

The Northwestern LUTHERAN

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

Volume 29

Milwaukee, Wisconsin, September 20, 1942

Number 19

If We Could Read God's Handiwork



If we could read God's handiwork
The way Christ did for us on earth
We'd judge the unseen by the seen —
What wonders these alone show forth!

His Godhead and eternal power
Are manifest on nature's screen;
The things He made, the visible,
Must witness of the things unseen.

The lily says, "He careth for you."
The grapevine teaches those who see
That Christ's the vine, and so our Head:
"Ye can do nothing without Me."

The fruit tree asks, "Where is the fruit?"
The thistle warns of worldly care;
The grass of numbered days reminds,
The sea and sky His might declare.

"So as thy days, shall be thy strength,"
God's words for daily trials and grief,
I read each day on our own vine,
Which gets new tendrils with each leaf.

Though these are mute, they're eloquent
They show us God is very near —
Lord, give me words that I may prove
As well, the wonders of Thy care.

Theodore Lau.
of Roscoe, S.D.

MEDITATIONS ON THE 46th PSALM

By Pastor George Luedtke, Toledo, Ohio

The Church is Safe — God is in the Midst of Her

NOW let us look out from here on the bedeviled world of today. The waves are running high and heavy; — wildly and willfully are they running over field and hills sweep over the mountains of secular strength and outward might and worldly kingdoms and human politics and earthly institutions are put to the acid test, toned up and down by the swirling floods until they shall be lost in the ocean of time. For as one of the poets of them has said: "The history of the world is the judgment of the world."

But the Church of our Lord is like a ship tossed at sea. We hear the roar. We see the aggression. We tremble not. The ark of God is safe. "And the ark went upon the face of the waters." "And the waters increased and bare up the ark, and it was lifted up above the earth. It had no engines, no steam, no oars, no rudder, no sail. God guided it. The Church stands impregnable. Hong-kong, Singapore, Gibraltar, Corregidor may go down and fall. No earthly weapon made on earth or in hell can blast us out of the water! "The mountain of the Lord's House is exalted above the top of the mountains."

Why cannot the Church, the City of God, go down? Because of her preachers and faithful teachers? No! Because of the believers in the Ark? No! Because of her parochial schools and guards and gatekeepers? No! Because of her organizations? No! Because of her orthodoxy? No! Because of so many churches and liturgies? No! But, because God is in the midst of her! — She is safe. The great Admiral and Supreme Command is on board and at the wheel. There are no life boats on His Ship. *It can't be torpedoed.* We, the passengers, don't have to run around with life preservers.

He may seem to be asleep on a pillow in the boat. Our ship and His Ship may roll and the waves roll over us, but it can't sink. We may howl: O Lord! Save us,

We perish! He will quietly rise and *rebuke us* first and then the storm. He can hush the confusion — rebuke little faith and give great faith. He is the Lord of time and will always be on time. He is never in a hurry. *Where is your faith?* Remember, O ye children of God — preachers and teachers and leaders. He is always on a mountain praying for us. He is there alone! "But the ship was *now* in the midst of the sea — tossed with waves,

for the wind was contrary and He saw them toiling in rowing. About the fourth watch of the night He cometh unto them, walking upon the sea and would have passed by them." So busy were the disciples with worry and work and rowing, that they almost didn't see Him. O! He sees us! — Rowing! Toiling! Toiling! Plugging the leaks! Crying and looking. Through every storm comes His voice: "Be of good cheer! It is I! Be not afraid! And He went up unto them into the ship." The wind ceased! The disciples were quiet. He is the same Jesus today. He knows. He sees. He passes by. He comes up unto us in the Church. The Lord shall help her and that right early, when the dawn comes. "Lord, increase *our* faith!"

V. 6. — "Nations roared! Kingdoms were moved. He gave out His

voice! The earth melts!" There are crashing clauses and sentences. There is a hurry here of the style. There are no connecting particles. Sounds like an SOS at sea. There is a recording of the swiftness of incidents due to God's act like old Caesar's proud telegram: "*Veni! Vidi! Vici!*" "Sighted submarine, sank same." One can see events like flashes of lightning. Things are moving with haste.

These short sentences and announcements describe first, the wild warmth and gnashing anger of the foe. Nations roared like a quickly accelerated motor — kingdoms were moved. He uttered His voice and the earth melted. One word, one little word can fell all of them. Luther sensed the scene perfectly in verse 6. God knocks them out with a word. He knocked out the Egyptian

THE 46th PSALM

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah.

army with a look from the cloud in the Red Sea! Horse and rider sank like lead. The centurion said: "Speak the word only and my servant will be healed." Jesus speaks the word only: "Lazarus came forth!" Young man, I say unto thee, arise! *Talitha kumi!* — God sends the lightning — the thunder rolls and the rains fall! Peace! Be still! And the wind and waves go for the doghouse and lie quiet. It is the voice of the High Command. God can freeze a lake with the voice of Cold. He speaks without cannons, tanks, planes, warships. Men call it nature. We call it God. Was it not Habakkuk, the Prophet, who gives the sublime appearance of such a God? "God came. His Glory covered the Heavens and the earth was full of His praise. His Brightness was as the Light. He had horns coming out of His Hands. Power! He stood and measured the earth, and drove apart the nations. At His look nations are scattered, the ancient hills did bow. At the shining of Thy glittering spear (lightning) the hills melted like wax. The mountains flowed down at Thy Presence." Notice, everything is liquified and liquidated at the sound of His voice. So Luther used the thought, set it to rugged music and sings under the protection of God's Power: —

"Though devils all the world should fill
All eager to devour us,
We tremble not — we fear no ill,
They shall not overpower us.
The world's prince may still
Scowl fierce as he will
He can harm us none,
He's judged, the deed is done!
One little word can fell him!"

Courage!

And now follows a verse which tells us why nothing can shake us or scare the Church.

V. 7. — The Lord of Hosts is with us — the God of Jacob is our Refuge." That explains the unruffled calm of faith. "I saw the Lord high and lifted up!" We have two magnificent and mighty names for *our Lord and Savior*. Luther, as a fine translator and hymnwriter, found the Savior here, who removes sin, the source of fear. "Ask ye who is this? Jesus Christ it is; Of Zebaoth Lord, There is no other God. He holds the field forever." In the prophet Zecharias "Lord of hosts" appears 48 times, 3 times in verse 3, ch. 1. —

The Lord is with us. Elohim is our refuge. Jehovah is on our side. Who is Jehovah? God answers: "I am that I am." It proclaims His Eternal Being and His covenant relation — Bundesgott.

You and I say and have to say — I am that which I have become. I am that which I was born. I am what circumstances made me. God says: *Jehovah!* I am that I am! God is underived according to this. He has no beginning and no end. He is absolute, self-centered, unalterable, unchangeable. He lives forever and we die; His energy and power unwearied, unwasted, inexhaustible. His giving never diminishes His supply. He knows of no

O. P. M. — no rationing or curtailment. He gives and is no poorer. He loves and loves forever. He never changes. This Jehovah is with us on our side.

Listen to Luther's immortal classic description of Jehovah in Exodus. "He is God! A body is so big that a hundred deities dwell in it. A body is so small and narrow that only One God would be crowded. Nothing is so small, God is smaller; nothing so great, God is greater; nothing so short, God is shorter; nothing so long, God is longer; nothing so broad, God is broader; nothing so narrow, God is narrower!" There you have the most perfect description of our Lord's Omnipotence, who spake by the Prophets.

Who is the Lord?

"The Lord of Hosts is with us." It is Jehovah *Zebaoth*. Zebaoth means armies. Our Jehovah commands armies without number. He is Imperator, absolute Master, Commander-in-Chief, King of kings, Lord of lords. Jesus is Head of all the combined forces of earth, sky and sea. "All Power is given unto Me in Heaven and in earth." Be those powers personal or impersonal, spiritual or material. He rules over all. No human victor's name degrades the singer's lips. Our King's Name is never put on victory monuments. It is always written of Him: "*They* are dead, which sought the young child's life." Our faith sees God's Armies in embattled array and His enemies are greater and grander than any earthly potentate ever possessed. In Genesis we read: "Thus the heavens and the earth were finished and all the host of them." The stars in their courses fought against Sisera! How God can and did drop hailstones on his enemies. These are His bombs, which fall from His clouds, the chariot of God.

"The Lord of Hosts!" This expresses universal dominion of God over the whole universe in all its battalions and sections, earth, sky and sea, one ranked army, lightning and thunder, God's stuka bombers, and His Voice, the voice of Command. No man ever stopped a cyclone! No one ever stopped a storm at sea. The heathen centurion commanded a legion, but saw in Christ the Lord of Hosts. He said: "I am a man under authority, having servants under me; and I say to this one, Go, and he goeth, to another, Come, and he cometh; and to another, do this and he does it. Speak Thou the word only and my servant will be healed!" That is *believing* in the Lord of Hosts!

"For by Him were all things created that are in Heaven and that are on earth, visible and invisible, whether they be thrones or dominions or principalities or power, all things were created *by Him* and *for Him*, and Jesus Christ is before all things and by Him all things consist." Col.

Pontius Pilate barked at Jesus: "Knowest Thou not that I have power to crucify Thee and to let Thee go?" — Jesus courteously answered: "Thou couldst have no power at all against Me, except it were given thee from above." At the moonlit exit of Gethsemane's Garden He

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.

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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.

rebukes Peter, who rashly pulled the earth-made sword, and said sternly: "Thinkest thou that I cannot now pray to My Father and He shall presently give Me more than 12 legions of angels?" 72,000 angels — some 6 divisions — and on a moment's notice — not after a year's training! — *Lord of Hosts!*

And this Eternal Master of the legions of the Universe is with us weak and poor and troubled and sinful ones. Why should we be afraid to move forward with Him? Afraid to lead our people to pull and push for Christ and His Church? What can man do unto us? "If God be for us, who can be against us?" And if God is against us, nothing is for us! "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4, 11.

The God of Jacob

"The God of Jacob is our Refuge." God is known by His Names. Our Savior God and Lord Jehovah is the sinner's safety. It is for our comfort and consolation that He is here called Jacob's God, the God of Promise and God of the Fathers, God of prophecy. Jacob believed the Lord and it was counted him for righteousness. Jacob hid behind the blood of the slain lamb. The Lord, who leads the stars in glittering glory across the clear, moonless sky, calling them all by their names, does not call us names, but calls us by our name, pays attention to you and to me a sinner — and hears our cry out of the depths! He is God of the individual! He can stand and talk with Abraham, wrestle with Jacob, eat the Lord's Supper with His disciples, walk between two brokenhearted, disappointed disciples to Emmaus, call Mary by name in Joseph's garden, single out Thomas from among the twelve, and make him touch His scars of battle, wipe the tears of the penitent woman, invite himself to Zachaeus' home and give Heaven to the penitent dying thief. Jesus is the God of the individual, the sinner's friend. He is the God of Jacob. The Lord of Jacob is your personal friend. You may read it. The God of Jacob is my Lord and my God — the God of Fred or John or Mary or Gertrude. The Commander-Emperor enters into close, living, tender, personal relationship with my poor sinned soul, sobbing for mercy and speaks to you and me: "Son, be of good cheer, thy sins are forgiven thee;

Daughter, be of good cheer, thy sins are forgiven thee." God, who took the trickster and supplanted Jacob and made him a prince of Israel, is my God. Justification is a change of standing. One moment I stand guilty and condemned — another moment washed and declared not guilty. We are all God's Jacobs — we are all by faith in Christ Jesus God's princes: "Unto Him that loved us and washed us from our sins in His own blood and hath made us Kings and Priests unto God and His Father." The God of Jacob is our refuge — hidingplace. "Fear not! For I have redeemed thee, I have called thee by thy name, thou art mine." The God of Jacob, remember, is the Lord of Hosts; more wonderful, still, the Lord of Hosts is the God of Jacob, of you and of me. If He cared for that huckstering, bartering Jew, as He did, He will not put us away, because foul and full of sin we are. Immanuel! God with us. Make sure that you have fled for "refuge to the hope set before you in the Gospel." Repeat over and over: "The Jehovah Lord is my Shepherd — I shall not want."

God — Our Strength

O remember this, ye "ministers of His that do His pleasure!" "Endure hardness as a good soldier of Jesus Christ." "Seeing Him, who is invisible, as Moses did and he endured." "Sow the good seed of our Savior — hold forth the word of life in the midst of a crooked and perverse generation among whom ye shine as lights in the world — forward into battle, *see* His banners go! — The Lord of Hosts is with us, the God of Jacob is our refuge."

O remember it, ye missionaries, stormtroopers of this Army in city, in country, in far off lands, working for Christ as sacrificial servants of the Lord, who sent you as sheep among wolves, who will stand by you and call for you and strengthen you, "for the weapons of your warfare are not carnal, fleshly, but mighty through God to the pulling down of strongholds. Jesus, the Lord of Hosts, says to you: "Be not afraid! But speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee; for I have much people in this city. Acts 18, 9. 10. — Go where Jesus Christ *is not*, and take Him with you.

O remember it, ye missionaries, stormtroopers of this feeders of the Lord's lambs, caretakers of the Lord's fruit

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EDITORIALS

WHY THE GENERAL CHURCH PRAYERS?

RELIGIOUS BROADCASTING

CHILDREN NOT WANTED

Why the General Church Prayers? Our general church prayers are not as popular as they should be. In some churches other, shorter prayers are spoken instead and in some churches the general church prayers are neglected entirely. Some tell you that the general church prayers are too long and ought to be shortened and others maintain that they can not stand so long a time and keep their mind on the prayer. In regard to the first objection: we will readily admit that they are long — long, however, of necessity if we are to include in them all our wants and needs and thanksgivings! In regard to the second objection, that the general church prayers tax one's strength to stand so long a time, we ask you: "Who said that the congregation must STAND during that prayer or that those who are too weak to stand so long a time will commit an offense if they remain seated or sit down during the prayer?" God does not prescribe the posture while praying; place, time and conditions will dictate this.

But let us come down to bed-rock. Why do we have those long, general church prayers? Is it because some man thought it a good idea to speak a long prayer during divine service which would include all our needs and wants and express our thanks to God for His manifold blessings? We know better than that. It is the Lord Himself who by the mouth of Paul tells us 1 Timothy 2, 1. 2: "*I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*" What is said here is not an exhortation which concerns Timothy alone but rather one that concerns the churches. It was Timothy, Paul's representative, who was exhorted to see to it that this be done in all churches.

Now, if we mark the individual words that are used in this instruction to the churches you will readily see that a prayer made according to these specifications will not be a short one. It is God's will that the churches everywhere when assembled for public worship pray "*for all men, especially for kings and for all that are in authority.*" For all these the churches are to make "*supplication,*" that is, requests and petitions; "*prayers,*" reverently, boldly speak to God; "*intercessions,*" speak in behalf of others; "*giving of thanks,*" thankfully acknowledge God's favors and mercies. All this God asks His children to do *for others*. And yet, God has in mind as He exhorts His children to do this, first of all, their own good and their own welfare — "that ye may lead a quiet and peaceable life in all godliness and honesty." That is God's good and gracious will.

That is the first reason for the general church prayers — God would bless *you*. Yes, others also — all your fellow men for whom you have prayed — and your government! But, **YOU** are first in the Lord's mind. Knowing this the Christian will rouse himself when the general prayer is spoken in church and will fight the objection of his flesh and the temptation to complain that it is too long and tiresome. Knowing that it is the Lord's will he will gladly, reverently follow each word of the prayer that the prayer may truly be his own. W. J. S.

* * * *

Religious Broadcasting Speaking at the opening of a conference on religious and institutional broadcasting, Rev. Frank Hobart Nelson of Pasadena, Calif., described religious broadcasting as the hot potato of the radio industry. He said: "It is in the doghouse because of misrepresentations, charlatans, mountebanks and the prevalent religious racketeer."

There is no doubt that the Word spoken over the radio will not return void and can be a blessing to shut-ins who by physical infirmity are prevented from attending the regular church services, though such chronic sufferers are not deprived of the Word since a faithful pastor will regularly visit them and bring the Word to them. In some cases unchurched people may also be first drawn to Christ by a radio sermon, though the results are usually overestimated. There is something glamorous about a radio personality, be he preacher or comedian, and that accounts for the bulk of the so-called fan mail. That is the chief reason, too, why the religious chiseler on the air waves finds such a great response either in direct donations or in the sale of books and the like.

At its best the radio service is no adequate substitute for the church service which the worshiper attends in person. The atmosphere around the radio is seldom such as to promote the spirit of worship.

How often do we not hear people say: "Why should I go to church? I can listen to a sermon over the radio." The present writer in making missionary canvasses has heard quite a few unchurched people say: "I like to listen to this or that Lutheran broadcast." But he has yet to meet one who did not think that that filled all his or her religious needs. That does not prove, of course, that some have not been affected otherwise.

God plainly does not just want Christians to hear His Word but also to come together to hear His Word. He wants Christians to pray together, to sing together, to hear together, to work together. They are to stimulate and encourage one another by their mutual example. The holy

writer exhorts us "*Not to forsake the assembling of ourselves together, as the manner of some is.*"

There is no real substitute for the public church service. Those free lancers who by employing every trick of publicity and by playing upon the emotions of the listeners found so-called churches of the air with so and so many members or listeners enrolled are doing great harm, if not by preaching some other Gospel than that of God then by weaning people away from regular church going.

Without gainsaying that souls have been saved and are still being saved by radio broadcasts of scriptural sermons, the fact remains that the normal work of the church is done quietly and unostentatiously by the pastor in his parish by giving heed to those over whom the Holy Ghost hath made him overseer.

I. P. F.

* * * *

Children Not Wanted It is a common practice for landlords in advertising houses and apartments for rent to add, "Adults only" or "No children." That is almost the invariable custom now in defense centers where living quarters are in such great demand.

One woman reports: "We are newcomers to D——. My husband obtained steady employment and we came here three months ago. We have been looking for apartments every night and day, being willing to pay anywhere from \$25 to \$60 a month and have been refused living quarters in 58 buildings merely because we have a child. Our boy is eight and was born and reared in an apartment building, but this fact has failed to impress managers and owners." One parent after having been turned back a number of times because no children were permitted remarked in exasperation: "What shall we do with our children? Murder them?"

The reason, of course, why children are barred by many landlords is because children are often destructive and damage the property. There are too many parents who think that their little Johnny or little Mary can do no wrong or who say: "I am paying good rent and the landlord can afford to pay some repair bills." Parents need to teach their children respect for the property of others. They ought to impress upon their children that such marring of property is a violation of the Seventh Commandment. That is the one side of it.

The other side is that so many landlords are greedy and in their greed to make money don't care what becomes of little children. Race suicide is one of the outstanding sins of America. Many couples in getting married and setting up housekeeping write in invisible letters above their door: "No children wanted" and so, consciously or unconsciously, defeat the purpose for which the good Lord instituted marriage. And the fact that this practice is so universal and popular does not make it right. It is a grave sin which the Lord will not let go unpunished.

In many cases children are not wanted by potential

parents because they want to live a life of ease and do not want to be bothered, because it would tie them down too much and because it costs money to bring children into the world and to raise a family. Add to this the refusal of landlords to rent houses to families with children, and it is plain to see that race suicide will become more common than ever before. That is something which the Christian who wants the favor of the Lord to rest upon America can not view without serious misgivings.

I. P. F.

MISSION HYMN

O Lord, who camest man to save
From sin, and Satan, and the grave,
And wilt that all on Thee believe
And everlasting life receive,
Send laborers forth, Thy work to do;
The field is large, the workers few.

Spread Thy command: "Let there be light"
In nations still beset with night;
All wandering sheep bring to Thy fold,
That none may perish in the cold;
Endow Thy people with success,
Peace, firmness, patience, steadfastness.

O give to all Thy servants zeal,
Thy glorious mission to fulfill;
Be with them as they spread Thy Word,
Thy help and comfort e'er afford;
In all their tasks be at their side
As Shepherd, Guardian, Friend, and Guide.

And then, when Thou again shalt come
To call Thy ransomed children home,
May we be numbered with the blest,
To enter everlasting rest,
And sing in one eternal strain:
"Worthy the Lamb that once was slain!"
Dolores Schumann.

Meditations on the 46th Psalm

(Continued from page 292)

trees — teachers of the church schools — *don't grow disappointed or discouraged, and go out of the Lord's business into a business of the world* — you be of good cheer — great is your reward. Never be wearied and faint in your mind.

And every delegate, representative of your respective congregation — be renewed in your mind, hold up the hands of your leaders as Aaron and Hur did to Moses, or else we are licked. "Wherefor lift up the hands, which hang down and the feeble knees and make straight paths for your feet, lest that which is lame is turned out of the way; but let it rather be healed, looking unto Jesus the Author and Finisher of our faith." — The Lord of Hosts is with us, the God of Jacob is our Refuge." — Therefore we shall not — will not fear. Here endeth the second wave or strophe. — Selah.

THESE PERILOUS TIMES

A Study of 2 Timothy 3, 1-5.

From a Series of Articles by Pastor Irwin J. Habeck,
Weyauwega, Wis.

"DISOBEDIENT TO PARENTS"

PARENTS, religious leaders, educators, and civil authorities are in various ways showing deep concern over the fact that among the children and youth of our day there is a growing spirit of disrespect and disobedience toward parents first of all, but also toward those placed over them in the church, the school, and the state. The very fact that such widespread disobedience is being acknowledged is an admission that another detail of the prophecy which we are studying has been fulfilled before our eyes and that ours are indeed the perilous times which are to usher in the end of the world.

The Causes

Instead of piling up evidence which proves that the signs of our times indicate that this detail of prophecy has been fulfilled, let us in this instance seek to discover the reasons why there should be a greater disobedience to parents now than formerly. We shall let them, in turn, suggest what we as Christians can do to be different, in obedience to the command with which the Lord closes our portion of prophecy: "from such turn away."

A child is naturally disobedient. It is naturally disobedient to God, for "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Ro. 8, 7). If, however, a child is so constituted by birth that it does not want to obey the supreme authority of God, it follows as a matter of course that it does not want to obey lesser authority, including that of the parents. Children are that way, and the children of this age are no worse in that respect than those of any other age.

The fact that the disobedient spirit of children is more in evidence now than formerly is due to the failure properly to curb the child's natural impulses. We as Christians know that the most effective antidote for the sinful impulses of the human heart is the influence of the Holy Spirit. Children who have been born again in baptism and are nourished in the faith by instruction in the Word of God know that the God who saved them has put their parents over them and wants them to be obedient, and the Spirit prompts them to fight against the natural inclination toward disobedience and by obeying their parents to show Jesus that they love Him. But when one reads that there are more than ten million children in America alone who do not receive any religious training, need we be surprised that such unfortunate children let their natural inclination toward disobedience go unchecked and in themselves and by the weight of their numbers become an evil influence for all children of our age?

Children are children, still weak and not fully developed. To fight sin even the mature Christian needs help at times, admonition, exhortation, correction, warning. So even Christian children need help in overcoming their natural tendency toward disobedience. Parents owe them this help. This help is given when parents insist upon obedience, and punish disobedience. And in every case, also in that of non-Christian children, punishment will check disobedience. The wisdom of divinely inspired Solomon is still wisdom: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22, 15). "He that spareth his rod hateth his son" (Prov. 13, 24). But what does our age make of corporal punishment? There may have been a time when the pendulum had swung too far in the direction of corporal punishment, but today it has swung too far away from it. Too many parents "haven't the heart" to punish their children, teachers are forbidden by law to inflict corporal punishment even in cases in which it is evidently necessary. But when what must be the last resort is discarded, the steps of discipline which are to be tried first will come to be neglected too: when parents insist upon having their way, children insist upon having their own way, and parents give in because "what else can we do?" Matters are not helped any when children then are sent to a school in which the theory rules that children are inherently good, and that it is the duty of the educator to let them express themselves and to adjust himself to the children. With such a breakdown of authority prevailing it must follow that children will be disobedient to parents, and to all authority.

The Cure

The cure has been suggested in the analysis of causes. As we by virtue of our calling as Christians are different from the world, so too we shall want our children to be different. We bring them to the Lord Jesus in baptism. We know, moreover, that baptism is only the beginning, and as we feed and nourish the physical life which our children receive at birth, so we feed and nourish the new life of faith which becomes theirs in baptism. In the home we teach them to pray, we teach them the first Bible stories and the simple Catechism truths. When the time comes to send the child to school, the Christian parent wants his child to go to a school in which the teacher sizes up the child aright as one that is naturally sinful, but has been born again, — a school in which the Word of God is the most important subject to which all other subjects must adjust themselves. If the Christian parent has such

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STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE IX. OF BAPTISM

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into God's grace.

They condemn the Anabaptists, who reject the Baptism of children, and say that children are saved without Baptism.

II

IN our previous study on this Article we briefly reviewed the history of Infant Baptism in the early Church. We also noted how in the days of the Reformation the Anabaptists, and in later years the Baptists, rejected Infant Baptism. We really should have mentioned in this connection also the Mennonites, because we occasionally read about them in the daily press.

The Mennonites were the real successors of the Anabaptists. They were founded by one Menno Simons, who died in 1559. He had been a Catholic priest in Holland, but becoming converted to Anabaptism, he tried to purify this movement of its coarse outgrowths and revolutionary excesses. He taught his followers to practice non-resistance in times of persecution, a trait quite in evidence to this day. When hindered in the free practice of their religion in one country, they meekly immigrate and seek a new home in some other country. They refuse to take an oath and to hold civic office.

Yet, these quiet and peaceable people reject Infant Baptism, together with the Baptists and the Anabaptists mentioned above.

Is this really such a grave offense? Is it a serious error?

One of the thoughts underlying the practice of restricting Baptism to adults, is the assumption that children have no faith, that they cannot believe.

Another one, mentioned expressly in our Article, shows what far-reaching results a toleration of the Anabaptists' custom may have. If children are not to be baptized, how

can they be saved? The Anabaptists boldly asserted that *they are saved without Baptism.*

What does that mean? How do the children get rid of their sins, if they are refused this spiritual washing?

Here is the danger. To say that any one can be saved without Baptism implies either that he has some other means of freeing himself of his sins, or that his sins are not so very serious, really that he has no sins.

Thus the clear doctrine of the Scriptures concerning Original Sin is toned down, if not denied outright.

Instead of reviewing this doctrine at length (see the *Northwestern Lutheran* for November 17, 1940, and the following numbers), we include here only a few of the pertinent Scripture passages.

Gen. 6, 5: God saw that the wickedness of man was great in the earth, and that *every imagination of the thoughts of his heart was only evil continually.*

Gen. 8, 21: The Lord said in his heart, I will not again curse the ground any more for man's sake; for the *imagination of man's heart is evil from his youth.*

Job 14, 4: Who can bring a clean thing out of an unclean? Not one.

Ps. 51, 5: Behold, I was shapen in iniquity, and in sin did my mother conceive me.

John 3, 6: That which is born of the flesh is flesh. — For that very reason Jesus had said in the previous verse: Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

Rom. 5, 12: As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — The presence of death, the inexorable reign of death, proves conclusively the presence of sin.

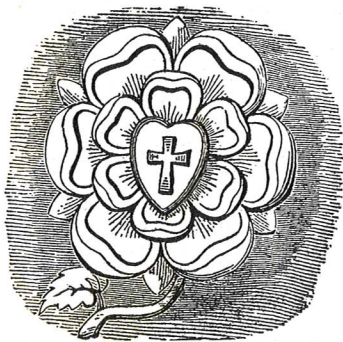
If children can be saved without Baptism, then Original Sin cannot be half so bad as the Scriptures make it.

But then, if children are born clean, what is the need of a Savior? If children are born clean, why can they not, as they grow up, keep themselves clean with a little precaution? Why must Jesus bring that tremendous sacrifice of dying on the cross in order to remove our sin and guilt?

The Savior's work is belittled by rejecting Infant Baptism.

Denying Baptism to infants for the reasons stated is practically changing the very nature of the sacrament itself. From a means of grace conveying the grace of forgiveness to a sinner it is changed into an act of obedience on the part of man, into a vow and symbol of allegiance.

What is Baptism? What is its significance for us? Of this precious doctrine a little more in a future installment.



Siftings

BY THE EDITORS

A Testimony from War-torn Mission Fields to the Power of the Gospel. — At a recent convention of Northern Baptists in Cleveland, Ohio, a missionary, just returned from Burma, addressed the assembled delegates and pleaded with them that they should not regard monies invested in foreign mission fields as wasted. Said he, according to a report in the *Watchman-Examiner*: "You cannot wipe out the heart-peace and confidence of hundreds of thousands of people who have taken Christ as Savior and who know whom they have believed — you cannot wipe out the testimony of a Book which has with authority spoken to the hearts and strengthened the faith of literally millions of people in their own languages. You cannot wipe out the picture of American missionaries ministering on the battle fields of China."

We Lutherans, by the grace of God, have the unadulterated Gospel. May the Lord arouse in us ever greater mission zeal.

* * * *

The Congregational Christian Church, so says Harold Fey, in the *Christian Century* has definitely forsaken its trend toward humanism and will again return to positive theology with a leaning toward the reformed Calvinism. He makes this deduction from events occurring at the convention of this body in Durham, New Hampshire. A group of ministers form a Christus Victor fellowship to espouse positive theology "which exalts the uniqueness of the revelation of God in Jesus Christ. Members of the group," writes Mr. Fey, "are typically men who came into the congregational ministry via liberal seminaries from fundamentalist churches, or are Unitarian-minded liberals who are discovering a new religious vitality in orthodoxy."

* * * *

That the Baptists are losing ground, especially in the East, is admitted by the *Watchman-Examiner*, official publication of the Baptist church. The publication only mentions the fact without attempting to analyze the cause. *The Watchman-Examiner* has this to say: "In Philadelphia, where great pages of Baptist history have been made, where in times past the greatest gathering of Baptist ministers in the world took place weekly, where the Publication Society has its home, and where two seminaries and the Baptist Institute are located, there are 9,000 fewer Baptists now than a few years ago! Behold another fact: The Camden Association, which was said by one of our denominational representatives recently to be one of the greatest associations in the Northern Convention, is dying! In the city of Camden, a few years ago, there stood thirteen flourishing Baptist churches. Now there are five! Several of these are already beginning to totter. . . . The

Trenton Association, great in its past leadership and accomplishments reported for last year only one baptism to about forty-one active members. It, too, is dying!"

The writer then points to the Lutheran way of indoctrinating the members and recommends this to his own church. Would that all Lutherans would appreciate their heritage as much.

* * * *

Nobody knows exactly just what the lot of the Christians may be in the war-beaten areas of unfortunate China. News that filters through gives us very little comfort. Just how many of them are in the concentration camps of the Japs can hardly be estimated, and what treatment is being accorded them may better be left unsaid. If the Christians in China are subjected to the same treatment that J. B. Powell, an American newspaperman, suffered as reported in *Life* our heart goes out to them. We are told that many Christians are in these camps. Why? No one is able to tell. It is encouraging, however, to hear that they are bearing their cross with great fortitude. Yes, Christ is able to strengthen His own beyond our understanding.

* * * *

The Roman Catholic Church is up in arms against the Protestant churches of the United States for sending missionaries to Latin America, insisting that South America is a Roman Catholic country. Much printer's ink has been used to deplore the tactics of the Protestant churches and their activity in South America. The governments of South America, however, are friendly to the Protestant churches and in some cases have made land grants to them that they may establish themselves. Rome is hurt because of Protestant "interference," and when Rome is hurt she makes a loud noise. Judging by reports the Protestant churches are not conceding Rome's claim and show no sign of withdrawing or curtailing their work.

* * * *

It is estimated that Paraguay, South America, has more than 7,000 lepers. In 1934 the Paraguayan government took an interest in battling the disease and bought a plot of ground comprising 6,000 acres ninety miles from Asunción with the purpose of establishing a leper colony there. This was done. The site is said to be ideal, but the money necessary to develop the colony is so limited that little progress has been made. It seems that more than anything else the project lacks efficient administrators. At present Mr. Malcolm Norment, an American, under the auspices of the United Christian Missionary Society of Indianapolis, is active organizing a leper relief committee in Asunción to give the cause a new impetus.

NEGRO MISSION—DEDICATION DAY AT MONTROSE, ALABAMA

By Pastor Wm. H. Schweppe

PENTECOST SUNDAY, May 24, was not just another Sunday for the Lutheran Christians in Montrose but a day of special rejoicing and thanksgiving. Under a fair sky and in the presence of many friends, they were permitted to dedicate their new chapel-school building to the glory of God.

Concordia congregation is one of the youngest congregations in our Alabama Field. Its beginning goes back to 1930, only twelve years ago, when Pastor Wolff, now of Alsace, France, but who was then stationed in Mobile, began preaching in Montrose.

Services were first conducted in the home of a friend in the community, who also became one of the first mem-



bers of the new congregation. Some time later a hall was rented. This gave the growing congregation more room and made the starting of a Christian day school possible. After a few years, however, it became advisable to leave the hall. One of the members then placed a vacant cabin at our disposal. This old house, with the partitions removed, served as a place of worship and as a school until May 24.

The need for a more churchly home was felt almost from the beginning and grew as time went on. Therefore, plans for a new chapel-school went back almost to the time the congregation was organized. For some years, however, these plans remained only in the form of talk; but these, by the grace of God, finally became a reality.

Two years ago work was actually begun. Cement was hauled down to the sandy shore of Mobile Bay. For some time several members kept themselves busy making cement blocks on the beach, and these were hauled to the fenced-in acre plot which a member had given as the site for the new building. Then slowly things began to take shape. By mid-summer of last year the walls were up, and the roof was in place. But here a halt had to be called because all the available money had been spent.

Early this year a special effort was made to gather

enough money to place the new building at least in condition to be used for services. This effort by God's grace was successful. By Pentecost Sunday the new chapel-school, though far from being completed, was ready for dedication.

Dedication Day brought perfect weather, and as a result friends from far and near were present to rejoice with our Montrose people. A chartered bus brought about fifty people from our Mobile congregation alone, and several private cars came loaded with others. Our Atmore church, fifty miles away, also had its delegation present.

At one o'clock the ladies of the congregation served the kind of dinner to all present for which they have long been justly famous. Then at three o'clock as many as possible crowded into the old house for a very brief but touching farewell service. From there all marched in a body to the new building about a quarter of a mile away where the doors were opened with appropriate ceremony.

The gathering should not soon forget the timely words spoken to them by their former Pastor Kennell and by Superintendent Westcott, who by invitation of the congregation preached the dedication sermons. Student Gailes read the Scripture lessons for the occasion.

The new building should serve our Montrose congregation for many years. Being erected with thick cement blocks it should stand firm for generations. The flock will have to grow to more than three times its present size to feel cramped for room. With the doors between the chapel and the schoolroom opened, well over two hundred can find seats.

The members of our Montrose congregation have every reason to rejoice. In fact, they have special reason to rejoice, because to them has been granted the special privilege of erecting entirely by themselves the first church and school building in the Alabama Field. The only assistance from the Missionary Board came in the form of a small loan, which if all do their part will be repaid in three years. They have only the good Lord to thank for that privilege.

In fact, they have the gracious Lord to thank for everything. Although the building is not yet entirely completed, it was none other than the Lord who brought them thus far. There were many difficulties along the way, and if He had not had His hand in the matter all along, there would have been no Dedication Day. The Lord, however, wanted a house in Montrose where His sheep and His lambs might be fed, and there it stands today, a monument of His love. Truly, the words of the Lord spoken through the prophet Zechariah came true again in Montrose: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4, 6).

ANNIVERSARIES

EIGHTIETH ANNIVERSARY



On two successive Sundays, August 23 and August 30, the members of St. John's, Ridgeville, Monroe County, Wisconsin, observed with grateful hearts the eightieth anniversary of the founding of their church. The services commemorating the event were combined with the annual Mission Festival. Pastors Leonard Koeninger, Leo

Kirst, Arthur Berg and George Zunker preached.

Since its organization in April, 1862, St. John's was served by the following pastors: M. Evert, supply pastor (1865-1867); J. A. Hoyer (1865-1867); L. Ebert (1868-1870); A. F. Siegler (1870-1876); E. A. Pankow (1877-1881); A. Schroedel (1881-1889); Chr. Koehler (1890-1899); G. M. Albrecht (1899-1907); E. Hermann (1908-1910); Aug. C. Stock (1910-1913); C. F. W. Voges (1913-1917); L. Baganz (1917-1924); and C. E. Berg (since September, 1924).

May the Lord continue to bless His Church and establish the work of our hands upon us. C. E. B.

GOLDEN JUILEE OF ST. PETER'S CHURCH Town Ellsworth, Minnesota

The organization of St. Peter's Church, Town Ellsworth, took place in 1889, after the congregation had been served for over twelve years by Pastor Henry Braun of Acoma Twp., near Hutchinson, Minnesota, in pioneer fashion without the benefit of organization or of a church edifice. Immediately after the organization the congregation called Rev. H. Franz who served its first from Montrose, Minnesota, and later from Litchfield. The services were held in the school house. In time the congregation increased in membership and in December, 1891, it was resolved to build a church. The resolution was carried out the following Spring and the church was completed in 1892. Since that time this church has served as the house of worship for the Lutherans of Ellsworth Twp. In 1932 the congregation embellished its church home by installing a new altar, pulpit and pews. The anniversary of the dedication of the church was observed on Sunday, August 16.

In 1895 St. Peter's Church called its own pastor and erected a parsonage. In 1899 however when Pastor Fritzke accepted a call to another congregation, St. Peter's Church again called a pastor together with St. Paul's Church at Litchfield. The two congregations formed one parish until 1912, when St. Peter's again called a pastor of its own. A new and larger parsonage was erected in 1913. The following pastors have

served this congregation since its organization: H. Franz, 1889-1892; Chr. Albrecht, 1892-1893; F. Koehler, 1893-1895; G. Fritzke, 1895-1899; H. Albrecht, 1889-1905; Th. Thurow, 1906-1912; M. Schuetze, the present pastor, since 1913.

Three services were held on the jubilee Sunday. The Rev. Th. Thurow of Menominee, Michigan, preached in the morning service in German and in the afternoon in English. In the evening service Rev. Waldemar Schuetze of Belle Plaine, Minnesota, delivered the English sermon. A thanksgiving offering for missions amounted to \$131.00.

May the gracious Lord bless this congregation in the future as He has in the past. M. Schuetze, pastor.

TWENTY-FIFTH ANNIVERSARY

St. John's Church, Mazeppa, Minnesota

St. John's Congregation at Mazeppa, Minnesota, was organized in 1917 with six families by the Rev. D. Metzger, then pastor of Christ Church, Zumbrota, Minnesota. The Mazeppa Congregation formed a parish with the church at Bear Valley. A frame church building was erected in 1925. At present the congregation numbers 190 communicants. The following pastors have served the church: W. C. Limpert, 1917-1923; W. P. Sauer, 1924-1929; and the undersigned since 1930. The Silver Jubilee was celebrated on August 23, 1942. May the gracious Lord continue to preserve His Word and Sacraments among us and keep us faithful. Theo. Haar, pastor.

These Perilous Times

(Continued from page 295)

a school available, he thanks God and uses it; if not, he still wants it and works and prays to make one possible for his child.

While thus building in his child the will to be obedient, the Christian parent will also curb the will to disobey. Remember, your authority over your child is not something that you may have or may forego as you please, but something that God has given you and therefore something which you will maintain as you love God. To punish your child may hurt you more than the child, but your love for your Lord as well as real, sensible love for your child will make you willing to endure the pain. Nor dare you abdicate your authority in deference to other parents. You won't let your child go to the movies every Friday and Sunday just because the neighbors let their children go. You are responsible to God for the training of your child, and as a Christian will let your God, not your neighbors, determine what standards are to be followed. Surely such a course calls for swimming against the stream. But just because disobedience to parents is characteristic of our age, we must be the more determined not to let our children be like most other children, but to pattern them after the model of their Lord Jesus, of whom it is written that He was "subject" to His parents.

ANNOUNCEMENTS

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

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

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

Whether you are pastor, professor, etc.

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

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

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

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet on Wednesday, October 21, 1942, at 9 A. M., in St. John's School, Milwaukee, Wisconsin.

Group Meetings

The School Committee — Monday, October 19, 10 A. M., Jerusalem School.

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

The Conference of Presidents — Monday, 2 P. M., Parsonage.

The Board of Trustees — Tuesday, 10:30 A. M., St. John's School.

The Representatives of Educational Institutions — Tuesday, 9 A. M., Grace Church. John Brenner.

NORTHERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastoral Conference of the Michigan District will convene September 21 and 22, 1942, 9:00 A. M. sharp, at Grace Lutheran Church, Flint, Michigan, V. Winter, pastor.

Papers: "Origin, Significance and Purpose of Public Examination of Confirmands," H. Eckert; "Exegesis on Psalm 22," A. Kehrberg; "Exegesis on Gal. 3, 21-29," A. Voges; "Exegesis of John 5, 24-29," A. Sauer.

Sermon: O. Eckert (O. J. Eckert).

Confessional: O. J. R. Hoenecke (O. Frey).

Remarks: Kindly announce to the local pastor in due time whether you desire meals or lodgings or both.

Conrad Frey, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 21 and 22, at Oshkosh, Wisconsin, in the midst of Martin Luther Congregation, H. O. Kleinhaus, pastor. The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; the English Reformation, H. Bierwagen; Mose, der Knecht Gottes, J. Schultz; Titus 3, I. J. Habeck; Biography of the Apostle Peter, W. W. Gieschen; Hints for Sick Calls, G. Pieper; The History of the Mass and the Individual Communion Cup, H. Vogel. Discussion of the Pension Plan, led by the Committee.

Sermon (English), Harold Warnke; Armin Engel.

Carl Lawrenz, Sec'y.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet at Cross Lutheran Church (Rev. S. Baer), Rockford, Minnesota, September 22 and 23, 1942, beginning at 10 A. M. CWT.

Essays (New and Old): The Christian's Attitude toward War, E. Binger; How to increase Sunday School Attendance, P. Kuske; Demoniical Possession — Does it exist today? Ferd. Weyland; Exegesis (German) on 1 Tim. 3, 8-13, M. Schuetze; Exegesis on 1 Cor. 12, 4-11, conclusion, C. Albrecht; Dissertation on the Doctrine of Hell, E. R. Berwald; Introduction to the Prophet Nehemiah with Historical Background, Characteristic of Person and Isagogical Treatment of Book, Sam. Baer; Un-Lutheran Trends in connection with our Ministerial Acts, W. Voigt; Individual Communion Cups, W. J. Schulze.

Sermon for Pastoral Communion Service on Tuesday evening: H. Duehlmeier; alternate, E. R. Berwald.

An early announcement to the host-pastor, please! Also state whether night-lodging is desired or not.

M. J. Lenz, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on September 22, at Chaseburg, Wisconsin (Pastor H. Backer).

9:00 A. M.—Communion Service (A. Sauer — F. Schroeder).

10:30 A. M.—Exegesis, Ephesians 4, 1-6, H. Neubauer.

11:15 A. M.—Book Review, W. Gutzke.

11:45—1:00 P. M.—Dinner recess.

1:00 P. M.—How can we improve our Sunday Schools?, F. Schroeder.

1:30 P. M.—Financial Report.

2:00 P. M.—Self-absolution, Aug. Vollbrecht.

2:45 P. M.—Sermon for Criticism, H. Nommensen.

3:30 P. M.—Routine Business.

4:00 P. M.—Adjournment.

Substitute Paper: "The difference between so-called Exegetical problems, Theological opinions and established doctrines.

A post card, notifying the local pastor whether or not you intend to be present, will be appreciated.

Theo. J. Mueller, Sec'y.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference meets October 11, Sunday afternoon at 2 o'clock, at Plum City, Wisconsin, Rev. Louis Winter, pastor.

Essay: The Measure of Christian Giving, Pastor J. F. Henning, Jr.

Please announce to Pastor Winter before October 4, and state the number of delegates that will be present.

E. E. Prenzlow, Sec'y.

SOUTHERN NEBRASKA DELEGATE CONFERENCE

The Southern Nebraska Delegate Conference meets September 22 and 23, 1942, at Rising City, Nebraska, Rev. H. Spaude, pastor.

Papers: Art. LV: "Of Justification," P. Gruendemann; "Book of Esther — its message and application," Rev. Degner; "Is the Use of Tobacco and Alcohol Morally Wrong," Rev. Lehmann; Art. V. of Augsburg Confession, Rev. Spaude.

Speaker: Rev. E. C. Monhardt (Rev. Lehmann).

Please announce! H. H. Spaude, Sec'y.

PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference will convene October 6-8, noon to noon, in the Good Hope Church, Ellensburg, Washington, H. Wiechmann, pastor.

Sermon text: 1 Pet. 4, 7-11, C. Sydow (C. Bernhard); Critic, Wm. Lueckel; Hom. text: Lk. 14, 16-24, R. Jaech.

Exegesis: Col. 1, 24ff, H. Wiechmann; Amos 1, E. Kirst; Spiritualism, A. Levenhagen; Book Review, A. Sydow; Present Trends in Prophecy, F. Schoen; Trends in Church History, Wm. Lueckel.

Please announce.

E. F. Kirst, Sec'y.

CHIPPEWA VALLEY-WISCONSIN RIVER VALLEY JOINT CONFERENCE

The Chippewa Valley-Wisconsin River Valley Joint Conference will meet in Dreifaltigkeits Lutheran Church, Town Berlin, W. E. Schulz, pastor, on Tuesday and Wednesday, October 6 and 7, beginning at 10 A. M.

Confessional Address: Prenzlow (Rathke).
Kindly have assigned papers ready. Make specific announcements regarding lodging to the local pastor.
C. Toppe, Sec'y.

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference meets September 22, 1942, at 9 A. M. at Redwood Falls, Rev. Edw. Birkholz, pastor.

Essays: Exegesis of Colossians (continuation, beginning Col. 2, 16) by Pastor F. E. Traub; The Authority of the Christian Day School Teacher, is it Given by the Church or by the Parents? by Pastor Hy. Boettcher.

Service: At 8 P. M. sermon by Pastor J. Bradtke or Pastor E. G. Fritz.

Confessional Address: Pastor A. Krueger or Pastor A. Fuerstenau.

G. F. Zimmermann, Sec'y.

WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet October 6 and 7 at St. Paul's Ev. Luth. Church, Mound City, South Dakota, Pastor A. A. Hellmann. Opening session at 10.

Essays: Ezekiel 37, A. Schuetze; Hebrews 4, 15 (b), B. Borgschatz; When are Members of a So-Called Christian Church to be Regarded as Mission Material, P. Albrecht.

Sermon: J. E. Bade (H. Bergholz).
E. L. Mehlberg, Sec'y.

WINNEBAGO TEACHERS CONFERENCE

The Winnebago Teachers Conference will be held at Kaukauna, Wisconsin, on October 1 and 2 starting at 9 A. M. Please announce to Mr. Theo. Boettcher, 224 Brothers Street, Kaukauna, Wisconsin, by September 20.

Henry Gruenhagen, Sec'y.

SPECIAL ANNOUNCEMENTS

Pastors or members knowing of fellow-Lutherans or friends or prospects moving into the Willow Run Bomber Plant area, kindly write or contact the undersigned. Our Mission at Belleville lies about five miles distant from the Bomber Plant. We are also conducting a Sunday School in the Village of Denton about three-quarters of a mile from the Bomber Plant.

John Martin, Pastor,
469 High Street,
Belleville, Michigan.

* * * *

Many Lutherans from many points of the compass are going to the Bomber Plant at Willow Run, Michigan, to obtain employment. Housing facilities in the area are limited and there is an acute shortage. The members of Trinity Congregation, Saline, Michigan, which is only thirteen miles distant from the plant not only offer their fellow-Lutherans their church as a house of worship but they are also registering rooms, apartments, and houses for rent with their pastor. To keep our people in contact with their church and to alleviate physical distress please pass this information along.

The nearest Wisconsin Synod Lutheran Church to the Bomber Plant is at Belleville.

Rev. H. L. Engel,
107 Maple Avenue, No.,
Saline, Michigan.

ORDINATIONS AND INSTALLATIONS

Upon due authorization by President E. Behm the theological candidates, Edward S. Fredrich, Jr., and Ernst Lehninger, engaged as instructors in Winnebago Lutheran Academy, were ordained to the holy ministry in St. Peter's Congregation on the fourteenth Sunday after Trinity and installed in their office as assistants in ministerial duties. Prof. M. Lehninger, who preached the sermon on this occasion, and the Pastors E. C. Fredrich, Sr., G. E. Bergemann, and the undersigned officiated in this service.

Addresses:

Pastor Edward C. Fredrich, 229 South Marr Street. Fond du Lac, Wisconsin.

Pastor Ernst Lehninger, 333 East 2nd Street, Fond du Lac, Wisconsin. Gerhard Pieper.

Authorized by President E. Behm of the North Wisconsin District the undersigned installed Teacher Theo. Lau as parochial school teacher of the Bethlehem Ev. Luth. Church, Hortonville, Wisconsin, on August 23.

Address: Mr. Theo. Lau, Hortonville, Wisconsin.
Harold E. C. Wicke, pastor.

ACKNOWLEDGMENT AND THANKS

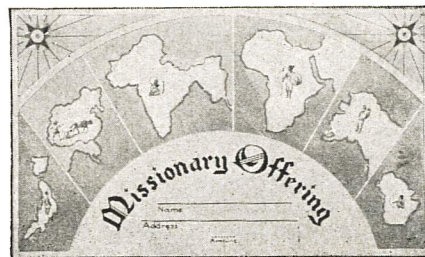
The Library of Dr. Martin Luther College received from Mr. Edward Pritzlaff, treasurer of the South Wisconsin District of the Missouri Synod, a memorial wreath in the amount of \$4.00. Our cordial thanks.

E. R. Bliefernicht, Librarian.

CHANGE OF ADDRESS

Rev. L. Gruendemann, 2844 Holdrege, Lincoln, Nebraska.

MISSION FESTIVALS



The Total Offerings for Missions Reported Here Amount to \$4,416.68 — 28 Congregations

Second Sunday after Trinity

St. John's Church, Frontenac, Minn.
Offering: \$152.61. Karl A. Nolting, pastor.

Fourth Sunday after Trinity

St. John's Church, Mazeppa Twp., Frant Co., So. Dak.
Offering: \$132.43. H. C. Schnitker, pastor.
St. John's Church, Bear Valley and Mazeppa, Minn.
Offering: \$190.00. Theo. Haar, pastor.
Immanuel's Church, West Florence, Goodhue Co., Minn.
Offering: \$203.07. Karl A. Nolting, pastor.

Sixth Sunday after Trinity

Trinity Ev. Luth. Church, Town of Liberty, Wis.
Offering: \$169.10. E. C. Schroeder, pastor.

Eighth Sunday after Trinity

St. Paul's Church, Twp. of Angelica, Shawano Co., Wis.
Offering: \$181.73. Victor J. Weyland, pastor.
St. Peter's Church, Monroe Co., Wis.
Offering: \$173.40. Fred. Gilbert, pastor.

Ninth Sunday after Trinity

Friedens Church, Twp. of Hartland, Shawano Co., Wis.
Offering: \$205.94. Victor J. Weyland, pastor.
St. John's Church, Shennington, Wis.
Offering: \$46.18. Gerh. H. Geiger, pastor.
Immanuel Church, Mosinee, Wis.
Offering: \$24.28. S. J. Koenig, pastor.
Our Savior's Church, Jamestown, No. Dak.
Offering: \$133.17. O. W. Heier, pastor.
St. Paul's Church, Prescott, Wis.
Offering: \$75.00. Otto E. Klett, pastor.

Tenth Sunday after Trinity

St. James Church, Tolstoy, So. Dak.
Offering: \$49.56. B. A. Borgschatz, pastor.
St. Paul's Church, Manistee, Mich.
Offering: \$93.97. E. E. Rupp, pastor.
First English Lutheran Congregation, Aurora, So. Dak.
Offering: \$92.19. H. C. Buch, pastor.
Courtland Church, Courtland, Minn.
Offering: \$112.25. M. C. Kunde, pastor.

Eleventh Sunday after Trinity

David's Star Church, Kirchhayn, Wis.
Offering: \$513.75. M. F. Rische, pastor.

Twelfth Sunday after Trinity

St. Paul's Congregation, Gresham, Nebr.
Offering: \$214.08. E. J. Hahn, pastor.
Salem's Church, Nasewaufu Twp., Door Co., Wis.
Offering: \$152.66. V. J. Siegler, pastor.
St. John's Church, Ridgeville, Wis.
Offering: \$280.13. C. E. Berg, pastor.
Zion's Church, Aurora, So. Dak.
Offering: \$52.05. H. C. Buch, pastor.
Grace Congregation, Town Maine, Marathon Co., Wis.
Offering: \$217.00. M. F. Liesener, pastor.
Friedens Church, Carlock, So. Dak.
Offering: \$100.20. S. Kugler, pastor.

Thirteenth Sunday after Trinity

Grace Church, Burke, So. Dak.
Offering: \$102.83. S. Kugler, pastor.
Bethlehem Church, Hortonville, Wis.
Offering: \$301.69. H. Wicke, pastor.
St. John's Church, Dundas, Wis.
Offering: \$104.00. F. E. Thierfelder, pastor.
St. Paul's Church, Argo Twp., So. Dak.
Offering: \$93.21. R. A. Kettner, pastor.
Grace Church, Yakima, Wash.
Offering: \$250.00. T. Adascheck, pastor.

**NORTH WISCONSIN DISTRICT
April, May, June, 1942**

Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Boettcher, Imm. P., Grace, Sugar Bush.....	\$ 500.00	
Boettcher, Imm. P., Immanuel, Maple Creek....	45.00	
Brandt, F. M., St. Paul, Appleton.....	900.00	
Brenner, Theo., St. Peter, Freedom.....	223.46	
Croll, Melvin W., St. Paul, Greenleaf.....	58.23	
Croll, Melvin W., Bartholomew, Kasson.....	29.93	
Gose, Roy B., Zion, Jacksonport.....	202.46	
Hallemeier, D. E., Bethany, Appleton.....	19.42	
Henning, Otto C., St. John, Valmy.....	158.62	
Hinenthal, E., Immanuel, Forestville.....	84.37	
Johnson, S., St. Matthew, Appleton.....	293.02	
Kaspar, L., Immanuel, Greenville.....	152.78	
Kaspar, L., Immanuel, Clayton.....	33.60	
Kuether, W. A., Immanuel, Kewaunee.....	286.29	
Kuether, W. A., St. Peter, Carlton.....	43.47	
Lederer, R., Erste Ev. Luth., Green Bay.....	283.50	
Masch, John, Immanuel, Black Creek.....	119.62	
Oehlert, Paul Th., Trinity, Kaukauna.....	396.75	
Pankow, W. E., Immanuel, New London.....	762.49	
Redlin, E., Trinity, Ellington.....	197.00	
Redlin, E., St. Paul, Stephenville.....	51.00	
Reier, F. A., Immanuel, Waupaca.....	26.00	
Schumann, F., St. Peter, Sawyer.....	42.13	
Siegler, V. J., Salem, Nasewaupae.....	71.69	
Thierfelder, F., St. John, Dundas.....	183.78	
Toepel, K. F., St. Paul, Algoma.....	1,031.70	
Uetzmann, F. C., St. John, Wrightstown.....		
Voigt, A. W., St. Paul, Green Bay.....	106.90	
Werner, A., St. John, Center.....		
Weyland, V. J., Friedens, Hartland.....	78.94	
Weyland, V. J., St. Paul, Angelica.....		
Wichmann, W. F., Mt. Calvary, Kimberly.....	69.76	
Wicke, Harold, Bethlehem, Hortonville.....	104.00	
Ziesemer, R., Mt. Olive, Appleton.....	350.17	
Zink, W., St. Paul, Dale.....	201.70	
Conference Total	\$ 6,907.78	\$ 4.50

Lake Superior Conference

Eggert, Paul C., Friedens, Abrams.....	\$ 51.14	
Eggert, Paul C., St. Paul, Brookside.....	41.94	
Eggert, Paul C., St. John, Little Suamico.....	22.92	
Fuhlbrigge, W. G., Trinity, Coleman.....	125.50	
Fuhlbrigge, W. G., St. Matthew, Beaver.....	36.80	
Gentz, A. A., Trinity, Marinette.....	514.84	
Geyer, K., Zion, Peshigo.....	175.00	
Henning, Carl J., Grace, Crivitz.....	121.65	
Henning, Carl J., St. John, Athelstone.....	8.47	
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	42.42	
Hoffmann, Theo., Martini, Rapid River, Mich.....	42.00	
Hoffmann, Theo., St. Peter, Manistique, Mich.....	6.00	
Hopp, H., Holy Cross, Daggert, Mich.....	71.70	
Hopp, H., St. Mark, Carbondale, Mich.....	53.00	
Kahrs, H. A., St. John, Florence.....	39.36	
Koepsell, W. J., Grace, Powers-Spalding, Mich.....		
Koepsell, W. J., Trinity, Hermansville, Mich.....	23.60	
Lederer, K., Our Saviour, Lena.....	4.66	
Lehmann, L. G., St. Paul, Hyde, Mich.....	76.60	
Lutz, W. F., Salem, Escanaba, Mich.....	247.25	
Roepeke, W., Trinity, Marquette, Mich.....	168.00	
Roepeke, W., St. Paul, Green Garden, Mich.....	73.00	
Schlavensky, Norman, St. John, Grover.....		
Thurow, Theodore, Christ, Menominee, Mich.....	366.89	
Tiefel, Geo., St. Peter, Stambaugh, Mich.....		

Tiefel, Geo., Zion, Crystal Falls, Mich.....	11.70	
Zarling, Frederic H., Emanuel, Sault Ste. Marie		5.00
Zarling, Frederic H., Grace, Gernfask, Mich.....		
Conference Total	\$ 2,124.44	\$ 5.00

Manitowoc Conference

Braun, M. A., Parochie Centerville.....	\$ 214.54	
Eckert, Harold H., St. John, Reedsville.....	547.06	
Ehlke, Roland, St. John, Sandy Bay.....		
Gladosch, Br., Zion, Morrison.....	366.16	
Grunwald, Harold O., Trinity, Kiel.....	123.77	
Grunwald, Harold O., Zion, Louis Corners.....	300.96	
Haase, W. G., St. John, Two Rivers.....	455.75	
Kionka, Ed. H., St. John, Newton.....	336.00	
Kionka, Ed. H., St. Paul, Newton.....	39.26	
Koch, Henry, Grace, Manitowoc.....	54.40	
Koeniger, L. G., Erste Ev. Luth., Manitowoc.....	1,394.00	
Kuether, H. A., St. Paul, Town Herman.....	278.98	
Pusehl, Henry E., St. John, Gibson.....	65.62	
Pusehl, Henry E., St. John, Two Creeks.....	46.64	
Sauer, M. F., Trinity, Brillion.....	392.61	
Schink, W. F., St. Peter, Haven.....		
Schroeder, E. C., Trinity, Liberty.....	75.19	
Schulz, C. P., Immanuel, Mosel.....		
Schwartz, H. Marcus, St. Peter, Collins.....	471.51	
Struck, Gerhard, St. John, Maribel.....	358.53	
Stuebs, Arden, Immanuel, Eaton.....	33.50	
Stuebs, Arden, Christ, Fontenoy.....	158.90	
Thurow, Carl M., Immanuel, Shirley.....	76.76	
Thurow, Carl M., St. Paul, Pine Grove.....	29.22	
Zell, Ed., St. Peter, Mishicot.....	300.00	
Zell, Ed., Rockwood Lutheran, Rockwood.....	25.23	
Zell, Ed., Jambo Creek Lutheran, Jambo Creek	8.42	
Conference Total	\$ 6,153.01	\$

Rhineland Conference

Bergfeld, Fred, Bethany, Bruce Crossing, Mich....	50.11	
Gieschen, Paul J., Zion, Rhineland, Mich.....	377.84	
Gieschen, Walter, St. Paul, Crandon.....	20.13	
Gieschen, Walter, Friedens, Argonne.....	17.70	
Gieschen, Walter, First English, Hiles.....	14.15	
Krubsack, J., Christ, Eagle River.....	74.87	
Krubsack, J., Grace, Three Lakes.....	7.75	
Lemke, H. J., Grace, Monaco.....	15.00	
Lemke, H. J., St. John, Enterprise.....	25.99	
Raetz, F. W., Trinity, Wabeno.....		
Raetz, F. W., St. John, Laona.....	13.00	
Conference Total	\$ 616.54	\$

Winnebago Conference

Behm, E. G., St. Paul, Forest.....	\$ 230.86	
Behm, E. G., St. John, Forest.....	75.57	
Bergmann, P. G., Trinity, Menasha.....	270.92	50.00
Dowidat, John, St. Luke, Oakfield.....		
Engel, Armin L., Trinity, Red Granite.....	14.14	
Engel, Armin L., St. Paul, Seneca.....	72.07	
Fleischer, M. A., Zion, Ripon.....	38.52	
Geiger, Adalbert F. W., Martin Luther, Neenah	45.75	
Gieschen, W. W., Friedens, Wautoma.....	142.55	
Habeck, Irwin J., St. Peter, Weyauwega.....	266.90	
Hartwig, Wm. J., St. John, Montello.....	602.54	
Hartwig, Wm. J., Immanuel, Mecan.....	292.44	
Hoyer, O., St. Paul, Winneconne.....	109.70	
Hoyer, O., Zion, Town Omro.....	43.25	
Kaniss, G., St. Luke, Kewaskum.....	142.48	
Kleinbans, Harold O., Martin Luther, Oshkosh		
Kleinbans, Harold O., Trinity, Mears Corners	25.50	
Kobs, Geo., St. John, Markesan.....		
Lawrenz, Carl, St. Paul, No. Fond du Lac.....	222.11	
Mittelstaedt, T. J., Immanuel, Oshkosh.....	103.13	
Pankow, E. P., Friedens, Green Lake.....	245.00	
Pieper, G., St. Peter, Fond du Lac.....	872.05	
Pless, W. O., Redeemer, Fond du Lac.....	64.33	
Redlin, T. W., Zion, Kingston.....	153.76	
Redlin, T. W., Salemville, St. John.....	70.05	
Schaefer, Gerhard A., Trinity, Neenah.....	815.97	
Schlueter, E. B., Grace, Oshkosh.....	202.52	
Schneider, A. E., St. John, E. Bloomfield.....	173.50	15.50
Schulz, J., Zion, Van Dyne.....	146.50	
Siegler, O., Grace, Pickett.....	26.00	
Strohschein, Walter, Trinity, Dundee.....		
Strohschein, Walter, Immanuel, Campbellsport..	39.60	
Wadzinski, Wm., St. Paul, Manchester.....	218.60	7.00
Wadzinski, Wm., St. Paul, Marquette.....	30.52	
Warnke, Harold, St. John, Princeton.....	394.68	
Weyland, F. C., St. Peter, Winchester.....	44.45	
Weyland, F. C., Zion, Readfield.....	39.36	
Weyland, F. C., St. John, Caledonia.....	39.75	
Wojahn, W. A., St. Paul, Eldorado.....	74.50	
Wojahn, W. A., St. Peter, Eldorado.....	77.00	
Conference Total	\$ 6,425.95	\$ 70.50
District Total	\$ 22,227.72	\$ 78.00

Memorial Wreaths

In Memory of	Reverend	Amount
George Bartels	A. A. Gentz, Marinette, Wis.....	\$ 4.00
Franklin Becker	Gerhard A. Schaefer, Neenah, Wis.....	6.00
Mrs. August Bethke	Irwin J. Habeck, Weyauwega.....	1.00
Mrs. Daniel Birkholz	Harold H. Eckert, Reedsville, Wis.....	2.00
Mrs. Fred Boettcher	V. J. Weyland, Hartland, Wis.....	10.75
Herman Borhardt	A. E. Schneider, Fremont, Wis.....	23.50
Mrs. Martha Borhardt	W. E. Pankow, New London, Wis.....	5.00
Mrs. Julius Bubolz	Appleton, Wis.....	Imm. P. Boettcher, Maple Creek.. 5.00
Max Daetz	W. G. Haase, Two Rivers, Wis.....	6.00
Mrs. Emma Diestler	W. E. Pankow, New London, Wis.....	1.00
Wm. Drews	E. Benj. Schlueter, Oshkosh, Wis.....	5.00

Table listing names and amounts for the Northwest Lutheran conference, including entries for W. E. Pankow, John Gieschen, and others.

Table listing names and amounts for the Northwest Lutheran conference, including entries for Martin Albrecht, Paul A. Behn, and others.

HERBERT VOECKS, District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Covering Period from April 1 to July 3, 1942

Arizona Conference

Table for Arizona Conference with columns for Reverend, Budgetary, and Non-Budgetary.

Dodge-Washington County Conference

Table for Dodge-Washington County Conference listing names and amounts.

Eastern Conference

Table for Eastern Conference listing names and amounts.

Table listing names and amounts for the Northwest Lutheran conference, including entries for Martin Albrecht, Paul A. Behn, and others.

Milwaukee City Conference

Table for Milwaukee City Conference listing names and amounts.

R. O. Buerger, Gethsemane	100.28	
R. O. Buerger, Gethsemane	76.33	
R. O. Buerger, Gethsemane	61.31	
R. O. Buerger, Gethsemane (Sunday School)	160.00	
P. J. Burkholz, Siloah	355.96	76.33
P. J. Burkholz, Siloah		158.75
P. J. Burkholz, Siloah	278.41	70.98
P. J. Burkholz, Siloah (Sunday School)	13.00	
P. J. Burkholz, Siloah	256.30	64.07
P. J. Burkholz, Siloah (Sunday School \$5.25)	387.18	94.61
J. C. Dahlke, Jerusalem	145.10	9.07
J. C. Dahlke, Jerusalem	279.17	17.45
J. C. Dahlke, Jerusalem	190.69	11.92
J. de Galley, St. Paul	14.08	
J. de Galley, St. Paul	52.09	
J. de Galley, St. Paul	15.53	
E. Ph. Dornfeld, St. Marcus	656.01	
E. Ph. Dornfeld, St. Marcus	358.51	
E. Ph. Dornfeld, St. Marcus (Sunday S. \$23.90)	416.05	22.83
E. Ph. Dornfeld, St. Marcus	28.20	
E. Ph. Dornfeld, St. Marcus (Day School \$59.82, Sunday School \$2.13)	61.73	2.34
Gervasius W. Fischer, St. Jacobi	281.18	45.29
Gervasius W. Fischer, St. Jacobi	270.85	67.71
Gervasius W. Fischer, St. Jacobi	398.37	35.95
Fred Graeber, Apostles	85.00	
Fred Graeber, Apostles	34.50	
Fred Graeber, Apostles	17.21	6.75
A. F. Halboth, St. Matthew	118.72	69.50
A. F. Halboth, St. Matthew	128.16	69.50
A. F. Halboth, St. Matthew		69.50
A. F. Halboth, St. Matthew	471.67	
A. F. Halboth, St. Matthew	150.63	
Raym. W. Huth, Messiah	22.20	
Raym. W. Huth, Messiah	17.20	
Raym. W. Huth, Messiah	19.75	15.00
J. G. Jeske, Divine Charity	150.00	
Louis F. Karrer, St. Andrew	92.67	
W. Kleinke, Christ	112.03	
W. Kleinke, Christ		109.40
W. Kleinke, Christ	147.39	22.25
W. Kleinke, Christ	105.08	
W. Kleinke, Christ	148.26	
Ph. H. Koehler, St. Lucas	560.49	5.39
Ph. H. Koehler, St. Lucas	344.85	
Ph. H. Koehler, St. Lucas	379.69	12.25
A. C. Lengling, Saron	235.04	1.90
E. C. Pankow, Garden Homes	114.00	
E. C. Pankow, Garden Homes	54.00	
E. C. Pankow, Garden Homes	91.00	
E. C. Pankow, Garden Homes	64.00	
Wm. F. Panukow, Ephrata	134.40	26.00
Paul Pieper, St. Peter	882.38	43.50
Paul Pieper, St. Peter	282.33	35.85
Paul Pieper, St. Peter	218.77	40.00
Paul Pieper, St. Peter (Sunday School)	11.00	22.50
Wm. F. Sauer, Grace	28.05	
Wm. F. Sauer, Grace	367.03	
Wm. F. Sauer (Sunday School)	5.95	59.00
W. J. Schaefer, Atonement	49.00	
W. J. Schaefer, Atonement	65.00	
W. J. Schaefer, Atonement	45.00	
A. B. Tacke, Zebaoth	47.99	
A. B. Tacke, Zebaoth	64.18	
A. B. Tacke, Zebaoth	60.97	
A. B. Tacke, Zebaoth	24.94	46.38
G. A. Thiele, Parkside	18.88	
G. A. Thiele, Parkside	11.70	
G. A. Thiele, Parkside	18.45	
Arthur P. Voss, St. James	124.74	169.00
Arthur P. Voss, St. James	132.47	27.50
Arthur P. Voss, St. James	123.40	27.50
Arthur P. Voss, St. James	79.80	27.50
S. E. Westendorf, Bethel	80.54	21.68
S. E. Westendorf, Bethel		100.40
S. E. Westendorf, Bethel	69.66	18.74
S. E. Westendorf, Bethel	76.16	20.49
S. E. Westendorf, Bethel	108.06	111.01

Southern Conference

A. C. Bartz, Immanuel, Waukegan	50.75
A. C. Bartz, Immanuel, Waukegan	39.90
A. C. Bartz, Immanuel, Waukegan	39.73
Carl H. Buenger, Friedens, Kenosha	750.00
H. J. Diehl, First Ev. Luth., Lake Geneva	100.00
Walter A. Diehl, First Ev. Luth., Elkhorn	70.85
Walter A. Diehl, First Ev. Luth., Elkhorn	87.46
Walter A. Diehl, First Ev. Luth., Elkhorn	35.15
Walter A. Diehl, First Ev. Luth., Elkhorn	88.85
Walter A. Diehl, First Ev. Luth., Elkhorn	18.80
E. Walter Hillmer, St. Luke, Kenosha	49.70
E. Walter Hillmer, St. Luke, Kenosha	55.90
Eugene Hinderer, Zion, Bristol	60.00
Edwin Jaster, Epiphany, Racine	11.72
Edwin Jaster, Epiphany, Racine	128.60
Edwin Jaster, Epiphany, Racine	79.90
Edwin Jaster, Epiphany, Racine	70.54
A. Koelplin, Trinity, Caledonia	94.25
A. Koelplin, Trinity, Caledonia	114.81
A. Koelplin, Trinity, Caledonia	92.80
A. Koelplin, Trinity, Caledonia	45.10
W. H. Lehmann, St. John, Libertyville	129.35
W. H. Lehmann, St. John, Libertyville	106.13
W. H. Lehmann, St. John, Libertyville	97.62
Theo. Monhardt, St. John, Tp. Lake	124.50
Theo. Monhardt, St. John, Tp. Lake	43.75
O. B. Nommensen, Zion, South Milwaukee	96.24
O. B. Nommensen, Zion, South Milwaukee	80.30
O. B. Nommensen, Zion, South Milwaukee	90.74
R. P. Otto, Peace, Wilmot	75.00
R. P. Otto, Peace, Wilmot	125.00
R. P. Otto, Peace, Wilmot	75.00
Walter K. Pifer, Bethany, Kenosha	35.51

Walter K. Pifer, Bethany, Kenosha (Ladies Society \$10.00)	113.27
Walter K. Pifer, Bethany, Kenosha	32.17
Walter K. Pifer, Bethany, Kenosha	35.90
M. F. Plass, St. John, Oakwood	100.41
M. F. Plass, St. John, Oakwood	89.99
G. Redlin, Zion, Crete	201.27
G. Redlin, Zion, Crete	49.75
Alfred von Rohr Sauer, St. John, Burlington	105.35
Alfred von Rohr Sauer, St. John, Burlington	99.99
Alfred von Rohr Sauer, St. John, Burlington	99.00
Alfred von Rohr Sauer, St. John, Burlington	320.56
Alfred von Rohr Sauer, St. John, Burlington	87.97
G. E. Schmeling, Immanuel, Tp. Paris	19.50
G. E. Schmeling, Immanuel, Tp. Paris	13.30
G. E. Schmeling, Trinity, Tp. Raymond	86.75
G. E. Schmeling, Trinity, Tp. Raymond	4.50
G. E. Schmeling, Trinity, Tp. Raymond	50.00
Edmund Sponholz, St. John, Slades Corners	76.95
Edmund Sponholz, St. John, Slades Corners	147.08
Julius Toepel, St. Matthew, Tp. Maine	48.71
Theo. Volkert, First Ev. Luth., Racine	341.62
Theo. Volkert, First Ev. Luth., Racine	111.08
Theo. Volkert, First Ev. Luth., Racine (Ladies Mission)	237.53
Theo. Volkert, First Ev. Luth., Racine (Sunday School)	132.00
Theo. Volkert, First Ev. Luth., Racine	102.89
H. J. Wackerfuss, St. James, Evanston	27.25

Contributions Received from Spiritual Welfare Commission (Pastor E. Blakewell)

S. B. Club—Mrs. W. H. Buending, Treas.	5.00
Mrs. W. L. Vater	2.00
Mrs. G. Bauman	2.00
Mr. D. Ruedebusch	1.00
Miss Hilda Wollenweber	1.00
Pvt. Devere K. Henderson	2.00
Mr. Martin Janecke	2.00
Mrs. John H. Dreier	5.00
Ladies' Aid—Jerusalem Congregation	15.00
First Ev. Luth. Congr., Aurora, So. Dak.	15.02
Jr. Ladies' Aid, Immanuel Congr., Kewaunee	10.00
Arlington Ave. Luth. S. S., Toledo, Ohio	10.00
Memorial Wreath for L. C. Siewert from the Faculty of Winnebago Lutheran Academy	11.85
Prof. H. F. Bierwagen, Fond du Lac	5.00
PFC Henry Prust	2.00
Mr. and Mrs. A. Heller, Hartland, Wis.	5.00
Pvt. Wm. Ungrodt	1.00
A Soldier—Camp Sutton, N. C.	5.00
Ladies' Aid Society, St. Mark's, Watertown	50.00
Mr. Walter Dobberphul, Jackson, Wis.	5.00

Other Receipts

Personal Gift by M. S. B.	5.00
Southeast Wisconsin District by Pastor W. Keibel	6.90

Memorial Wreaths

In Memory of	Through Reverend		
Mrs. Marie Bahr	C. A. Otto	2.00	
Gustave Berg	A. Koelplin	12.50	7.00
Reuben Bode	Gerald Hoenecke	27.60	
Reuben Bode	Gerald Hoenecke	6.55	
Mr. Oscar Faber	Geo. A. Barthels	2.00	
Mr. Carl Frenz	E. Ph. Dornfeld	1.00	
Mrs. Emma Gaedtke	Arthur P. Voss		3.00
Mrs. Dorothea Gerschke	Alfred C. Schewe	5.00	
Mr. John Gieschen	O. B. Nommensen	1.00	
Mrs. Grebe	G. W. Fischer		2.50
Albert Gross	Paul Pieper		8.00
Mr. Wm. Hasse	Arthur P. Voss	5.00	
Mr. Wm. Hasse	Arthur P. Voss		10.00
Mrs. Katie Jeske	J. G. Jeske	38.00	
Mr. Wm. Juedes	J. C. Dahlke	15.90	
Vernon Juncker	O. Hohenstein	20.00	
Mrs. F. W. A. Kieckhefer	John Brenner	15.00	
Gertrude Kionka	W. J. Schaefer	1.00	
Mrs. Minnie Klueder	Carl H. Buenger	8.00	
Mr. Henry Klug	H. W. Schwertfeger	1.00	
Arthur H. Koeppl	C. A. Otto		5.00
John Larson	Gerald Hoenecke	14.00	5.00
Miss Bertha Laubenstein	A. B. Tacke		25.00
Mrs. Emma Litt	P. J. Burkholz		10.00
Mr. Wm. Lunow	G. W. Fischer		2.50
Roy Maxey, Jr.	A. F. Halboth		7.00
Mrs. Martha Moder	Ph. H. Koehler	3.00	
Miss Lydia Mueller	J. C. Dahlke	2.00	
Louis Neils	M. F. Rische	2.00	
Frederick Olm	Arthur P. Voss	5.00	
Mrs. J. H. Ott	John Brenner	3.00	
Mrs. August Patsky	Geo. A. Barthels	3.00	
Mrs. Emma Plantikow	Ph. Martin	4.50	2.00
Mrs. Anna Quade	G. W. Fischer	5.00	2.25
Mr. Gottlieb Raddatz	Ph. H. Koehler	5.00	
Mrs. L. Reidenbach	E. Ph. Dornfeld	4.00	
Mr. Reinhold	Arthur P. Voss		3.00
Mr. Albert J. Rusch	M. F. Rische		2.00
Mr. Aug. F. Schultz	Ph. Martin	6.00	
Mrs. C. Schumacher	Ph. H. Koehler	2.00	
Emma Laun Setzer	Martin Albrecht		5.00
Louis Sievert	S. E. Westendorf	2.00	
Mrs. Frieda Thiele	A. von Rohr Sauer	2.00	
Mrs. Gilbert Thiele	John Brenner	5.00	
Mrs. C. C. Thiele	Wm. F. Sauer	1.00	
Mr. Carl Vitense	E. Ph. Dornfeld	8.00	
Mrs. Anna Wahl	Arnold Schultz		4.00
No Name	Victor Brohm	2.00	18.50
No Name	E. Ph. Ebert	2.00	

\$ 35,035.54 \$ 3,035.98

CHAS. E. WERNER, Cashier.