a minute picture of all of His sorrows, but rather to present an unmistakable picture of the coming Messiah. That picture is one of the suffering Redeemer, but above all of the Savior of the world, the Savior from sin and death and Satan. The first promise of the Savior given to man is the prototype, the model, for all prophecies in the Old Testament. God said to the serpent, "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." This prophesy leaves little room to dwell at length on all the sufferings of the seed of the woman. The fact that God took up the challenge of Satan and the conflict with him, the conflict with sin, and

that the seed of the woman came forth the victor in this conflict is the burden of this prophecy. Compare the bruised head of the serpent with the bruised heel of the seed of the woman, and you will know what shall be emphasized.

#### The Lamb of God, Which Taketh Away the Sin of the World

In the fifty-third chapter of his prophecy Isaiah portrays "the man of sorrows and acquainted with grief." Yet the heart of the matter is this, "He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." In the fiftieth chapter of Isaiah's prophecy the Savior is described by himself, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away my back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint as I know that I shall not be ashamed." Here the sufferings of Christ are graphically presented, yet it is the willing, lowly and patient submission of the Savior that is stressed. He set his face like a flint, but there was no flint in the heart of our Savior. Throughout the Old Testament we behold the suffering Redeemer, but this is the story that is told, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am He that blotteth out thy transgressions for My own sake, and will not remember thy sins." And John the Baptist with whom the prophecy of the Old Testament concluded and the fulfillment of it began simply says, "Behold the Lamb of God, which taketh away the sin of the world."

#### Paul's Gospel

St. Paul writes to the Galatians, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Gal. 3, 1. To what did Paul refer when he stated, "Before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Paul did not preach Christ by dwelling on the historical incidents of Christ's Passion. We have his message of Christ and Him crucified everywhere in his Epistles. It is this, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that *Christ died for our sins according to the Scriptures.*" That is setting Jesus Christ before you, crucified among you.

Luther has said, "Above all we must know and believe, as John preaches, that Christ suffered on account of our sins, which God cast upon Him, and which He bore in obedience to His Father's will and from love toward us. If we know this; if we understand our sinful condition, which would have plunged us without escape into eternal damnation, had not Christ become our Savior, we will duly appreciate the importance and value of the suffering of our Lord, and will be comforted thereby when the fear

of God's wrath, on account of our sins, would overcome us — and likewise it will cause us great joy, because we will realize that this sacrifice was made for us, and that God will not longer reject nor condemn us, as we have merited by our sins, but that He is reconciled to us through the precious and vicarious death of His Son, who gave Himself as a victim in our behalf, so that our sins are now forgiven and we are made heirs of eternal life."

A. P. V.

## EDITORIALS

### REDEEMING THE TIME

#### BIBLE READING

#### CHURCH INCOMES INCREASE

#### DO YOU WANT THE TRUTH OR JUST RELIGION?

**Redeeming the Time** V. — We speak of changing times. Time itself, simply expressing an order of sequence, does not change. When Noah left the ark after the flood God assured him: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8, 22). But the conditions in which we live, the experiences we have, will change.

These changes of the times do not only confront us with ever new problems, they offer ever new opportunities. When Paul says, "Redeem the time," he wants us not to dodge the problems but to face them, and he wants us to avail ourselves of the opportunities and to make the fullest use of them, both for our own growth in faith and sanctification, and for the winning of souls for Christ.

In our present time the great world-wide war, in which also our country became involved, overshadows all else. Our whole life is attuned to the war: our clocks were set ahead one hour, our food is being rationed, our traveling is limited, our news are censored.

War, which now dominates our life, certainly leaves its mark on the church also. It has brought up many new problems that must be solved; it also offers us new opportunities. Volumes could be written if one would list all problems and opportunities separately. I shall here call attention to but one or two.

Many of our young men have been called to arms. They were drafted. In our congregations there are many homes where a son or brother is absent, in some cases even a husband and father. But one group of men is expressly exempted by the Selective Service Act: both regular and duly ordained ministers of the Gospel, and students in theological seminaries preparing for such service in the church. Since June, 1942, also pre-theological students of the senior and junior college classes were given a deferred classification.

That means as far as our government is concerned, it is doing its best that the work of the church should not be disrupted by the war, though naturally it will be greatly

disturbed. Consider this, and realize what a debt of gratitude we owe our God who thus directed the course of legislation, and under what special obligation this places us over against our government. Paul says: "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13, 5). And, I exhort therefore that first of all *supplication, prayers, intercessions, and giving of thanks* be made for all men, for kings and for all that are in authority (1 Tim. 2, 1. 2). Let us never forget that. Let us be more fervent in prayer for our government in these difficult times.

If we look at other warring nations we find that ministers of the Gospel are drafted for military service along with men from other professions. In our country ministers are exempt. This is an unmerited privilege.

*Redeem the time.* Let us not take this privilege as a matter of course: we are exempt, and that's that. Now we can enjoy our exemption. *Oh, no.* By granting us this exemption God placed us under the special responsibility that we make full use of the time and the opportunities.

This pertains to the pastors themselves. God always wants us to work faithfully according to the ability which He has given us. Now, by this special opportunity, we should be spurred to redouble our efforts, in our studies, in our prayers, in our care of the souls committed to us. Due to the war, many will need special comfort and consolation, many will also require special warning and rebuke. Remember, we were exempted from military service for that very purpose that we should faithfully devote all our energy to the service of our flock.

Especially should exempted students bear this in mind. They are being envied by other young men for it. The parents and relatives of drafted men share this feeling of envy. What then, if students of theology, whether still in college or already in the seminary, persist in the rather care-free life so characteristic of students? If they were not willing to give up, for the time being, some of their accustomed liberties? What, if they refused to give serv-

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ice of which they are capable? They must show greater than usual seriousness. They must apply themselves to their studies with more than ordinary diligence. By granting them a special privilege God is putting their faithfulness to a special test. If they fail in their God's test, they thereby show themselves unworthy of the high calling to which they aspire. If they redeem the time according to God's will, they themselves will be benefited in their spiritual life and they will later enter the ministry much better prepared.

J. P. M.

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**Bible Reading** A release on Bible-reading habits of the American Institute of Public Opinion by Dr. George Gallup, director, released December 11, 1942, contains the following interesting information:

"The survey, taken from coast to coast, reveals that, whereas 10 in every 100 persons interviewed say they read the Bible every day, 41 out of every 100 frankly admit that they have not looked into the Bible within the last year.

"Translated into terms of the adult population, this means that about eight and one-half million people read their Bibles daily, that about 35,000,000 say they have not read it within a year.

"More than twice as many women as men read the Bible daily. More men than women have not looked into the Bible within the past year.

"Moreover, farmers and residents of small communities are more given to daily reading of the Bible than are those who live in large cities.

"And more than three times as many persons who are past 50 years of age or over read the Bible daily as men and women who are between the ages of 21 and 29. More than half of the younger people have not looked at the Bible within the past year; while this is true of only 29 per cent of those 50 or over."

We have no way of checking our members, neither do we care to check. We would hope and pray that the average is higher, especially among the younger people. We believe that through our parish school, Sunday School, Bible classes, and sermonizing which is Biblical exposition, our people are better acquainted with Holy Writ than the average in the United States. We hope and pray we are not mistaken.

However, we do know that the Bible does not receive the study it merits. We do know that the Bible is God's Word from cover to cover. We do know that it is a message of the Almighty One. We do know that in it our Savior speaks. We do know that it answers the question of time and eternity and makes man wise unto salvation through faith in Christ Jesus. We have seen aged Christians clinging to it and the dying comforted by its contents. The wisdom it would impart is this, that Jesus is the Christ, our Savior. Whatever other benefit a person may derive from Bible reading, and there are others, the truth from heaven is missed if we find not the way to the Father.

If the injunction of our Lord, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," doesn't lead us into Scriptures, will anything a mere man might do add to it? We believe not. We plead, not so much for daily Bible reading but for Bible study, Bible searching. We plead for the attitude that in and through the Bible God is speaking to us.

L. K.

\* \* \* \*

**Church Incomes Increase** From all church bodies with which we have contact and from which we have information comes the encouraging report that their incomes are up and that they are still increasing. Individual churches have reported unprecedented receipts for the church treasuries. Many are making fantastic deductions from this fact that are not warranted. They see in this rise of receipts a deeper appreciation of the Church and what the Church stands for; they see a revival toward religion on the part of many who had in times past forgotten their church and the religious life that church offered them; they see in it an indication that the Church will prosper and increase in numbers by leaps and bounds in the days to come; in short, they see a bright future ahead. We do not believe that the increased incomes of the churches indicate that at all. It is true that many today who have given the church little thought in times past are today attending church services on and off; it is also true that many who had no nickel for the church in times past have dropped a nickel in the collection basket here and there; it is also true, perhaps, that some who have prospered materially, whose incomes have reached a new height, have given larger sums to their

church or to any church that begged them for a contribution; but, we believe, that people who have always been ready and willing to give, those who have always been the back-bone of the Church, are giving more for the simple reason that they are now in a position to carry out their sincere intentions because of increased earnings. In other words: we believe that the people who have always borne the burdens of the church are bearing them today and will always bear them. The fact that their incomes today have increased accounts mostly for the fact that the church's income has increased. On these people and their gifts the church will always have to depend for its income. These people contribute to the church, — come what may — good times, bad times, hard times; they share their resources with the church.

Certainly the Lord is adding to the Church daily and among these new burden-bearers will be found to augment the ranks of the faithful givers or to take the place of some who pass from the Church militant into the Church triumphant. The Church cannot keep up with the sporadic efforts of the others who give only under favorable conditions and even then give very miserly and grudgingly compared to their income. The Church will always have to depend upon the others. The Church means much to them. It is the household of God of which they know themselves to be blessed members. They know and believe and appreciate the fact that the Savior purchased that Church — and them — with His own blood; that He entrusted the Gospel and the Sacraments to the Church for their salvation and for the salvation of others and wants it to be proclaimed unto the ends of the world. They know they are the salt of the earth and the light of the world. For this unmerited grace they cannot but speak of the things that they have seen and heard. This is the motive power in their lives; this makes them willing and happy to do the work of the Lord while it is day; ere the night cometh in which no man can work. They are the cause of the Church's increased income — even today. Let us thank God for these people.

W. J. S.

\* \* \* \*

**Do You Want the Truth Or Just Religion?** We are living the days which in the Bible are called "the last days."

Of these days God has prophesied that many would turn away from the truth and would seek religions which suit their own tastes. These days are to be perilous days for the Christians, not merely because of the evil influences that surround them, but also because of the fact that many preachers will no longer testify to the truth but will preach sermons which the people like to hear, merely to hold their jobs (2 Timothy 4).

What is more, when preachers and churches no longer accept the Bible as the only true and inerrant Word of God, religion for them becomes mere guess work. And since one guess is as good as another, they will have to admit that the other church's guess must be as good as

theirs . . . therefore they conclude all religions are good as long as people are sincere. Such pastors dish out pious platitudes, talk about the benefits people derive from having a religion, how it makes them better, gives them greater satisfaction, prevents them from falling into all kinds of gross sins. These "having a form of godliness," give the appearance of Christianity, but denying the power of the Gospel, cannot produce true saving faith in Christ Jesus and love for Him and His Holy Word (2 Tim. 3). Of them God says: They are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3).

People accustomed to such preaching no longer seek the Truth in order that they might *know God's Word*, but they merely want a religion to ease their mind. Such people are terribly offended when they hear a pastor warn his people of errors that surround them in order that they too might not be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4, 14). They do not seek to grow in the knowledge of the Gospel and "grow up into Christ in all things" (Eph. 4, 15), but they merely want a religion which permits them to go on thinking and doing as they please . . . and yet assuring them that their way is the way to heaven.

Often our own members are misled by such people to think the pastor should never expose false teachings from the pulpit, that such preaching is loveless. While in reality it is love to Jesus, love to his members, love to all those with whom the members come in contact, that impels a faithful pastor to point out the false teachings of sects and religions; for only so can his members "be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3, 15).

Jesus does not say: "If you have a religion, you are my disciple and will be saved," but He says: "If ye continue in *My Word* then are ye my disciples indeed; and shall know the truth, and the truth shall make you free." The faithful pastor is to continue to preach the Word "in season and out of season." That is, when times seem favorable, and when they don't seem favorable, he is to preach . . . because the Word of God is always needed, and the *whole* truth is always needed.

At time, it seems, members don't realize the responsibility that rests upon a called pastor of a congregation. It is God's will that He must do His will as prescribed in the Word of God, and not a will dictated by the opinions of people, even if they be in the majority. God holds him responsible to expose sin and error in the momentous words:

"Son of man, I have made Thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; *but his blood* will I require at thine hand. . . . Yet if Thou warn the wicked . . . thou hast delivered thy soul." Ezekiel 3, 8f.

G. W. F.

## STUDIES IN THE AUGSBURG CONFESSION

By Professeor John Meyer

### Article XII — Of Repentance

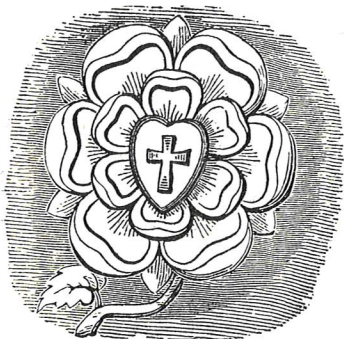
1. *Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the church ought to impart absolution to those thus returning to repentance.*

2. (a) *Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. (b) Then good works are bound to follow, which are the fruits of repentance.*

3. (a) *They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. (b) Also those who contend that some may attain to such perfection in this life that they cannot sin. (c) The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance. (d) They also are rejected who do not teach that remission of sins comes through faith, but command us to merit grace through satisfaction of our own.*

#### I

**F**OR a more convenient view of the matter contained in this Article I have divided it into three paragraphs, and have subdivided paragraphs 2 and 3 into two, respectively four, sections. — The first treats of the action a congregation should take toward such as have fallen into sin but appeal to their brethren for forgiveness. — The second defines the nature of repentance. — The third lists four errors.



The first one, contrition or remorse, is a very unpleasant feeling. The heart is filled with fear, which may and,

In our present study we shall take up the second part. What is repentance? What do we mean when we say that a sinner is penitent?

Our Article very definitely speaks of two distinct parts of repentance, contrition and faith. These are two directly opposite feelings.

if not overcome properly, will ultimately lead to despair. Conscience is troubled by self-accusations which cannot be answered. All excuses that we may try, all pleas for mitigating circumstances, cannot quiet the charges. A sentence of condemnation is all we may look for. — A very unpleasant feeling indeed.

The second one is faith, assurance, a very pleasant feeling, filling the heart with hope and cheer. The charges against us on account of our sins cannot be upheld, they will have to be ruled out by the Supreme Judge. Our guilt has been removed. We shall not die, but live eternally in heaven. — A very pleasant feeling.

Both parts of repentance are presented to us in the Scriptures. In some passages the first is put into the foreground, in others the second.

When Job repented he spoke in this way: "Wherefore I abhor myself and repent in dust and ashes" (Job. 42, 6).

In upbraiding the cities in which Jesus had done most of His mighty and wonderful works, He said: "Woe unto thee, Chorazin, woe unto thee, Bethsaida! for had the mighty works which were done in you been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matth. 11, 21).

David opens his repentant heart and gives us a good look at the troubles he felt after his sin. "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 turned into the drought of summer" (Ps. 32, 3, 4). And again: "There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head, as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled, I am bowed down greatly. I go mourning all the day long. For my loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken. I have roared by reason of the disquietness of my heart" (Ps. 38, 3-8).

This contrition, or remorse for sins, will not always stir up such violent emotions as David expresses in the two Psalms mentioned above. Not all people are built alike. Some are much more excitable than others, while some remain very cool even in the greatest of troubles. Yes, the same people are not the same at all times. On some days, things will disturb us much more than on others. Even David, who at times could not quiet his storm-tossed heart, answered Nathan's charge, "Thou art the man," in a rather matter-of-fact way, "I have sinned against the Lord" (2 Sam. 12, 13).

This should caution us that we do not judge people as impenitent, or doubt the sincerity and genuineness of their repentance, if they do not like Peter go out and weep bitterly (Luke 23, 62).

Necessary though contrition is, so that without it

repentance is impossible, yet it is not the whole of repentance, nor even its most important part. Even a very deep-felt and violent disturbance of the heart over a sin does not assure a genuine repentance. Who could have been troubled more about his sin and felt a deeper and more painful remorse than did Judas? In his depression he not only was troubled by thoughts of suicide, but he actually went and hanged himself (Matth. 27, 5); and went to "his own place" (Acts 1, 25).

The most important element of repentance is its second part, faith.

In that part of repentance which is called contrition the sinner has his eyes turned backward. He is looking at his sin. This is indicated in some passages that speak of repentance. Peter said to Simon, the sorcerer of Samaria, "Repent of this thy wickedness" (Acts 8, 22). Paul warns the Corinthians that he hopes he will not find among them any "which have sinned already and have not repented of the uncleanness and fornication and lasciviousness which they have committed" (2 Cor. 12, 21).

However, in repentance a sinner not only views his sins and regrets them; he also turns his face confidently in the opposite direction toward God, expecting forgiveness from Him. To the elders of Ephesus Paul describes his work as "testifying both to the Jews and also to the Greeks *repentance toward God and faith toward our Lord Jesus Christ*" (Acts 20, 21). Faith embraces the merits of our Lord Jesus Christ and in this way reaches out toward God for forgiveness. Because of this aspect of repentance, remission of sins and repentance are closely linked together in several passages. The risen Lord said to His disciples on the way to Emmaus, "that *repentance and remission* should be preached in his name among all nations" (Lukfle 24, 47). Peter accordingly encouraged his terror-stricken hearers on Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2, 38). And to the Jewish Council at Jerusalem he announced: "Him (Jesus) hath God exalted with his right hand to be a Prince and a Savior, for to give *repentance* to Israel and forgiveness of sins" (Acts 5, 31). For this reason also there shall be joy in heaven, in the presence of the angels of God, over one sinner that repenteth (Luke 15, 7, 10). It does not cause joy to the angels to see a sinner writhing in agony over his sins, perhaps even entertaining thoughts of suicide to end it all; they do not rejoice in our pains: but they do rejoice like the man who found his lost sheep, or the woman when she found her piece of silver.

This faith, so our Article teaches, *comforts the conscience and delivers it from terrors*. Thus, though grief over sin continues, it shall not dominate our hearts. The dominating factor, rather, shall be faith in the forgiveness of our sin, with its resultant joy. "Rejoice in the Lord always, and again I say, Rejoice" (Phil. 4, 4).

Of the two parts of repentance, God granting, a little more in a future study.

## GRATITUDE

To some gratitude means only that we express our thanks for favors we have received. They let mere words do it. They believe that a few pious phrases about the goodness of God and His blessings in every case will do it. There are, of course, exceptions; many more than we know perhaps.

At any rate the young lady who wrote the appended letter to a pastor had another idea about giving thanks to God for blessings He had showered upon her. The young lady is by no means blessed with an abundance of this world's good. In fact, she earns her bread by the sweat of her brow as a common laboring woman. Yet she contributes liberally to her home church and also to the synodical budget. Her letter to the pastor follows:

"As the good Lord so graciously remembered me and blessed me during the past year, so I should with a grateful heart remember Him and His work of "Saving Souls." Therefore I am enclosing a money order in the amount of ten dollars to be used for furthering the work of the Lord in . . . Lutheran Mission.

If we had many people who are so minded we would never hear of deficits in church or synod. God give us many like her that many of us may realize our own shame and ingratitude and learn to follow her example.

W. J. S.

## ROMANS II, 34

"For who hath known the mind of the Lord?  
Or who hath been His counsellor?"

I went into my chamber to voice my heart in prayer;  
To tell God of my burden, my anxious fear and care;  
To ask Him to remove it; but when I knelt to pray,  
"Thy will be done, my Savior," is all that I could say.

His spirit prayed within me and prompted every word,  
While worldly cares and worries all seemed to grow absurd:  
He, who the world created and formed men from the dust  
Knows how to guide His creatures, who in His wisdom trust.

His Word made earth and heaven, and all that they contain;  
His Word brings snow in season, and in its season, rain;  
His Word could still the tempest and multiply the bread;  
His Word brought health and comfort, and even raised the dead.

His Word works faith undying within the heart of man;  
His Word brings light and comfort when nothing worldly can;  
His Word is full of promise to those who trust His grace,  
And leave all to the Savior, whom God put in their place.

To bear their sins and sorrows and conquer death's cruel sting,

To work their full Redemption and their Salvation bring.  
To all who would accept Him as their own Savior blest,  
He comes with hope and comfort and with eternal rest.

On Him I rest my burdens; He silences my fears;  
And e'en before I ask Him, my every prayer He hears.  
When I go to my chamber to kneel and softly pray,  
"Thy will be done, my Savior," is all that I can say.

— Adeline Weinholz.



## SPIRITUAL WELFARE COMMISSION



### LETTERS FROM MEN IN SERVICE

. . . . Your letter could have reached me at no better time. After spending all day in the heat of the sun's rays, it was a pleasure reading the words of encouragement your pamphlet expressed. I found relaxation and comfort in those words. As I gazed up at the mountains I couldn't help but recall the words of the 121st Psalm, where God has set the mountains above the valleys, and courage above fear. And believing in the God who has made me and will never fail me, I know I am safe. I also believe that "earth has no sorrow that heaven cannot heal." I'm writing this on the back of my mess-kit, as we have no other place to write. What I really want to say is thanks a million for the interest you are showing towards the boys in the service. You'll never know how much your letters are appreciated, and how much comfort we find in them. . . .

. . . . Your literature has inspired me in many ways. Many evenings as I sit on my bunk and read the devotions, I stop and think how fortunate I am to have the Good Lord with me through this terrible crisis we are now in. I pray that the Almighty God will have mercy upon us poor sinners, and end it all very soon. . . .

(SOMEWHERE IN AUSTRALIA)

. . . . I received your letter and booklet today and was very glad to get it. It does a fellow good to get literature of that sort. I also go to church every Sunday. They have Lutheran services in the nearby towns. The majority of churches here are Lutheran churches. The people treat the American soldiers very kindly, and even offer to take them into their homes for dinner and supper at times. They call their meals "tea." They also provide other kinds of entertainment. It's rather hard to understand their language and their money system, but that will come eventually to everyone. It'll be a happy day when we get back home, and I keep on praying that it will end soon and lead our country to victory. . . .

. . . . Your spiritual help in the form of the booklets and sermons has certainly helped me in this period of re-adjustment from civilian to military life. If I have to go overseas I'm ready to serve my country, and with the Lord's help I'll do it creditably. In these times of uncertainty, I need your leaflets and other means of spiritual guidance more than I ever did. With no church of my faith nearby and a chaplain of another denomination, I put my whole religious need in your hands, as they have so capably supported me until now. Thank you again for all the welcome help you've given me to hold steadfast to my Christian faith. . . .

. . . . A friend of mine is in the same tent that I am in. Yesterday he received some literature from you. He happened to show me the booklet you sent him, and as I am a Lutheran I read it and appreciated it very much. So if you will put me on your mailing list I will surely appreciate it. . . .

. . . . I deeply appreciate your communications which I have received. So often we forget our spiritual selves in the rush of our everyday duties, serving the material needs in this tragic upheaval of war. Your ministrations fill a very vital need, as they feed and nourish that often neglected — yet our only eternal possession — our spirit. Many more of our boys come to appreciate and accept your noble efforts in our behalf, so that they may be helped and comforted in the many troubles which are due to be encountered. Please continue the good work, as it meets with more response than you may realize. . . .

(SOMEWHERE IN AUSTRALIA)

. . . . I want to thank you for your consistent program of sending Lutheran literature. It carries on my contact with the Lutheran Church which has been unbroken for over twenty odd years. Seems odd to be able to speak of any activity engaged in for that length of time for a fellow my age, as these expressions are usually the product of some older person. But it is something that gives me a lot of confidence. Your booklets have me completely interested. I find them very practical material. Thank you again. . . .

. . . . I wish to show my appreciation in hearing of a church where I know I'll be welcomed. I am glad to hear that I'll be hearing from you regularly. I'm a full-blooded Apache Indian and it's hard to be friends with the white boys in my outfit, but I'm getting along fine with my officers. I'm enjoying my life here in the military service, but all I need is friends and they are hard to get since I'm quite a tough looking customer and I hardly ever talk. I go to church regularly on Sunday and I'm proud to admit that I've more faith in our Father than I ever did. I hope victory will soon be ours and we can come home to our families. . . .



(SOMEWHERE IN NEW GUINEA)

. . . . Even in this island of New Guinea your literature comes regularly, and it is comforting to read the articles, sermonettes, and all else therein. Several of my friends here also receive the same things and I can truthfully say we look forward to each new issue. Thank you. . . .

(SOMEWHERE IN THE SOLOMON ISLANDS)

. . . . Thank you for your literature. It has given me a great deal of pleasure to read it and reread it. It is a God-send to have an organization such as yours to look after us men in the service of our country and more so in the service of our Lord. I am sure you are interested in the whereabouts of many of our men. I am permitted to state that at present I am stationed at the Solomon Islands. This is all I can say or tell you about. But I can truthfully say that our Savior Jesus Christ has been, and is with us all, and has not forsaken us. . . .

(SOMEWHERE IN AUSTRALIA)

. . . . I just received the literature from the S W C today and I am taking this time to drop you a few lines. I enjoy reading the literature very much. We are out in the Australian jungles and cannot attend services very often. So I am thanking you for your literature very much. . . .

. . . . Like many other Lutheran buddies, I am always looking forward with pleasure to the next delivery of mail that will bring again new words of Christian faith, hope, and love. You have provided new sources of inspiration, strength, and courage for the soul, such that only the ever vital Word of God can afford. New material for meditation, prayer, personal devotions. New ideas for solving the perplexing spiritual problems we daily meet in our conversation and work with saved and unsaved men. New arguments to use in the controversial subjects that frequently occur in our closely-knit, cooperative way of life. You are helping me to "keep on my toes" when the talk turns to religious subjects. I showed my "bunk buddy" the last letter and sermonette you sent me, and he said, frankly, that if other churches would do for their boys in service what you are doing for me, this army would be much improved thereby. That was the substance of his remark, unsolicited by me. May our Lord continue to bless every effort you make in our behalf in the wonderful spiritual service you are rendering. . . .

(SOMEWHERE IN NEW GUINEA)

. . . . In your letter you wrote that my absence is keenly felt by my home, home church, and Synod. I must say that I miss them just as much. Without them I wouldn't feel as brave and have the confidence which is in me. As we all know, it is Christian faith which will carry us through. . . .

. . . . Working in the wards in the army hospital I met a lieutenant. We happened to talk about religion. I told him about the literature I have been getting, and let him read the booklet I received. He gave me his address and wanted to know if the Spiritual Welfare Commission would be kind enough to send him its literature. He enjoyed reading it and would appreciate it very much. . . .

. . . . Although my many duties keep me busy, and though I have moved around to several different locations like thousands of other boys in the service, I am happy to report that through the efficient cooperation of the Spiritual Welfare Commission I have regularly received your fine literature. In humility of spirit, and realizing the great task you are performing for the thousands of young men scattered throughout the far-flung battlefields of the world, I should like to contribute my bit toward your noble work. Enclosed you will find my contribution of five dollars. . . .

. . . . It is with the greatest of pleasure that I take time out from my duties to send this "thank you" letter. I have been in the service a year and a half, having been since commissioned a Second Lieutenant. I have traveled many miles and have been stationed at camps from coast to coast. It is not always easy to find a Lutheran church, and in some cases the nearest one would be many miles away, and no means of transportation available. So it is needless to say that your letters and sermons fill a big gap in the soldier's life. I sincerely hope that you continue to keep up this good work, especially for those who have gone overseas. . . .

(SOMEWHERE IN IRELAND)

. . . . I have just received another letter and book from you and I want to thank you for it. I look forward to receiving them, and find joy in reading them. As you noticed, I am in Ireland now, and it sure is a fine feeling to know that our Church follows us wherever we may go. Once again I'll thank you for your kindness and remembrance, and I'll be looking forward to your next letter. . . .

. . . . I am glad and appreciate that you sent me the Word of God. I'm glad you have been sending me those precious words of God which strengthen me in true faith. And now we are going to point of embarkation. So right

now I'll give you what's going to be my address there. So please now send those words of God there. P. S. I can't write so very good English as I am Apache Indian and I also am a member of East Fork Lutheran Mission of the Synodical Conference. And I hereby take the route which our Lord Jesus Christ wants us to take. He will guide us and protect and bring us home safely someday. And may He bless us daily. . . .

. . . . As I have been reading the Word of God through that literature which you have been sending a friend of mine, I would like to know if it would be possible to put me on your mailing list, as I am going to form a new battery and will be parted from my friend. If this would be possible I would appreciate it very much, as such reading material comforts me. . . .

. . . . I am writing to again thank you and to salute you for your good work in keeping the good Word of our Lord at our hand continually. It has given me a great comfort to be able to have my sermon before me continually day in and day out. . . . I've let many of my fellow soldiers read this literature, and they are well pleased with the good work of your organization in keeping us supplied with the Holy Word. I would like to have you add another name to your mailing list. Am also enclosing another small amount of two dollars to help express my thanks to you. . . .

(SOMEWHERE IN INDIA)

. . . . Your letters containing spiritual literature are sure welcome. Being here in India is sure an interesting life for one who has never seen it. The people, the way they dress, and the way in which they work are so far from being like us that it is almost a pity. Yet they seem so happy throughout the day. Their clothes are all rags, and dirty. Yet each and every one, both young and old, carries a smiling face, because each one knows he has something to live for. But haven't we all, with our loved mothers and fathers, sisters and brothers, who all pray and wait for those whom they love so well and who offer their lives to the service of the greatest nation in the world. I know that the boys here will do their part and that those at home will do their part. With faith on both sides, I'm sure God will protect us. . . .

. . . . I cannot say how much I appreciate the literature that you are sending to me. I am a pilot in the Navy Air Corps, and there have been times when I felt very discouraged. At such times I derive a great deal of comfort from reading your literature and fully entrusting myself to the Lord. Enclosed find five dollars. Your work is certainly worthwhile. . . .

. . . . Must say you have been doing a good job locating all the boys in the service interested in the particular kind of literature you send out. I surely appreciate this very much and believe all others feel likewise. I have read and reread "The Christmas Journey" four times and I believe I have the full idea of the sermon which the writer was trying to convey. It's excellent. Thanks kindly. . . .

(SOMEWHERE IN NORTH AFRICA)

. . . . I am writing to you in regard to the booklets and sermons you have sent me during the past sixteen months. There is no mail that came through as regularly as yours. I want you to know right now that I and many of the other boys at camp appreciated this very much. After reading them I seemed to find much comfort and new strength to go on with the work for which I am now set out to do. At present it is nearly a year that I have been overseas. I have seen much of the world and come in contact with several new races of people. Besides this I find my work interesting and adventurous. Right now my job finds me in Northern Africa. Many thanks to you and your staff who co-operate with you in getting out those messages. . . .

(SOMEWHERE IN NEW GUINEA)

. . . . Please accept my sincere thanks for sending your devotional literature which I have been receiving for many months. I want to let you know that even over here in New Guinea the tracts and Meditation Booklets arrive safely. I am always looking forward to your literature and am hoping you will kindly continue to forward it to me. I have found much comfort and rest through reading your literature, that is why it is always gratefully appreciated. . . . Although spending Christmas overseas, we can all be thankful that we received the greatest gift on earth already, a Savior who will never forget us and is always willing to help. . . .

(SOMEWHERE IN ENGLAND)

. . . . I want to thank you most sincerely for the sermonettes you have sent me. It has happened at times that one did not have the opportunity to attend services. So especially at this time these sermonettes have really served their true purpose. I really would like to see every man in th service receive your work. I think it would help many men, as I have found it very helpful to me. So again let me thank you. . . .

(SOMEWHERE IN THE SOUTH PACIFIC)

. . . . I wish to thank you very much for the wonderful Christmas card. I thought of God on Christmas.. I appreciate the leaflets you send me, it's almost like going to church. I believe that this war has brought a lot of people closer to God, I know that it has brought me closer. . . . Thank you again for the Christmas greetings. Keep up your wonderful work. May God bless all of you. . . .

(NORTHWEST AFRICA)

. . . . I want to write again thanking you and the Commission for the wonderful work you have all been doing for us men of the Lutheran faith now serving our beloved country. These messages and services have been a great inspiration. Recently I received the service for Reformation Festival, and today I received "The Christmas Journey." We have chapel services every Sunday, but they are not like our Lutheran Church services. My prayer book is of much comfort to me way over here and I make much use of it. I received a book from my pastor and congregation which is very nice to read. Then I have the New Testament to read, which I do daily. Have also been receiving the Northwestern Lutheran. There is much valuable reading material therein. My pastor writes to me very often. He writes such nice comforting letters. I surely do miss hearing his Sunday morning sermons. Nevertheless I put my full trust and faith in the dear Lord to guard and protect me from all danger. I go to Him daily in prayer for protection and guidance, praying that He will put an end to this dreadful war, and hoping and trusting that He will guide me in performing my job that He has appointed me to do. May God give you and the Commission the power to carry on with your wonderful work. Thank you again for all the comforting literature you have sent me. . . .

Daily such letters come to our desk and the above excerpts are samples of thousands of similar letters in our files. Need we plead for your continued co-operation in supplying the necessary funds to carry on this work? The evidence is before you.

A new 8 page "S. W. C. Information Bulletin" will be ready soon for free distribution. Special offering envelopes may be ordered through this office.

E. R. BLAKEWELL.

## ANNIVERSARIES

### DOUBLE ANNIVERSARY

On February 14 two Christian couples, Mr. and Mrs. Henry Sauerberg and Mr. and Mrs. Arthur Hirsch, members of Immanuel Ev. Luth. Church, Merna, Nebraska, appeared before the altar of the Lord to render praise and thankful service and confession for His divine grace and mercy on their wedding anniversaries. This anniversary marked the fiftieth for Mr. and Mrs. Sauerberg and the twenty-fifth for Mr. and Mrs. Arthur Hirsch. The undersigned spoke on Psalm 100.

After the service the immediate families and congregation joined the celebrating couples at a dinner in the basement of the church.

May our good and gracious Lord continue to bless them with His everlasting mercy and enduring truth until they shall enter His eternal gates with thanksgiving.

N. M. Mielke.

### TWENTY-FIFTH ANNIVERSARY

Mr. and Mrs. J. W. Jung celebrated the twenty-fifth anniversary of their marriage on January 31 in the midst of their children and relatives that could be present. The undersigned reminded them briefly of the blessings received and with what confidence they could rely on their God and Savior for the future. The jubilarians donated a thank offering of \$25.00 for missions.

H. R. Zimmermann.

## WHAT DOES CHRIST MEAN TO YOU?

Have you learned to know the Savior,  
Have you given Him your heart?  
Do you daily try to serve Him,  
From His ways seek ne'er to part?

You profess to be a Christian  
Are you worthy of that name?  
Do you truly love and honor  
Him, who down from heaven came?

From the realms of heavenly glory  
To this world of sin and woe;  
Bore your guilt without a murmur  
That you might salvation know.

Do you thank Him for His mercy —  
Daily kneel to Him in prayer?  
When the faithful join in worship  
Are you, also, numbered there?

Do you labor for His kingdom,  
Pray for those who might be lost?  
For He gave His all to save you  
And He counted not the cost!

Can you say you love the Savior  
Yet refuse to heed His call,  
Still pursue your worldly pleasures  
Slighting Him, who rules o'er all?

Would you know a lasting pleasure  
Find respite from earthly strife?  
Yield yourself unto the Savior  
He is the Way, the Truth, the Life.

— Emily Swanson.

# Siftings

BY THE EDITORS

*Peace Lutheran Church* in Inglewood, California, perhaps holds the record for erecting a church building. This little mission and its pastor grew tired of holding services in garages, vacant buildings and unused public halls. Yet the limitations of the War Production Board which permitted no more than \$1,000 to be spent on any one project for lumber hampered them in their plans to erect a church. Suddenly things began to break in favor of the congregation. Some one sent a check for \$250.00, enough to purchase a lot for the proposed church. Then the superintendent of a large California Shipbuilding Corporation induced 25 of his shipbuilders to give the little flock a hand on their day off (Sunday). It took just three days to finish the church structure 22 by 50 feet. On the first Sunday the foundation was entirely poured; on the second the walls and the roof were put up; and on the third the building was finished to the tiny steeple on the roof. All this was done for \$600.00 including the lot and the materials.

\* \* \* \*

*Roman Catholics* are doing their utmost to convince North American Protestants that Protestant missionaries are not needed in Catholic South America. From scores of missionaries who are working in South America, we hear an entirely different story. Our missionaries are not only needed in South America, but their work is being crowned with great success. We do not notice that Roman Catholics are at all backward in sending missionaries into Protestant strongholds. We do not deny them the right, but we also claim for ourselves the right to send our missionaries to any spot on God's green earth where we feel that they may do good by presenting Christ as the only Savior of the world.

— *Watchman-Examiner.*

\* \* \* \*

*Interest in the Bible* is growing. Christian people generally rejoice over the increasing distribution of the Bible. The real question is, it seems to us, are the people *reading* the Bible? The American Bible Society suggested a Gallup Poll, and that poll brought out the fact that 41 of every 100 people interviewed confessed that they had not opened a Bible in at least a year, and only about one-tenth of the adult population read it daily. Do your utmost to distribute the Bible, but while distributing it do not fail to urge people to read it.

— *Watchman-Examiner.*

And do not fail to read it and meditate on it prayerfully yourself.

\* \* \* \*

That "*Godless*" *Russia* of a few years ago should not only be permitting but actually encouraging church attendance and church expansion seems hard to believe.

From all quarters, however, comes this report. They tell us of the tremendous crowds that gather in their churches for divine services; they tell us that the churches are offering up prayers for the success of their armies and for the success of Stalin; they tell us that the church people are taking a very active part in the war effort — they are raising money for the armies and caring for the wounded. That the church in Russia may experience a brighter future is not at all impossible. All things are possible unto the Lord.

\* \* \* \*

*Must we hate to kill?* That is the question that is making its rounds these days in every part of our nation. Many writers and speakers have stressed "hate" to be a necessity to win this war. Rex Stout, chairman of the War Writers' Board, recently wrote: "We shall hate or we shall fail." Among the many who disagreed with this statement is Thurman B. Rice, M. D. His answer bears repeating. He wrote: "It is hardly likely that more liquor will serve as a remedy for a drunken spree, that more gluttony will help the bellyache which comes from gluttony, that more venery is the logical remedy for venereal diseases. And by the same token, that more hating can be expected to cure a condition caused by hating. . . . The thing that made us sick cannot make us well. Hate can wound and burn and destroy!" He may have said: Hate *will* wound and burn and destroy — the hater; for it is written, "he that hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3, 15.

\* \* \* \*

*A great Christian physician* was Dr. Howard A. Kelly, who died January 12. He was world famous as a medical authority. He was one of the original "Big Four" at Johns Hopkins Medical School, one of the founders of the National Radium Institute, a great surgeon and radiologist. He wrote many scientific works of great value, and was unequalled as an exposé of religious and physical quackeries. Readers of the church press know his deep and simple Christian faith and his radiant and helpful Christian life. He was a stout defender of the fundamentals of the Christian faith. High scientific attainment and simple evangelical faith are not incompatible.

— *Lutheran Companion.*

\* \* \* \*

*Gas rationing may well* try the metal of a Christian. It was not said in a light vein when a pastor in Memphis proposed that the first gallon of gasoline from every rationing coupon ought to be used for coming to church. A Christian really ought not to have any other idea. The most important thing in a Christian's life is to hear the Word of God.

## FROM OUR MISSIONS

### THE OLD AND THE NEW IN NIGERIA, AFRICA

**T**UM dee dee dum dum! Tum dee dee dum dum! A drummer is busy chasing away the evil spirits of a man who has just died. By the beating of a large wooden drum they are chased away so that they will not harm another member of the household or village. At the same time we hear "A Mighty Fortress is our God, a trusty Shield and Weapon." The school children are having their morning devotion. The Old and the New.

Loud chanting! Riotous dancing! Native drums! A grave is being beaten. The evil spirits must be driven into the ground and kept there. In order to keep them happy in the grave a pipe is driven down into the grave. Into this pipe they daily pour wine so that the spirits will not become thirsty and come out. Another group singing a hymn and carrying a coffin walk by the group of grave beaters. They are a group of Christians taking a brother to the church for a Christian funeral. The body is quietly laid to rest. The Old and the New.

Women and children are carrying bamboo poles on their heads. They deposit them at a small clearing where men are busy building a strange looking shed, an "ndem." Here the owners of the land will bring gifts, chickens, eggs, or perhaps a goat, sacrifices to the spirits so they will be well pleased and protect their farm by harming any man who trespasses. A little farther down the road, men, women and children are also busy building. It is a larger building but made of the same materials — bamboo, mud, and palm leaf mats — as the strange shed down the road. Soon this building will be dedicated to the Glory of God and a school run by the church will be opened. The Old and the New.

A woman stands outside the market place begging a young girl to buy some yams for her in the market. She is not allowed in the market. She is a twin mother. Because of this she has been sent away from her home and must live in a special village with other twin mothers. Just twenty-five miles from where such conditions exist another market is in session. A young woman freely goes into the market and does her buying. Other women inquire after her babies. Yes, they are well. The mother has named her twins Eno Abasi (gift of God) and Mfön (Grace). At one time this young woman would not have been allowed to enter this market just like the place a few miles away. The Old and the New. Yes, Nigeria is a strange combination of the Old and the New. Very often we have the feeling that the old ways of the people are too ingrained in them for us to ever effect a change. But then we think back a little. Christianity, and with it a new way of life, has only come to our section of the world about fifty years ago. At that time the Efik language was a spoken language only. The people had no literature. Today many people, especially the young, can read and write Efik, and a surprising number can understand Eng-

lish. All school children start studying English when they reach Standard I (Our Grade III). The Bible and many hymns have been translated into Efik. Literature of the church, written in simple English, is widely read by students and teachers. When we think of these things we realize what great strides have been made.

So many people are inclined to think of Africa as a jungle populated with wild beasts and a mob of black people — all illiterate and full of superstitions. They hear and read only of the old way of life which they like to think exists on the "dark continent." So many are inclined to forget that Africa has as many different types of topography, climate, and peoples as the entire Western Hemisphere and a great many more different languages. Even in Nigeria no section is like another. Even though our work at the present time is only in the Efik language used in Calabar Province, Southern Nigeria, we must deal with very different types of people. We must always keep in mind the particular characteristics of a group of people when we deal with them and when dealing with an individual remember he has his own individual personality.

We must be able to give something to the backward heathen as well as to the young school boy whose grandparents are Christians and who has been raised in a Christian atmosphere. How wonderful that our faith is so inclusive! It is for every man in every walk of life. What a problem it would be if we had to offer a different faith for different classes as in some other religious organizations. Our approach, of course, must be different in many cases but we are always striving toward the one goal — to bring a soul to Christ.

In teaching the doctrines of the Lutheran Church various ways are used. The man who has quite a good education is able to study our Catechism and other literature and come to the missionary for help. The school child receives his religious education in our schools — each church has an Infant school (Grades I and II) and we have group schools or Central Schools for the upper Standards. All schools give a good course in the study of the Bible and Catechism. The member of the Church who can not read comes once or twice a week to an instruction class and learns by rote. The missionary conducts a class once every two weeks in each church. The other instruction classes are taken by the teacher.

We do not want to bring "white man's civilization" to the black man — after all, just what can a white man's civilization offer? We want to bring the Gospel to those who have not heard, to those who have heard but aren't much interested, and to strengthen the faith of our Christians and show them the beauties of the Christian life. We want to teach our people to live a Christian life. We must rid their minds of the superstitions that make them

so miserable by teaching them to know Christ and the way to salvation.

The women have been neglected in Nigeria, but we are beginning to give them more help. Our Lutheran Girls' School is not only teaching the girls academic studies but housekeeping and care of children as well. As soon as more women workers arrive we hope to have classes for married women to help them learn to read and how to care for their homes and families.

Oh, how much there is to be done and how little we can do! We pray that some day the eyes of all will be opened to the beauties of a Christian faith and a Christian life. We pray that our church will have a part in helping our brothers and sisters in Nigeria to know Christ and walk in His way!

Mrs. J. P. Kretzmann.

## ANNOUNCEMENTS

### NOTICE

Because of ill health, I have found it necessary to resign my office as President of the Nebraska District. The former First Vice-President, Pastor Im. P. Frey, has now assumed the duties of the office. All official communications are to be addressed to him at 1136 Gaylord Street, Denver, Colorado.

John Witt, President.

### ORDINATION

The ordination of Candidate Norbert Reim into the Holy Ministry, authorized by President R. O. Burger of the Southeast Wisconsin District, was performed at St. Paul's Church of Slinger on Sunday, February 7, 1943, by Prof. A. Schaller and the undersigned.

E. Reim.

### CHANGE OF ADDRESS

Rev. L. J. Koenig, 1216 10th Ave., S., Wausau, Wis.

Rev. Alfred Schewe, R. 1, Box 161, Hartford, Wis.

### TREASURER'S STATEMENT

July 1, 1942 to January 31, 1943

#### Receipts

Cash Balance July 1, 1942.....	\$ 25,804.26
Budgetary Collections:	
General Administration .....	\$ 89,423.49
Educational Institutions .....	38,732.90
Home for the Aged .....	2,430.86
Spiritual Welfare Commission .....	12,735.58
For Other Missions .....	156,142.77
Indigent Students .....	1,826.68
General Support .....	6,876.73
School Supervision .....	351.24
To Retire Debts .....	5,527.85
Revenues .....	49,026.37

Total Budgetary Coll. and Revenues.....\$363,074.47

#### Non-Budgetary Receipts:

From Debt Retirement Committee.....	\$ 40,415.88
R. Kopsiske Estate for Theol. Sem.....	1,000.00
Miscellaneous .....	294.13

Total Receipts .....

\$404,784.48

#### Disbursements

Budgetary Disbursements:	
General Administration .....	\$ 13,716.77
Theological Seminary .....	16,044.21
Northwestern College .....	40,202.65
Dr. Martin Luther College .....	31,196.79
Michigan Lutheran Seminary .....	11,299.15

Northwestern Lutheran Academy.....	7,171.89
Home for the Aged .....	4,926.75
Missions — General Administration .....	198.91
Indian Missions .....	21,992.11
Negro Missions .....	9,359.03
Home Missions .....	119,365.37
Poland Mission .....	685.00
Madison Student Mission .....	641.27
Spiritual Welfare Commission.....	9,252.80
General Support .....	14,603.00
School Supervision .....	1,664.50

Total Budgetary Disbursements.....\$302,320.20

#### Non-Budgetary Disbursements:

Notes Paid .....

49,900.19

Total Disbursements .....

\$352,220.39

Cash Balance January 31, 1943.....

\$ 78,368.35

### Debt Statement

#### Budget Debt:

Notes Payable July 1, 1942.....\$122,715.55

Decrease in Notes Payable..... 49,900.19

Notes Payable January 31, 1943.....\$ 72,815.36

Accounts Payable (Poland Mission) .....

8,792.61

Total Budget Debt January 31, 1943 .....

\$ 81,607.97

#### Church Extension Division Debt:

Notes Payable .....

None

Inmates Deposit Reserves .....

10,060.09

Annuities Reserves .....

9,350.00

Total Church Extension Division

Debt January 31, 1943 .....

\$ 19,410.09

Total Debt January 31, 1943.....

\$101,018.06

### Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest .....	1,031	\$ 2,475.04	\$ 1,804.25
Nebraska .....	4,708	8,253.38	8,239.00
Michigan .....	15,983	43,473.33	27,970.25
Dakota-Montana .....	5,798	11,695.07	10,146.50
Minnesota .....	31,637	56,056.92	55,364.75
North Wisconsin .....	39,905	69,077.00	69,833.75
West Wisconsin .....	40,788	56,615.36	71,379.00
Southeast Wisconsin .....	43,893	65,020.24	76,812.75
Total .....	183,743	\$312,666.34	\$321,550.25

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest .....	\$	\$ 670.79	137.17%
Nebraska .....		14.38	100.17%
Michigan .....		15,503.08	155.42%
Dakota-Montana .....		1,548.57	115.26%
Minnesota .....		692.17	101.25%
North Wisconsin .....	756.75		98.91%
West Wisconsin .....	14,763.64		79.31%
Southeast Wisconsin .....	11,792.51		84.64%
	\$ 27,312.90	\$ 18,428.99	97.23%

### Collections for Chapels

Cash balance June 30, 1942 .....	\$ 3,127.65
Collections since July 1, 1942 .....	2,280.15
Repayments on Chapel Loans .....	954.11

Available for loans January 31, 1943....

\$ 6,361.91

### Memorial Wreaths

Mr. and Mrs. Charles Muench, Milwaukee, Wisconsin, for Missions.....	\$ 53.00
N. N., South Milwaukee, Wisconsin, for Missions .....	2.00
Rev. E. C. Kuehl, for Indigent Students	40.00
Memorial Wreath by the Ladies' Missionary Society of Trinity Lutheran Church at Winslow, Arizona, in memory of Mrs. J. E. Schaefer.....	10.00

\$ 105.00

C. J. NIEDFELDT, Treasurer.

**NORTH WISCONSIN DISTRICT**  
**October, November, December, 1942**  
**Fox River Valley Conference**

Reverend	Budgetary	Non-Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,061.95	\$ 80.00
Weyland, V. J., St. Paul, Angelica.....	150.45	
Hallemeier, D. E., Bethany, Appleton.....	65.65	
Ziesemer, R., Mt. Olive, Appleton.....	366.42	
Johnson, S., St. Matthew, Appleton.....	101.76	
Brandt, F. M., St. Paul, Appleton.....	2,594.50	5.50
Masch, John, Immanuel, Black Creek.....	259.37	1.00
Kuether, W. A., St. Peter, Carlton.....	154.09	
Werner, A., St. John, Center.....	185.51	12.45
Kaspar, L., Immanuel, Clayton.....	57.45	
Zink, W., St. Paul, Dale.....	474.76	22.50
Thierfelder, F., St. John, Dundas.....	147.96	
Redlin, E., Trinity, Ellington.....	140.85	
Hinnenthal, E., Immanuel, Forestville.....	218.29	
Brenner, Theo., St. Peter, Freedom.....	287.07	
Lederer, R., Erste Ev. Luth., Green Bay.....	388.65	
Voigt, A. W., St. Paul, Green Bay.....	420.93	
Croll, Melvin W., St. Paul, Greenleaf.....	99.00	
Kaspar, L., Immanuel, Greenville.....	257.42	
Weyland, V. J., Friedens, Hartland.....	255.37	
Wicke, Harold, Bethlelem, Hortonville.....	504.00	25.80
Gose, Roy B., Zion, Jacksonport.....	43.99	
Croll, Melvin W., Bartholomew, Kasson.....	153.92	
Oehlert, Paul Th., Trinity, Kaukauna.....	587.76	
Kuether, W. A., Immanuel, Kewaunee.....	435.37	
Wichmann, W. F., Mt. Calvary, Kimberly.....	93.77	
Boettcher, Imm. P., Immanuel, Maple Creek.....		
Knueppel, F. C., Salem, Nasewauppee.....	46.32	27.00
Pankow, W. E., Immanuel, New London.....	1,546.45	24.01
Schumann, F., St. Peter, Sawyer.....	224.12	
Redlin, E., St. Paul, Stephenville.....	102.25	
Boettcher, Imm. P., Grace, Sugar Bush.....		
Henning, Otto C., St. John, Valmy.....	113.01	
Reier, F. A., Immanuel, Waupaca.....	128.00	
Uetzmann, F. C., St. John, Wrightstown.....		
Conference Total .....	\$ 11,166.41	\$ 198.26

**Lake Superior Conference**

Eggert, Paul C., Friedens, Abrams.....	\$ 29.00	\$ .....
Henning, Carl J., St. John, Athelstane.....	8.87	
Fuhlbrigge, W. G., St. Matthew, Beaver.....	27.60	
Eggert, Paul C., St. Paul, Brookside.....	21.25	
Hopp, H., St. Mark, Carbondale, Mich.....	46.17	
Fuhlbrigge, W. G., Trinity, Coleman.....	190.76	
Henning, Carl J., Grace, Crivitz.....	92.15	
Tiefel, Geo., Zion, Crystal Falls, Mich.....	54.40	
Hopp, H., Holy Cross, Daggett, Mich.....	109.86	
Lutz, W. F., Salem, Escanaba, Mich.....	247.00	
Kahrs, H. A., St. John, Florence.....	28.57	
Zarling, Frederic H., Grace, Germfask, Mich.....		
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	20.60	
Roepke, W., St. Paul, Green Garden, Mich.....		
Schlavensky, Norman, St. John, Grover.....	543.79	
Koepsell, W. J., Trinity, Hermansville, Mich.....		
Lehmann, L. G., St. Paul, Hyde, Mich.....	39.23	
Lederer, K., Our Saviour, Lena.....		
Eggert, Paul C., St. John, Little Suamico.....	3.20	
Hoffmann, Theo., St. Peter, Manistique, Mich.....	781.20	
Gentz, A. A., Trinity, Marinette, Mich.....	104.50	
Roepke, W., Trinity, Marquette, Mich.....	511.70	
Thurou, Theodore, Christ, Menominee, Mich.....	236.92	
Geyer, K., Zion, Peshtigo.....	21.60	
Koepsell, W. J., Grace, Powers-Spalding, Mich.....	44.00	
Hoffmann, Theo., Martini, Rapid River, Mich.....	35.63	
Zarling, Frederic H., Emanuel, Sault Ste. Marie.....	60.72	
Tiefel, Geo., St. Peter, Stambaugh, Mich.....		
Kahrs, H. A., St. Paul, Tipler.....		
Conference Total .....	\$ 3,258.72	\$ .....

**Manitowoc Conference**

Siegler, Victor, Trinity, Brillion.....	\$ 837.55	\$ .....
Braun, M. A., Parochie, Cleveland.....	74.27	
Schwartz, H. Marcus, St. Peter, Collins.....	557.65	
Stuebs, Arden, Immanuel, Eaton.....	66.60	
Stuebs, Arden, Christ, Fontenoy.....	162.33	
Pussehl, Henry E., St. John, Gibson.....	265.82	
Schink, W. F., St. Peter, Haven.....		
Kuether, H. A., St. Paul, Town Herman.....	606.27	
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	14.85	
Schroeder, E. C., Trinity, Liberty.....	26.00	
Grunwald, Harold O., Trinity, Kiel.....		
Grunwald, Harold O., Zion, Louis Corners.....	307.80	
Koeninger, L. G., Erste Ev. Lutheran, Manitowoc.....	1,895.00	
Koch, Henry, Grace, Manitowoc.....	75.40	
Struck, Gerhard, St. John, Maribel.....	455.43	98.00
Zell, Ed., St. Peter, Mishicot.....	144.20	
Gladosch, Br., Zion, Morrison.....	1,092.63	14.00
Kionka, Ed. H., St. John, Newton.....	304.25	
Kionka, Ed. H., St. Paul, Newton.....	27.85	
Thurou, Carl M., St. Paul, Pine Grove.....	52.45	
Eckert, Harold H., St. John, Reedsville.....	795.14	1.00
Zell, Ed., Rockwood Lutheran, Rockwood.....	58.49	
Ehlke, Roland, St. John, Sandy Bay.....	8.52	
Thurou, Carl M., Immanuel, Shirley.....	126.16	
Pussehl, Henry E., St. John, Two Creeks.....	72.50	
Haase, W. G., St. John, Two Rivers.....	20.00	20.00
Conference Total .....	\$ 8,041.14	\$ 133.00

**Rhineland Conference**

Gieschen, Walter, Friedens, Argonne.....	\$ 21.05	\$ .....
Bergfeld, Fred, Bethany, Bruce Crossing, Mich.....		
Gieschen, Walter, St. Paul, Crandon.....	82.45	

Krubsack, J., Christ, Eagle River.....	55.00	
Lemke, H. J., St. John, Enterprise.....	101.51	
Gieschen, Walter, First English, Hiles.....	11.15	
Raetz, F. W., St. John, Laona.....		
Lemke, H. J., Grace, Monico.....	37.92	
Gieschen, Paul J., Zion, Rhineland.....	3,518.81	205.77
Krubsack, J., Grace, Three Lakes.....	65.25	
Raetz, F. W., Trinity, Wabeno.....		
Conference Total .....	\$ 5,893.14	\$ 205.77

**Winnebago Conference**

Weyland, F. C., St. John, Caledonia.....	\$ 51.55	\$ .....
Strohschein, Walter, Immanuel, Campbellsport.....	46.12	
Strohschein, Walter, Trinity, Dundee.....		
Schneider, A. E., St. John, E. Bloomfield.....	106.25	5.00
Wojahn, W. A., St. Paul, Eldorado.....		
Wojahn, W. A., St. Peter, Eldorado.....	85.00	
Pless, W. O., Redeemer, Fond du Lac.....	236.45	
Pieper, G., St. Peter, Fond du Lac.....	1,081.48	
Behm, E. G., St. John, Forest.....	23.50	
Behm, E. G., St. Paul, Forest.....	245.80	
Pankow, E. P., Friedens, Green Lake.....	260.50	
Kanless, G., St. Luke, Kewaskum.....		
Redlin, T. W., Zion, Kingston.....	81.45	
Wadzinski, Wm., St. Paul, Manchester.....	285.17	16.30
Kobs, Geo., St. John, Markesan.....		
Wadzinski, Wm., St. Paul, Marquette.....	49.88	5.35
Kleinhans, Harold O., Trinity, Mears Corners.....	17.67	
Hartwig, Wm. J., Immanuel, Mecan.....	378.56	
Bergmann, P. G., Trinity, Menasha.....	450.06	
Hartwig, Wm. J., St. John, Montello.....	818.45	
Geiger, Adalbert F. W., Martin Luther, Neenah.....	89.17	
Schaefer, Gerhard A., Trinity, Neenah.....	997.64	
Lawrenz, Carl, St. Paul, No. Fond du Lac.....	343.25	2.20
Dowidat, John, St. Luke, Oakfield.....	109.35	
Hoyer, O., Zion, Town Omro.....	63.95	
Schlueter, E. B., Grace, Oshkosh.....	921.90	
Mittelstaedt, T. J., Immanuel, Oshkosh.....	53.00	
Kleinhans, Harold O., Martin Luther, Oshkosh.....	324.08	214.86
Siegler, O., Grace, Pickett.....	95.48	
Warnke, Harold, St. John, Princeton.....	909.92	
Weyland, F. C., Zion, Readfield.....	104.26	
Engel, Armin L., Trinity, Red Granite.....	42.00	
Krug, Clayton E., Zion, Ripon.....		
Redlin, T. W., St. John, Salemville.....	45.45	
Engel, Armin L., St. Paul, Seneca.....	58.39	
Schulz, J., Zion, Van Dyne.....	172.50	
Gieschen, W. W., Friedens, Wautoma.....	145.14	
Habeck, Irwin J., St. Peter, Weyauwega.....	524.42	
Weyland, F. C., St. Peter, Winchester.....	69.50	
Hoyer, O., St. Paul, Winneconne.....	239.37	
Conference Total .....	\$ 9,524.20	\$ 243.71
District Total .....	\$ 35,883.61	\$ 780.74

**Memorial Wreaths**

In Memory of	Reverend	Amount
Mrs. Herman Behn .....	Jos. D. Krubsack, Eagle River.....	\$ 5.00
Mrs. Ed. Behnke .....	H. Marcus Schwartz, Collins.....	10.50
Mrs. Mathilda Borchardt.....	A. E. Schneider, E. Bloomfield.....	5.00
Henry Braun .....	A. A. Gentz, Marinette.....	19.00
Mrs. Wilbert Busse .....	Edw. H. Kionka, Newton.....	1.50
Arnold Dietrich .....	Gerhard A. Schaefer, Neenah.....	5.00
Daniel Falck .....	Br. Gladosch, Morrison.....	14.00
Daniel Falck .....	Gerhard A. Schaefer, Neenah.....	4.00
Daniel Falck .....	A. W. Voigt, Green Bay.....	4.00
Bertha Fluck .....	Karl F. Toepel, Algoma.....	3.00
Julius Guse .....	Gerhard Struck, Maribel.....	23.00
John Hammer .....	E. Benj. Schlueter, Oshkosh.....	7.00
Mrs. Herbst .....	W. E. Pankow, New London.....	1.00
Mrs. Hoefs .....	W. E. Pankow, New London.....	1.00
Mrs. Lydia Hoffmann .....	Karl F. Toepel, Algoma.....	11.00
William Huebner .....	Gerhard A. Schaefer, Neenah.....	3.00
Raymond Kalbus .....	W. E. Pankow, New London.....	7.00
Mrs. Esther Kleberg .....	W. F. Zink, Dale.....	29.50
Erwin Kluge .....	Harold E. C. Wicke, Hortonville.....	27.80
Wm. Koehler .....	Wm. A. Kuether, Kewaunee.....	13.50
Mrs. A. Koterjahn .....	E. Benj. Schlueter, Oshkosh.....	2.00
Mr. and Mrs. A. Kronberg.....	L. Kaspar, Clayton.....	2.00
Mrs. Julia Krueger .....	A. W. Voigt, Green Bay.....	5.00
Martin Lohse .....	L. H. Koeninger, Manitowoc.....	5.00
Sgt. Carl Magadanz .....	Harold E. C. Wicke, Hortonville.....	6.00
Mrs. Bertha Miller .....	Irwin J. Habeck, Weyauwega.....	3.00
Wm. Nehls .....	F. M. Brandt, Appleton.....	14.00
Roy Nichol's Mother .....	Paul J. Gieschen, Rhineland.....	1.00
Mrs. August Otto .....	A. E. Schneider, Fremont.....	17.50
Mrs. Clara Pape .....	L. H. Koeninger, Manitowoc.....	5.00
Gustave Parduhn .....	John Dowidat, Oakfield.....	3.00
Mrs. Amalia Pleuss .....	L. H. Koeninger, Manitowoc.....	5.00
Fred Reinke .....	A. E. Schneider, East Bloomfield.....	13.75
Mrs. Gottfried Riemer .....	Harold H. Eckert, Reedsville.....	6.00
Herman Roos .....	W. E. Pankow, New London.....	9.50
Ervin Schield .....	Paul J. Gieschen, Rhineland.....	15.00
Mrs. Herman Schmidtke .....	F. C. Knueppel, Nasewauppee.....	6.00
Andrew Schneider .....	Paul G. Bergmann, Menasha.....	15.00
Emil Schwantes .....	Wm. A. Kuether, Kewaunee.....	2.00
Fred Seelow .....	L. Kaspar, Clayton.....	5.50
Mrs. August Sell .....	L. Kaspar, Clayton.....	1.50
Norman Sibilsky .....	Karl F. Toepel, Algoma.....	19.00
Norman Sibilsky .....	W. A. Kuether, Kewaunee.....	2.00
Lawrence Spiegle .....	F. C. Knueppel, Nasewauppee.....	1.00
Mrs. H. Thiele .....	R. Lederer, Green Bay.....	5.00
Mrs. A. Sell .....	R. Lederer, Green Bay.....	5.00
Arthur H. Thielke .....	Harold Grunwald, Louis Corners.....	13.00
Arthur H. Thielke .....	W. A. Kuether, Kewaunee.....	1.00
Mrs. H. Vandenboom .....	W. Roepke, Marquette, Mich.....	2.50
J. Daniel Vogel .....	L. H. Koeninger, Manitowoc.....	23.00
August Vulk .....	Karl F. Toepel, Algoma.....	4.00
Mrs. Wm. Warnke, Sr.....	Harold E. Warnke, Princeton.....	2.00

Louis Wassmann	F. M. Brandt, Appleton	1.00
John Wenk, Wilson, Minn.	Irwin J. Habeck, Weyauwega	3.00
Mrs. Bertha Wernecke	Karl F. Toepel, Algoma	3.00
Albert Wiedsche	Gerhard A. Schaefer, Neenah	4.00
Mrs. Aug. Wietzke	Geo. Tiefel, Stambaugh, Mich.	5.00
Mrs. Victor Wilson	Paul J. Gieschen, Rhinelander	5.00
Marie Ziegenhagen	F. M. Brandt, Appleton	12.00
Total		\$ 448.05

HERBERT VOECKS, District Treasurer.

PACIFIC NORTHWEST DISTRICT

July 1 to December 31

Reverend	Budgetary	Non-Budgetary	Totals
Frey, Geo., Clarkston, Wash.	\$ 85.50	\$ 2.50	\$ 88.00
Wiechmann, H. H., Ellensburg	296.83	41.00	337.83
Schoen, F. E., Gresham, Ore.		25.71	56.86
Tiefel, F., Leavenworth, Wash.	33.15	30.00	63.15
Sydow, Gil., Mansfield, Wash.		30.00	30.00
Amacher, W. P., Omak, Wash.	84.58	51.54	136.12
Frey, Geo., Orofino, Idaho		1.00	1.00
Witt, M. J., Palouse, Wash.	40.00	18.00	58.00
Lueckel, W., Portland, Ore.	281.80	88.50	370.30
Levenhagen, A. A., Rainier, Wash.	180.00	180.00	360.00
Wiechmann, H. H., Roslyn, Wash.	63.75	63.75	127.50
Stern, F. E., Seattle, Wash.	37.64	7.00	44.64
Zimmermann, E., Snoqualmie	165.00	85.25	250.25
Jaech, R., Tacoma, Wash.	152.13	19.00	171.13
Sydow, Arth., Tacoma, Wash.	298.50	24.00	322.50
Krug, L. C., White Bluffs, Wash.	131.20	2.00	133.20
Sydow, Gil., Withrow, Wash.	94.61	56.26	150.87
Adascheck, T., Yakima, Wash.	394.00	244.66	638.66
Kirst, E., Zillah, Wash.	80.40	45.00	125.40
	\$ 2,418.89	\$ 739.42	\$ 3,158.31
General Fund	\$ 107.48		
Education Gen.	50.00		
Spiritual Welfare	398.53		
Missions Gen.	1,347.26		
Home Missions	474.62		
Negro Missions	16.00		
Home for Aged	25.00		
Chapel Fund		45.00	
Bethesda Home		23.00	
Synod Debt Retirement		673.42	
	\$ 2,418.89	\$ 739.42	\$ 3,158.31

Memorial Wreaths

Geo. Arth. Shulz, Snoqualmie	\$ 15.00
Mrs. Geo. N. Luetke, Toledo, Ohio (By Rev. F. E. Stern)	2.00
A. Mathiesen, Tacoma, Wash.	7.00
Marie K. Hansen, Tacoma, Wash.	12.00
Edw. Kornreich (By Rev. F. Stern)	5.00
William Moede, White Bluffs, Wash.	2.00

HENRY KARG, District Treasurer.

MICHIGAN DISTRICT

October 1 to December 31, 1942

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 136.75	
H. C. Haase, Benton Harbor	2,000.00	
R. Gensmer, Coloma	370.83	
C. Kionka, Dowagiac	175.00	
N. Engel, Eau Claire	113.20	
E. T. Lochner, Hopkins	279.60	17.23
E. T. Lochner, Dorr	166.11	7.91
A. Hoenecke, Muskegon Heights	98.50	
A. Fischer, Sodus	453.72	
W. Westendorf, South Haven	370.23	
W. G. A. Essig, Stevensville	527.70	
H. Hoenecke, Sturgis	249.32	

Southeastern Conference

A. H. Baer, Adrian	972.68	
J. Martin, Belleville	101.75	
H. Heyn, Detroit	165.59	
H. Richter, Detroit	101.02	
K. Vertz, Detroit	285.42	
W. Valleskey, Detroit	261.56	
R. Frey, Findlay, Ohio	65.87	
J. Gauss, Jenera, Ohio, including \$50.00 from Sunday School, \$50.00 from Luther Society and \$116.25 from individual members	1,699.26	186.25
K. Krauss, Lansing	2,391.72	
W. Steih, Lansing	186.78	
T. Sauer, Livonia	45.55	
H. Zapf, Monroe	605.74	2.00
G. Ehnis, Monroetown	82.00	1.50
A. Maas, Northfield	590.86	
A. Maas, South Lyon	83.00	
E. Hoenecke, Plymouth	719.95	
C. Schmelzer, Riga	343.40	
H. Engel, Saline, including \$1.00 from Mrs. J. Burkhardt	1,260.87	13.50
A. Wacker, Scio	108.11	10.00

R. Scheele, Tecumseh	40.77	
G. Luetke, Toledo, Ohio	767.00	47.50
R. Timmel, Toledo, Ohio	176.00	
F. Zimmermann, Toledo, Ohio	104.17	
P. Heyn, Van Dyke	96.72	
H. Muehl, Waterloo	63.25	
G. Press, Wayne	589.60	47.29

Northern Conference

M. Schroeder, Bay City	285.32	2.00
A. Westendorf, Bay City	1,102.00	
E. Kasischke, Bay City	889.80	
R. Hoenecke, Chesaning	58.10	
R. Hoenecke, Brady	467.79	
E. Leyrer, Clare	122.82	
M. Toepel, Elkton	152.55	
B. Westendorf, Flint	626.30	14.00
V. Winter, Flint, including \$14.24 from Sunday School	282.87	2.00
A. Kehrberg, Frankenmuth	81.50	2.00
A. Tiefel, Greenwood	85.42	
A. Schwerin, Hale	106.46	
N. Luetke, Hemlock	241.95	15.00
C. Frey, Kawawlin	405.10	
E. Rupp, Manistee	90.38	
E. Rupp, Sheridan	18.14	
W. Voss, Owosso	539.21	18.00
A. W. Hueschen, Pigeon	377.39	80.16
D. Metzger, Remus	123.25	
D. Metzger, Broomfield	92.20	
O. Eckert and O. J. Eckert, Saginaw, including \$5.00 from Northern Conference	1,600.61	5.00
O. Frey, Saginaw	418.54	5.00
H. Eckert, Saginaw	120.53	
G. Schmelzer, Sebawaing	73.31	1.00
J. Zink, Sterling	88.75	
G. Cares, Swan Creek	75.00	
C. Leyrer, St. Louis	156.10	
J. Roekle, Tawas City	145.96	11.00
H. Zink, Tittabawassee	190.00	
W. Voges, Vassar	167.04	
W. Voges, Mayville	53.58	
W. Voges, Silverwood	31.25	
R. Koch, Zilwaukee	130.71	

Extra Contribution

Pastors of Detroit	7.00
Total	\$ 26,253.73 \$ 488.34

Note 1—In the acknowledgment above only those Christmas collections are included, that reached me on or before December 31.

2—Of the non-budgetary money listed above \$117.50 was for Church Extension, \$116.25 is an extra gift for furniture in Michigan Lutheran Seminary and \$254.59 was for non-synodical activities.

3—In my last acknowledgment the Sunday School of Arlington Ave., Toledo, should have been credited with \$25.00 instead of \$10.00.

Memorial Wreaths

(Included In Above Monies)

In Memory of	Sent In By	Amount
Rae Mann	Flint (Grace)	\$ 2.00
Mrs. Mary Parsmore	Flint (Emanuel)	5.00
Mrs. Anna Baumann	Flint (Emanuel)	5.00
Mrs. V. Winter	Flint (Emanuel)	2.00
Mrs. Kolch	Flint (Emanuel)	4.00
Mrs. Minna Zimmermann	Flint (Emanuel)	5.00
Ralph, Leona and Jeanette Granger	Flint (Emanuel)	5.00
Mrs. Christine Feuerbacher	Saline	5.00
Norman Kaercher	Saline	7.50
Norman Kaercher	Scio	5.00
Mrs. Elmer Anderson	Jenera	68.65
Parents of N. N.	Jenera	50.00
Herman Russow	Monroe (Zion)	5.00
Edwin Drews	Monroe (Zion)	2.00
Mrs. Aug. Wietzke	Owosso (3 wreaths)	18.00
Mrs. Anna Baumann	Bay City (St. John)	2.00
William Cohrs	Bay City (Bethel)	2.00
Gustav Graf	Tawas	4.00
Ludwig Gengerke	Saginaw (St. Paul)	1.00
Freddie Jaek	Toledo (Zion)	5.00
Mrs. Minna Reusch	Toledo (Zion)	
	Frankenmuth	2.00
Mrs. Geo. Luetke	Toledo (Zion)	167.50
Mrs. Geo. Luetke	Toledo (Apostle)	10.00
Mrs. Geo. Luetke	Northfield (St. John)	29.45
Mrs. Geo. Luetke	Hemlock (St. John)	15.00
Mrs. Geo. Luetke	Scio (Salem)	9.00
Mrs. Geo. Luetke	Tawas City (Emanuel)	7.00
Mrs. Geo. Luetke	Pastors of Detroit	7.00
Mrs. Geo. Luetke	Monroetown (St. Paul)	1.50
Mrs. Geo. Luetke	Sebawaing (Salem)	1.00
Mrs. Geo. Luetke	Saginaw (St. Paul)	1.00
Mrs. Geo. Luetke	Northern Conference	5.00

E. WENK, Treasurer.