

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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Prof Henry J Vogel
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Morning Hymn

By Joseph Hamilton

Almighty Father! Throned in heaven high,
Yet to thy feeble children always nigh:
We rise to bless thee for the morning light,
And all thy tender care throughout the night.

Strong Son of God! Who ere creation's morn,
Before the angels or the worlds were born,
To die for sinners wast ordained;
O may thy precious blood wash all our sins away!

Eternal Spirit! Source of light and fire:
With holy zeal our hearts and lives inspire;
Guide, guard, control; allay our needless fears;
Revive our hope, and wipe away our tears!

Thrice holy Trinity! Thou three in one,
Whose love eternal, like the circling sun,
Sweeps round our sinful world: for this we pray,
That all the world may see a heavenly day.

—*"Christian Herald."*

CORNERSTONE OF THE SEMINARY

THE second line of the inscription on the Seminary cornerstone reads SOLA SCRIPTURA, *i. e.*, only through the Scriptures, by the Scriptures alone.

All teaching in the Seminary must be done on the basis of the Holy Scriptures. The Scriptures are the only source of information. Anything beyond the Scriptures is nothing but human opinion, and dare not be taught as a part of theology. Everything the Scriptures contain must be presented without omission. Anything that contradicts the Scriptures must be rejected as erroneous.

The Scriptures rule supreme. That is true not only in such subjects as exegesis. In exegesis we study the Bible text thoroughly and intensively, and our only aim is, and must be, to ascertain the meaning which the Holy Spirit intended to convey in a certain text. In this work it is irrelevant whether the results agree with human reason or not, nor dare we approach any text with preconceived ideas, and inject them into the words of the holy writer. By the Scriptures alone! They are the sole arbiter, and the sense which the words convey according to grammar and the lexicon must stand. — By Scripture alone, applies naturally to any subject dealing with doctrine, to dogmatics, to the content of our sermons, etc. It applies also to such subjects as church history. Not in the sense that the Bible might be used as a textbook, but in the sense that all facts of history must be viewed in the light of the Scriptures and evaluated according to the standards there laid down.

When we in the Seminary read the inscription on our cornerstone, SOLA SCRIPTURA, we are reminded daily that all our information in theological matters must be drawn strictly from the Scriptures alone. This does not mean that we deny or ignore a so-called natural knowledge of God and of religious things.

There is a natural knowledge of God. The Bible speaks of it and mentions two sources from which it flows.

The first is nature, its creation and preservation. Paul speaks of this in Rom. 1, 19.20: "Because that which may be known of God is manifest in them, for God has showed it unto them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

Here Paul speaks of something "which may be known of God" and says that this "is manifest in them," even among such as suppress the truth "in unrighteousness" (v. 18). He tells us that this is the case because "God

hath showed it unto them." They are not left to their own resources to find out, to their imagination or research, but it is God Himself who has given them the information.

Paul tells us that this knowledge pertains to things that ordinarily escape detection; he speaks of "invisible things." By these "invisible things," as he explains, he means nothing less than God's "eternal power and Godhead."

All of this is "clearly seen" from God's work of creation which was begun in the beginning and is being continued in the work of preservation, when God sends forth His Spirit and renews the face of the earth (Ps. 104, 30). Men may imagine that matter and energy are indestructible, that they merely undergo a change from one form to another, while nothing really is lost in the process. Yet the whole universe is ever changing, everything is in a constant flux, "change and decay in all around I see." If there were no sustaining power,

everything must soon crumble to ruins. Yet the earth continues, the sun continues, the whole universe continues. God's power is everlasting. His power is clearly seen as the power of Godhead. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge" (Ps. 19, 1.2).

Paul mentions a second source of the natural knowledge of God. That is our conscience.

Concerning conscience we read: "For when the Gentiles, which have not the law (*i. e.*, the written Law of Moses), do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the works of the law written in their hearts, *their conscience also bearing witness*, and their thoughts the mean while accusing or else excusing one another; in the day when God shall judge the secrets of men," etc. (Rom. 2, 14-16).

Here Paul distinguishes three things in the hearts of natural men. The first is that the works of the law, the works which Moses defined in the Ten Commandments, stand written there. The second is the witness of conscience. The third is the struggle of accusing and excusing thoughts which are aroused. — Conscience testifies that the law written in our hearts is binding, it is God's law, and He will hold us to it and demand an account of us for our conduct.

What is the value of the natural knowledge of God, which every man has on the basis of these two sources

(Continued on page 358)



Editorials

THE MORALS OF THE WORLD

"DRINKING WOMEN"

THE DEATH OF DR. M. REU

The Morals of the World The morals of the world fluctuate with the tide. *By morals we mean the habit, manner, conduct, way of life of the world.* Customs that the world may frown on and condemn today may be in good taste tomorrow; manners that irk the world today may be accepted tomorrow as perfectly proper and fitting; ways that the world condemns today may be condoned tomorrow. The world's moral standard is in no sense static and fixed. Not only in its functioning but also as a basic principle. Take the matter of women's dresses. Not more than a few decades ago it was considered immoral to wear a dress above the ankle. Who dared to do so was branded and classed with women of ill-repute. Today, it is entirely proper for a women to wear dresses as short as her inclination may dictate — the world cares not. Nor was it considered proper in the not too distant past for a woman to stand at the bar of a saloon with men and rub elbows with the frequenters of those places. Today the women may do just that and no one seems to think it improper. Years ago there was even an odium attached to men that hung around the saloons. Today it is quite usual to see men and women leaning at the same bar, feet on the brass rail, sitting on chairs side by side before the huge mirrors behind the bar. Yesterday it was not considered proper for women to smoke — at least not in public — today the non-smoking women are an exception rather than the rule. So the things that the world calls "moral" are very indefinite and are subject to such fluctuations that cause the respectable man of the world to become disgusted.

There is danger, great danger in this condition of the world for every Christian. It is hard to keep one's moral balance when the whole world is out of moral balance. The Christian is living with them and among them and observes their frivolous, sinful doings. It shocks him at first and for a while but gradually he accustoms himself to the sight and to their doings. He begins to take it as a matter of course. When the first blush has faded and he has recovered from the first shock and a sort of callousness over against the actions of the world has set in the danger grows that the Christian may be tempted to do as the world does. In fact this is inevitable in many instances that the Christian will simply have to conform himself. It is so in the matter of dress, for instance. There is no escape for the Christian since the world controls the market. But that is not the case in all matters. The world does not and can not control our *habits* unless we permit it. The world can not force the Christian to sit

down in its saloons or taverns, with its foul odors and foul talk; the world can not force a woman to smoke if she chooses not to. In such cases Christian manhood and womanhood can assert itself and "come out from among them and touch not the unclean thing." In this connection it is well to ponder the words of the apostle, Rom. 12, 1. 2: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." While in this world let this be our guide.

W. J. S.

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"Drinking Women" Time was when the term "alcoholic" was never associated with women or, at least, seldom. Today it is said to be different. Drinking among the women of our nation has taken on such proportions that the very "bar keeper is becoming a bit alarmed." Oh, not about the drinking women, to be sure, nor about the destructive influence it has on morals generally. Those fellows are no sentimentalists and usually are very callous in regard to morals whether good or bad. They are, however, afraid of their business and the future of their business. They are afraid of the law and the padlock. Nevertheless, some of them have expressed themselves quite openly on the subject. They don't mind women getting drunk, understand, some where in the back room of the saloon — the so-called "family room" — but they do not like to see this go on in the "front shop" under the eyes of the law.

Kathleen Norris, the noted authoress of many books, wrote a series of articles on "Drinking Women." Her articles are very illuminating and well worthy of serious consideration by parents and adolescent girls. She does not cry the blues over the existing conditions and become sentimental in her arguments against the women drinkers. She does, however, state facts without mincing words. She quotes at length the opinion of nationally famous doctors and of competent nurses in charge of alcoholic wards in hospitals on the evil and the results of alcoholic drinks on women who for the "joy" of drinking "went into Pete's and giggled and gossiped at the bar, pouring into their clean little insides the bright stinging drinks that wrought all the mischief."

Kathleen Norris closes one of her articles with the querie: "What can you do, with mothers and girls, the bridge lunching and saloon frequenting drinking women

you know, the women who know they are drinking too much, and that they make fools of themselves when they drink — what can you do to cure the situation. What can we all do before the law steps in and the hideous days of breaking the law and infinitely extending the evil, begin again?"

"What can we do?" Well may she ask: "What can we do?" Perhaps a more vital question is, what are we going to do to protect the oncoming generation of girls from that dread habit? and how are we going to protect the young girls of Christian homes from becoming contaminated? We hope that all Christian parents will see the real dangers that confront their young girls and will become even more watchful and vigilant. One safeguard is near at hand—send them to Christian day schools and Christian high schools and above all let the Word of God dwell richly in our homes with which we are able to "quench all the fiery darts of the wicked one."

W. J. S.

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The Death of Dr. M. Reu The death of Dr. M. Reu, professor of theology at Dubuque, Iowa, came as a shock to the Lutheran church bodies. He was suddenly attacked by an ailment that

demanding surgical treatment, but in the wise counsel of God he was not to recover from the operation. He died in Rochester, Minnesota, on October 14.

Although Dr. M. Reu was not a member of a Synodical body that is affiliated with us, being a member of the Iowa Synod affiliated with the American Lutheran Conference, and although he did not see eye to eye with us of the Synodical Conference in matters of doctrine and practice, yet Dr. Reu will always be classed with the great theologians of the Lutheran Church. We will remember his services especially in opposing the proposed altar and pulpit fellowship with the United Lutheran Church.

Dr. Reu was a highly gifted man. He used his talents particularly in the field of catechetics and the Lutheran confessions. It is said of him that no man was better informed on Luther and his writings, especially Luther's Catechism than was Doctor Reu. The many books that he wrote on these subjects bear testimony to this fact.

We honor the memory of Dr. Reu as an upright and humble Christian, as an able teacher, and as a frank opponent.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. XIV. Of Ecclesiastical Order

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

IV

CHRIST assigned one task to His church on earth: to teach, and to administer the Sacraments. A glorious work this is, for it means the saving of souls. He assigned the task to every Christian alike, whether he be old or young, rich or poor, man, woman, or child. All have equal rights, all are equally interested. How shall they go about their work? More specifically, how shall they do it when two or more Christians are concerned, that is, when the work has to be done jointly, or publicly?



This is the question which our Article answers briefly by insisting that a man must be regularly called.

There are several points to be considered.

One is this. All Christians are not equally gifted and qualified for the public administration of Word and Sacrament.

There is no difference in the spiritual blessings which they possess. The love of God is the same toward all. The forgiveness of their sins is the same in all cases: whether their sins were great or small, whether they were many or few, whether they were heinous or such as men are prone to overlook: all have been forgiven, and all Christians shine in the righteousness which avails before God. They all have the same promise of the Holy Spirit, of His support, His guidance, His protection, and preservation.

But there are differences in other respects. There is, for instance, the difference of age. Children are under the Fourth Commandment. God Himself placed them

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there, and He wants everybody to observe this position conscientiously. Children must remain in proper subordination till they reach the natural age of maturity. If children were to teach publicly, this would imply a position of superiority, as a teacher is over his pupils. If they were to become leaders in the church, if they were to direct the affairs of the church, or anything of that kind, it would give them a position of superiority, to which their age and lack of experience does not entitle them.

There is another difference. God created the man to be the head of the family, and the woman to be his helpmeet. God wants this arrangement of His to be observed everywhere, also in the public work of the church. The temptation has been from the beginning to disregard it. Paul had to tell the Corinthians: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be in obedience, as also saith the law" (1 Cor. 14, 34). He also instructed Timothy to guard carefully against any infringement of this order in the churches of Asia: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2, 11, 12).

Besides these differences in the social standing, there are also many differences in the natural abilities. Some man is strong and robust, he can carry a heavy load of work and face physical hardships, while another has a weak constitution. One has a loud and clear voice, so that he could be heard and understood in spite of a roaring storm or surging sea, while another has but a feeble voice. Some man has a clearer and deeper understanding than another, or he has a more retentive and ready memory, or he has the gift of analysing a difficult problem and presenting the solution convincingly, or he is quickwitted and has a ready answer for heckling gainsayers. Some are good "mixers" and have naturally winning ways, while others are more reserved. No two persons are alike in these and similar respects.

There are also differences in spiritual gifts. One may have been led by God in such a way that he has a much deeper experience of the terrors of conscience and of the sweetness of grace, than another. Think, for instance, of a man like Luther. One has the gift of leading in prayer, another of arousing the consciences, another of comforting the distressed, another of quieting the excited and fearful, another of warning, of admonishing, and the like.

God has given these various gifts to individual Christians, but not for their personal benefit only, but for the benefit of all, for the *public* benefit, to "profit withal," as Paul says (1 Cor. 12, 7).

Since God has given these gifts to the church for the benefit of the church, what would you say if the church ignored them? Do the Christians not want to be edified? Do they not care to grow in knowledge, in wisdom, in understanding, in strength, in comfort, in courage, in

endurance? If God offers them the opportunity, should they not be eager to avail themselves of it? Otherwise, would it not appear as though they were not anxious to make progress in faith and sanctification? They protest that they are Christians, they pray for enlightenment; but when God gives the necessary gifts among their fellow-Christians, then, for some reason or other, they neglect them! Are they not making themselves guilty of a lack of sincerity and of gratitude?

But to come back to our question of public teaching and a public administration of the Sacraments, Christians recognizing the various gifts which God has placed at their disposal will elect for the particular task which God has assigned to them the man best qualified to do the work. — But is it necessary that they *elect* him and appoint him? Could he not do the work on his own initiative?

No. For here the question of love and order arises.

All Christians stand on the same level; there are no superiors, nor any subordinates among them. They simply are brethren. What would it mean if any one among them presumed, of himself, to take the leadership in a matter in which all have equal rights and equal interests? It would indicate that in some way he considered himself as being above his brethren, because he disregards their equal rights. No matter how well qualified he may be, his arrogance over against his brethren would more than offset the advantage of his gifts. Paul earnestly warns against any violation of brotherly love that might mar the use of our spiritual gifts. His words are well known, yet they are worth repeating: "Though I speak with the tongues of men and of angels, and have not charity" — that is, use this gift in disregard for my brethren — "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity" — that is again, use these splendid gifts in violation of the regard I owe my brethren — "I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. 13, 1-3). — Where the equal rights of brethren are involved, love demands a tender regard for them, and a lack of love would mar the finest gift.

Also the question of order is involved. What confusion might result from an indiscriminate application to our common task, Luther illustrated in his drastic way. All Christians certainly have the right to baptize. But if all Christians would jump to baptize a new born child, why, Luther said, they would drown the poor thing.

There must be order. "God is not the author of confusion, but of peace" (1 Cor. 14, 33). And God says, "Let all things be done decently and in order" (1 Cor. 14, 40).

How can order be best maintained in a group where all have equal rights? They cannot all speak at once; that would be confusion, unless they spoke in unison.

They cannot all baptize. They cannot all administer Communion. They must come to some agreement. They could perhaps all take turns, and thus preserve order. But, on the other hand we dare not forget that they are not all equally qualified; and by insisting on taking turns they would often be led into a neglecting of the better gifts which God has given them. They would show themselves unappreciative and ungrateful.

The most effective way of preserving order and at the same time utilizing the best gifts, one indicated by God Himself, is the one mentioned in our Article; the call.

There are many practical questions to be considered in connection with the call.

CORNERSTONE OF THE SEMINARY

(Continued from page 354)

though he may never have heard about the Scriptures? Is it correct? in agreement with the facts? Or is it an illusion, of no more value than a dream?

It is most certainly correct. Paul uses words like "clearly seen," "being understood." He says that "God hath showed it unto them." When he mentions the activities of conscience he does so in connection with the final judgment. Yes, he directly calls the natural knowledge of God "*the truth*," and charges men because they "hold (*i. e.*, suppress) the truth" by their unrighteousness. A little later (Rom. 1, 25) he uses the word "truth" a second time and accuses men that they have "changed the truth of God." Yes, men know "the judgment of God" (v. 32), and because they have not acted in accordance with it they are "without excuse."

Yet though the natural knowledge is correct and sufficient to condemn us, it is not sufficient for our salvation. It simply does not know anything about the saving love of God. Our hearts are completely blank, worse than blank. The natural knowledge includes indeed an idea of God's goodness, as Paul stressed in Lystra: "He (God) left not himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts 14, 17). But the great truth that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3, 16) — this truth is shrouded in deepest mystery to natural man. Even when told about it he cannot receive it: the Greeks consider it as foolishness, and the Jews reject it as a stumbling block.

The natural knowledge of God, true though it be as far as it goes, is not sufficient for salvation. Nor can it be developed into such a form that we might reach salvation. God wants us to develop it. Paul spoke to the Athenian philosophers about it and told them "that they should seek the Lord, if haply (perhaps) they might feel after him and find him" (Acts 17, 27). Yet the more the natural knowledge is developed, the louder will it din in our ears our condemnation, because by our

inborn sin we are helplessly bound to the idea of reward and merit. Thus it will always remain a Law knowledge, and never by our own reason or strength can it be turned into a Gospel knowledge. That turning is achieved through the power of God in the Gospel alone.

Therein lies the importance of the natural knowledge of God that it utterly condemns us. In that way it prepares us for the Gospel, which we would never accept without such preparation. If a man is not first driven to despair by what he feels of the Law of God, he will never be ready to accept the salvation procured by the vicarious suffering and death of Christ, and offered to him in the Gospel.

Much more could be said about the natural knowledge of God; but let this suffice to underscore the truth engraved on our cornerstone: SOLA SCRIPTURA.

More about this, God granting, some other time.

J. P. M.

I KNOW IT, I BELIEVE IT

"I know it, I believe it, I say it fearlessly,
That God, the Highest, Mightiest, forever loveth me!
At all times, in all places, He standeth by my side;
He rules the battle fury, the tempest and the tide.

"There is no condemnation, there is no hell for me,
The torment and the fire, my eyes shall never see;
For me there is no sentence; for me death has no sting,
Because the Lord who loves me shall shield me with His
wing.

"No angel and no heaven, no throne, nor power, nor might,
No love, no tribulation, no danger, fear nor fright,
No height, no depth, no creature that has been or can be,
Can drive me from Thy bosom, can sever me from Thee.

"My heart with joy upleapeth, grief can not linger there,
She singeth high in glory, amidst the sunshine fair;
The sun that shines upon me is Jesus and His love;
The foundation of my singing is deep in heaven above!"

Paul Gerhardt.

A CHRISTMAS GIFT

Are you thinking of a Christmas gift for a relative or a friend? May we suggest a year's subscription to the *Northwestern Lutheran*? Our Publishing House is ready to accept such gift-subscriptions and will mail the recipient a card informing him of the gift. The card attached, printed in Christmas colors, will be used for this purpose.

A One-Year Subscription to
the *Northwestern Lutheran* is
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Siftings

BY THE EDITORS

Things Seem To Be Happening in Germany's churches. If report can be believed it seems as though the "Moderates," the followers of Bishop Marahrens, a pro-Hitler man and Bishop Wurm who took his stand with the much publicized Martin Niemoeller — have come together. The report is that they have made a common public declaration in which they agree on twelve points in regard to confession and practice. Among the points agreed upon are these: We "draw a clear line against all distortions of the Christian message." We "hold on to the Old and New Testaments, denying that it is merely a Jewish document as the leaders of the Nazi's would have it. We hold that "all who are baptized belong to the Church." This is another claim contrary to the assertion that Jewish Christians are not Christians. They also declare "that the Church is independent in its nature and confession from the State and is obligated to preach the Gospel beyond the confines of Germany. Although the confession lacks all positive confessional assertions as we would like to see them, it is, nevertheless, a step forward — we hope.

* * * *

Is It As Bad As All That? "One out of every seven girls now seems headed for spinsterhood," says Amram Scheinfeld, writing in *Collier's* and reported in the *Lutheran Companion*. This situation is not wholly due to the war which has made great demands on our manhood. "Two causes for our man shortage are mentioned — that we have used up the male surplus brought in by past immigration, and the biological fact that males are weaker in resistance to disease and death." The example of Sweden is cited as pointing to the possible effects of a changed sex ratio. The man shortage there resulted in part from losses through emigration. Dr. Alva Myrdal, Swedish population expert, notes some of the results: Twenty-five per cent of all Swedish women are unmarried at the age of 40. The average age of Swedish women at marriage is 27. The Swedish birth rate has dropped so alarmingly that it is now lowest in the world. One out of every seven or eight births is illegitimate. In most of the European countries a greater sexual latitude was much in evidence following World War 1, and to this the surplus of women contributed not a little." Such a condition of course, is serious. We are afraid, however, that we will be able to do little about it. This, too, is in the hands of the Lord and it may be a judgment on a world that has gone science-mad. Not science but the Lord can change this condition. Those who know the Lord and are known of Him will take their fears to Him in prayer and He will hear their cry.

* * * *

"Radio Used To Attack Protestant Missions. On September 20, the Columbia Broadcasting System bought

full-page space in many of the nation's leading newspapers to present an advertisement headed, "Why neither C. B. S. news broadcasters nor C. B. S. news sponsors 'opinionate' the news." The advertisement told of the policy of the radio chain, which it claimed had been in force for fifteen years, of eliminating all "expressions of editorial opinion" from its broadcasts. It must have interested any persons who had listened, only two nights before, to a C. B. S. sustaining program from Havana in which, under the guise of forwarding inter-American understanding and unity, the Rev. B. Code had delivered a slashing attack on Protestant missionary work in Latin America. Father Code was introduced to the national radio audience as "director of the Inter-American Institute." No mention was made of his status as a Roman Catholic priest. His speech, however, contained one of the subtlest and at the same time most direct assaults on Protestant work south of the Rio Grande we have ever heard. We do not question Father Code's right to make that opinion known over the air. Provided that the Columbia Broadcasting System will give Protestant representatives equal facilities to present their side of the argument (and we mean to listen carefully to see whether they do), there is no reason for complaint. But C. B. S. is only fooling itself if it believes that there is no "editorial opinion" no "pulpiterring," in its broadcasts."

The Christian Century.

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A Campaign Is On The Way, inaugurated by the American Lutheran Publicity Bureau, New York, to do something about the estimated 17,000,000 children in America that are not enrolled in classes for religious instructions. The Bureau has on display endorsing communication from President Roosevelt, J. Edgar Hoover and others of national fame. 17,000,000 children who know nothing about salvation and eternity, nothing about the Bible and the salvation wrought by Christ is, indeed, one of the saddest spectacles one can imagine. And this in a land often called a "Christian" country.

* * * *

The Oxford University Press, one of the largest producers of Bibles has declared that it is forced to "ration" Bibles. Orders for Bibles have been coming in so fast that they are simply swamped with orders. On July 6, they were forced to declare that no new order will be accepted, hoping that in this way they would be able to catch up on the old orders. From now on those ordering Bibles will receive only a part of their order depending on the number of Bibles they ordered in former years. This "rationing" of Bibles is due to two facts: first, to the shortage of paper and, especially lack of executive help.

YE ARE NOT YOUR OWN

The First of a Series of Articles by Pastor I. Habeck, Weyauwega, Wisconsin

By Way of Introduction

IN the first commandment of His holy law the Lord our God tells us, "Thou shalt have no other gods before me." In the first petition of the Lord's Prayer our Lord Jesus teaches us to pray, "Hallowed by thy name." Both the command and the prayer remind us that the Lord wants first place in our thoughts, our hearts, our lives. Unless He gets that place, not only are we guilty of sinning, but our entire lives are thrown out of balance and we miss the happiness which the Lord intended for us. The purpose of this series of articles is to show that the Lord lays a claim upon everything that we are and have, and to suggest how we by our conduct can show that we admit His claim. As we act upon these suggestions, we shall be helped to giving the Lord the honor which is His due and finding the satisfaction and balance in our lives which come from purposeful Christian living.

Your Soul Is God's

Man consists of body and soul. The body of Adam was there, but only as a beautiful clod, before the soul was breathed into it by the Lord; the body of man remains, but only as dust to return to dust, after the soul has departed. No human being can put a soul into a body, either to begin life at the outset or to restore life when death has taken place. Only God can give a soul, and by virtue of His authority as the Creator He has a just claim upon our soul.

But His claim is twofold. In order that the soul of man at the time of death might go to be with the Lord, and at the time of the last judgment might re-enter the body to live in glory with the Lord eternally, the Lord Jesus shed His blood upon the cross. By virtue of this shedding of His blood He has a claim upon our soul. He asserts His claim with the words: "Ye are bought with a price: therefore glorify God in your body and in your spirit (soul), which are God's" (1 Cor. 6, 20).

Caring for the Soul

To be pitied indeed is that man or woman who has become so dependent upon another human being through willing or forced surrender that it must be said of them, "They cannot call their soul their own." But he is still more to be pitied who over against his God does call his soul his own to do with it as he pleases. For he will either neglect or harm his soul. When he is called upon to give an accounting of his stewardship of the precious treasure which the Lord entrusted to him in his soul, he will be branded an unfaithful servant and cast into outer darkness. Our soul is God's, given to us to care well for it.

"What is a man profited, if he shall gain the whole world, and lose his own soul?" our Savior asks (Mt. 16, 26). We lose our soul when through our fault it misses a share in the heavenly inheritance which Jesus won for it. How many are guilty of the neglect against which He here

so earnestly warns! They mind their body well, feeding it, clothing it, resting it, providing it with relaxation, making provision for its care for years to come; but they ignore or forget the fact that they have a soul for which the Lord wants them to care first.

"Receive with meekness the engrafted word, which is able to save your souls" (Jas. 1, 21). Here the Lord tells us what we are to do if we want to care for our souls. In the Word our souls find food, for in it He is the Heart and Center who calls himself Bread from heaven. In the Word the soul finds drink, for it leads us to Him who gives us water and we shall never thirst (Jn. 4, 14). In the Word the soul finds rest, for it draws us to Him who promises "rest unto your souls" (Mt. 11, 29).

The Word, indeed, brings sorrow and heaviness to the soul, revealing to us that since our first parents sinned the soul of man is not the spotless and pure thing which once it was, but much defiled; that "the imagination of man's heart is evil from his youth" (Gen. 8, 21). It reveals that at the root of whatever mischief may be done by glance or word or act lies the tainted soul. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies" (Mt. 15, 19). The Word makes the soul realize by what a yawning abyss sin separates it from fellowship with the thrice-holy God and dooms it to eternal pain. But the Word brings cheer and hope and peace to the soul, stricken with terror because of sin's damage, but showing that fountain filled with blood, drawn from Immanuel's veins, where sinners, plunged beneath its flood, lose all their guilty stains. Thus in Jesus' blood and righteousness the Word provides the soul with the garments which it needs to stand in perfect purity before the judgment seat and to serve before the throne. Ah yes, as we allow our souls to live in the atmosphere of the Word, they thrive and are saved.

Dangers to Avoid

If the atmosphere of the Word is healthful for the soul, any teaching which substitutes man's word for God's Word is poisonous. Therefore a loving Savior warns, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Mt. 7, 15). The soul that had found pardon and hope and life in the Savior is warm with love to Him and burning with a passion to express love by attitudes and deeds. If, however, the desire to sin, which still remains part of the human being even after he has become a believer, is not checked, it may smother faith even as weeds may smother a garden whose good plants aim to provide food and flowers. Therefore the Lord warns, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2, 11). Heeding the dangers and using the Word we shall be found faithful stewards of our souls, "which are God's."

APACHE INDIAN INTERPRETER CONFERENCE WITH MISSIONARIES

FOR the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" in Apacheland the missionaries with their interpreters from the seven Indian mission stations in Arizona met in conference at East Fork, near Whiteriver, June 1 to 3.

Keeping in mind the exhortation of the Holy Spirit through St. Paul in Ephesians 4, Superintendent F. Uplegger urged the missionaries and Apache Interpreters that "we all speak the same thing, . . . that we be perfected together in the same mind and in the same judgment" (1 Cor. 1, 10), "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ" (Eph. 4, 13).

Our Apache Indian Interpreters have always cooperated faithfully with the missionaries. They have tried to the best of their understanding to help in spreading the Gospel of our Lord, to comfort the sick and dying. May our fellowmembers of the Synod know this, especially all kind friends of our Apache Indian Mission, who

by their love to our Lord are supporting our mission! Our Lord Jesus Christ has granted His Spirit to our interpreters, both when they are well prepared to interpret the Word of God in a Sunday sermon, and also when they are suddenly called upon to interpret without preparation at the bedside of the dying and at funerals and burials, to which every missionary is called so often upon an hour's or sometimes even upon only a few minutes' notice.

The Lord's Holy Spirit daily stands by to enlighten with understanding and even to give the right word at the right time, when missionaries and interpreters at times know not what to say or how to say what they should say. The "how to say it" is usually the harder, especially how to put it across in Apache. The understanding of the English language is a great problem for our Indians and the irregularities and the abstract forms of speech are a fathomless mystery. As there may be "many a slip 'twixt cup and the lip," so there is many a slip 'twixt grasp and the lip of the interpreter, of however willing and alert a mind he may be, and the immediate translation of a word by his Apache lips to the ears of our Apache listeners.

In fact, a miracle unfolds itself to the listeners, whenever the Gospel is interpreted. Four minds are at work.

First and foremost the Holy Spirit is acting by His Truth upon the hearts and minds of the listeners through both the missionary and the interpreter. Second, the missionary, obedient to the Spirit, wants the Word to be brought to the listeners' hearts and minds. Third, the interpreter also is impelled by the same Spirit to reach and to persuade the inquiring or doubting hearts. And fourth, the mind that naturally is enmity against God, having been won to listen, consciously or unconsciously is being wrestled with by the minds or spirits of the other three, chiefly by the Holy Spirit who is working through the others.

May this picture in slight degree show how necessary it is for the servants of the Lord to be of one mind, that they may speak the same thing, understanding the same

Word in the same sense, that the efforts of the Spirit of Truth be not crossed.

Well did Isaiah plead: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." That was one of the chief topics of this Interpreter Conference, namely, as put by St. Paul in 2 Cor. 5: "We are ambas-

sadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Who can correctly and persuasively preach: "Be ye reconciled to God" except whoever truly understands the At-one-ment though Jesus, the Son of God, our Mediator? And must not the Apache Interpreter then realize the same in faith in order to be a competent conveyer of the Truth into the language of his people?

Guided by Superintendent F. Uplegger, our oldest brother among the brethren of the conference and a guiding father "speaking the things which become sound doctrine," interpreters and missionaries were built up spiritually by those truths expressed in the passage on Reconciliation, 2 Cor. 5, 17-21 and on Redemption in Romans 3, 23-26. After lengthy discussion and exposition on the important terms of the texts all agreed on the correct Apache terms for bringing out the full meaning of the original Greek texts.

Though the Indians themselves have not heretofore had occasion to use such Scriptural terms and hence also did not have the proper words at their command for properly clothing the thought of the Spirit, they quickly understand newly formed words and phrases upon hearing them in their language, because it lends itself beautifully



Conference of Missionaries and Interpreters

to forming new words and expressions, which are clear by their derivation and concrete picturization. Accordingly most Scripture translations into Apache by the superintendent were accepted and adopted for use by the interpreters. More pertinent Scripture passages were translated, of which the significant terms are most often applied in preaching. The superintendent's translations of Luther's explanations of the three articles of the Apostles' Creed were thoroughly discussed and accepted by the interpreters with few changes in newer Apache idiom.



Shima, a Regular Visitor at our Mission in East Fork

What is God? What is it to believe in God? What is the Holy Spirit? The Trinity? What is the difference between Grace and Mercy? Compassion and Loving-kindness? What is it not to be ashamed of the Gospel of Christ according to Romans 1, 16? And how is it the power of God unto salvation? These questions and their answers gave rise to others pertaining to them, so that the days were too short for disposing of the wealth of material on hand to be used "for the perfecting of the saints."

So that our Indians might better realize the sameness and agreement in our Lutheran Church and its mission schools, efforts were made to arrive at still greater uniformity in teaching and in the subject matter taught. A committee was elected to work out a plan of study with the purpose of achieving greater uniformity in our mission schools. Uniformity was sought also in the baptism of adults, in announcements to partake of the Lord's Supper, in the liturgy used in worship in church and in pastoral acts generally.

All this would show that in the missionaries' and interpreters' consciences is the fact that they are serving the

Church, that they are ministers, servants of a great church body: yea, that they are "endeavoring to keep the unity of the Spirit in the bond of peace," because they are members of "the one body and one Spirit, even as they are called in one hope of their calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in all."

Such translations and discussions are to be resumed at another meeting in July, the Lord being willing and giving His grace thereto. A. M. U., Sec'y.

THE ST. CROIX FALLS MISSION GROWS UP

Minnesota District

ST. CROIX FALLS, Wisconsin, nestles on the banks of the winding St. Croix River, across which it looks into the adjoining state of Minnesota. Although it has a population of 2,500 it never had a resident Lutheran pastor.

On October 1, 1933, the first services were conducted at the Mechanic Arts School Building by the Rev. O. Klett of Centuria, Wisconsin. Such services were continued by him until January 27, 1935, without any synodical support.

Pastor Wm. Schweppe continued the work from Osceola-Nye until August 1, 1936, when he was called as our missionary to Nigeria, Africa. Then Candidate P. Kurth was instructed to make a survey of the field and it was found that seventy per cent of the people in St. Croix had some Lutheran background. Candidate Kurth continued the services, receiving a pittance from the treasury of the District Mission Board. Services were conducted on the first floor of the Masonic Building and then in an Alliance Tabernacle. After Candidate Kurth became the pastor of Osceola-Nye the services at St. Croix remained in his charge. This continued until September 15, 1940, but the attendance at services was irregular due to the limited time the visiting pastor could spare this faithful flock. In October the Rev. A. Leerssen accepted the call to Osceola-Nye and on him fell the lot of finding some time to care for St. Croix Falls until a more favorable arrangement might be made. Services were held at nine each Sunday morning in the Alliance Chapel, but the Sunday School had to be dissolved due to lack of space and time — another religious group impatiently waiting to move into the same chapel at ten o'clock each Sunday morning.

In the fall of 1942 the appeal went out to the Minnesota District Mission Board for a full-time resident pastor. A call was sent out in vain. However, under the direction of Pastor Carl Bolle, member of the Mission Board, and the Rev. Chr. Kock, Visitor of the St. Croix Conference, six members met to organize the English Lutheran Church of St. Croix Falls, Wisconsin, in May of this year. They raised \$500.00 for the purchase of a well kept dwelling place with suitable grounds. An additional loan of \$2,150.00 from the Chapel Fund made it possible to purchase the entire property and to make the needed change to transform the dwelling into a chapel-parsonage.

Under the skilled direction of Pastor Leerssen the members of the mission remodeled the building in June. Two downstairs rooms were made into a chapel that will readily seat seventy-five, the pulpit and altar were made, and all was refinished and ready for the dedication and installation services on June 27, 1943. Candidate F. H. Tabbert, formerly tutor at our Mobridge Academy, was on that day ordained the first resident pastor of the English Lutheran Church of St. Croix Falls, Wisconsin.

The average attendance, which for years had stood at about nineteen went to forty and has stayed there right through the entire summer.

To the faithful Lutheran families, the Muellers, the Hackens and others, we express our admiration for their persistent faith in the future of true Lutheranism in their city. To the neighboring pastors, who through the years so unstintedly gave of their time and means to keep up the good work, we are deeply grateful. The English Lutheran Church of St. Croix Falls, Wisconsin, and its youthful shepherd we commend unto the Lord of the Church for His continued blessing.

M. J. Wehausen.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Pastoral Conference of the Western Wisconsin District will meet at Baraboo on November 30, 1943, at 10 A.M.

Papers to be considered are: Homiletics, L. A. Witte; Exegesis, 1 Tim. 6, F. Gilbert; Future Punishment, G. H. Geiger; Nicene Creed, O. Sommer; Ordination, A. H. Dobberstein; Exegesis, 2 Tim. 1, G. H. Geiger.

Confessional sermon will be by the Rev. A. H. Dobberstein, with G. Gerth as substitute.

G. W. Zunker, Sec'y.

ORDINATIONS AND INSTALLATIONS

Candidate Karl F. Molkentint was ordained and installed as pastor of the Chandler-Casa Grande, Arizona, field in compliance with a request of the president of the Southeastern Wisconsin District. The ceremony was performed in services held in the Episcopal Guild Hall in Chandler, Arizona, on October 3, 1943.

Address: The Rev. Karl F. Molkentint, P. O. Box 1187, Casa Grande, Arizona.

O. H. Hohenstein.

* * * *

Authorized by President R. Buerger, president of the Southeast Wisconsin District, I installed Mr. Erich Kirschke, as teacher in the School of the Atonement on Reformation Day, October 31. May God bless his labors.

Address: Mr. Erich Kirschke, 4003 West Hampton Avenue, Milwaukee 9, Wisconsin.

W. J. Schaefer.

* * * *

Upon due authorization by President John Gauss of the Michigan District the undersigned installed Amos G. Schwerin as pastor of St. Matthew's Congregation, Tittabawassee Township, Freeland, Michigan. The installation was conducted on October 17, 1943. Prof. A. Schultz and the Pastors R. Koch, A. Westendorf, and O. J. Eckert assisted.

Lord, make the pastor and his members fruitful fellow-workers for Thee.

Address: The Rev. A. G. Schwerin, Freeland, Michigan, R. F. D. 1.

Werner H. Franzmann.

Upon authorization of President John Gauss of the Michigan District I installed Pastor Conrad Frey as pastor of Our Savior Ev. Lutheran Church of Detroit, Michigan, on Sunday evening, September 12. Assisting pastors were Conrad Engelder, Edwin Frey, and Kenneth Vertz.

Address: Pastor Conrad Frey, 9831 Dundee Avenue, Detroit 3, Michigan.

Gerhard L. Press.

* * * *

Authorized by President J. Gauss of the Michigan District I ordained and installed my son, Candidate Willard Kehrberg, on the seventeenth Sunday after Trinity, October 17, 1943, as pastor of St. Paul's Lutheran Church, Hale, Michigan.

Address: Rev. Willard Kehrberg, R. 2, Hale, Michigan.

ACKNOWLEDGMENT AND THANKS

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a donation of \$50.00 from Dr. and Mrs. Howard Vogel of New Ulm, Minnesota. We herewith express our cordial thanks to the donors.

Emil D. Backer, Music Department.

CHANGE OF ADDRESS

Rev. Wm. Fischer, 130 5th Street, Savanna, Illinois.

Rev. G. A. Thiele, 2470 North Grant Boulevard, Milwaukee 10, Wisconsin.



MISSION FESTIVALS



"GO YE INTO ALL THE WORLD"

Third Sunday after Trinity

St. John's Church, Newville, Wisconsin.
Offering: \$177.50. Walter E. Zank, pastor.

Fifth Sunday after Trinity

Trinity Church, Nicollet, Minnesota.
Offering: \$657.00. E. Schaller, pastor.

Sixth Sunday after Trinity

Immanuel Church, Town Deerfield, Wisconsin.
Offering: \$184.50, Sunday School \$15.00, Ladies' Aid \$25.00, total: \$224.50. Walter E. Zank, pastor.

Eighth Sunday after Trinity

St. Peter's Church, Kekoskee, Wisconsin.
Offering: \$324.00. Ruben O. Marti, pastor.
Friedens Church, New Prague, Minnesota.
Offering: \$322.08. A. Martens, pastor.

Ninth Sunday after Trinity

Grace Church, Nye, Wisconsin.
Offering: \$180.62. A. H. Leerssen, pastor.
First English Lutheran Church, Aurora, South Dakota.
Offering: \$156.00. H. C. Buch, pastor.
Church of St. John, Peshtigo, Wisconsin.
Offering: \$316.53. Norman Schlavensky, pastor.

Eleventh Sunday after Trinity

Salem's Church, Nasewaupee, Wisconsin.
Offering: \$207.00. F. C. Knueppel, pastor.

Twelfth Sunday after Trinity

Trinity Church, Grafton, Nebraska.
Offering: \$250.00. R. H. Roth, pastor.
St. John's Church, Bowdle, South Dakota.
Offering: \$541.16. Paul G. Albrecht, pastor.
Trinity Church, Brillion, Wisconsin.
Offering: \$521.22. V. J. Siegler, pastor.

Immanuel Church, Findlay, Ohio.
Offering: \$49.10. R. O. Frey, pastor.
Zion's Church, Cream, Wisconsin.
Offering: \$359.26. C. F. Kurzweg, pastor.
Parkside Church, Milwaukee, Wisconsin.
Offering: \$84.99. G. A. Thiele, pastor.
St. Bartholomew Church, Kasson, Calumet Co., Wis.
Offering: \$112.27. Melvin W. Croll, pastor.
Trinity Church, Hutchinson, Minnesota.
Offering: \$169.03. P. R. Kuske, pastor.
Salem Church, 107th and West Fond du Lac Avenue,
Milwaukee, Wisconsin.
Offering: \$85.69. Frank G. Gundlach, pastor.
Friedens Church, Abrams, Wisconsin.
Offering: \$62.04. Paul C. Eggert, pastor.
Mt. Olive Church, Lincoln, Nebraska.
Offering: \$43.84. L. Gruendeman, pastor.

Thirteenth Sunday after Trinity

Trinity Church, Osceola, Wisconsin.
Offering: \$147.71. A. H. Leerssen, pastor.
Zion Church, Kingston, Wisconsin.
Offering: \$94.20. Geo. Kobs, vacancy pastor.
Christ Church, West Salem, Wisconsin.
Offering: \$391.35. W. Paustian, pastor.
St. Peter's Church, Mishicot, Wisconsin.
Offering: \$115.25. Ed. Zell, pastor.
Rockwood Church, Rockwood, Wisconsin.
Offering: \$45.05. Ed. Zell, pastor.
Zion's Church, Columbus, Wisconsin.
Offering: \$1,188.95. Wm. Nommensen, pastor.
Grace Church, Sioux City, Iowa.
Offering: \$80.75. L. Sabrowsky, pastor.
St. Luke's Church, Denver, Colorado.
Offering: \$41.75. V. Schultz, pastor.
Immanuel Church, Farmington, Wisconsin.
Offering: \$485.00. A. W. Paap, pastor.
St. John's Church, Libertyville, Illinois.
Offering: \$388.00. W. H. Lehmann, pastor.

Fourteenth Sunday after Trinity

St. Andrew's Church, Milwaukee, Wisconsin.
Offering: \$89.50. Louis Karrer, pastor.
Gethsemane Church, Milwaukee, Wisconsin.
Offering: \$331.05. R. O. Buerger, pastor.
Salem Church, Lowell, Wisconsin.
Offering: \$360.00. O. W. Koch, pastor.
Immanuel Church, Washington, Iowa.
Offering: \$55.65. E. H. Wendland, pastor.
St. John's Church, Sleepy Eye, Minnesota.
Offering: \$1,068.00. W. C. Albrecht, pastor.
St. Paul's Church, Tomah, Wisconsin.
Offering: \$700.00. H. Schaller, pastor.
St. Paul's Church, Stevensville, Michigan.
Offering: \$527.00. Harold I. Zink, pastor.
Immanuel's Church, Elgin, North Dakota.
Offering: \$325.00. Oscar Lemke, pastor.
Zion Church, Crete, Illinois.
Offering: \$802.99. Gerh. Redlin, pastor.
St. John's Church, Rauville, South Dakota.
Offering: \$185.01. M. Lemke, pastor.
St. Paul's Church, Brownsville, Wisconsin.
Offering: \$183.35. Ph. Martin, pastor.
St. Luke's Church, Knowles, Wisconsin.
Offering: \$52.87. Ph. Martin, pastor.
Zion Church, Shickley, Nebraska.
Offering: \$218.74. John Raabe, pastor.

Fifteenth Sunday after Trinity

Emanuel Church, Town Eaton, Wisconsin.
Offering: \$63.88. A. R. Stuebs, pastor.
St. Paul's Church, Austin, Minnesota.
Offering: \$172.00. A. W. Blauert, pastor.
St. Paul's Church, North Fond du Lac, Wisconsin.
Offering: \$213.40. Carl Lawrenz, pastor.

Redeemer Church, Fond du Lac, Wisconsin.
Offering: \$110.00. W. O. Pless, pastor.
St. Paul's Church, Brookside, Wisconsin.
Offering: \$53.00. Paul C. Eggert, pastor.
St. John's Church, Little Suamico, Wisconsin.
Offering: \$50.00. Paul C. Eggert, pastor.
Redeemer's Church, White Butte, South Dakota.
Offering: \$100.31. H. E. Rutz, pastor.
St. Paul's Church, Arlington, Minnesota.
Offering: \$758.50. J. G. Bradtke, pastor.
St. Stephen's Church, Adrian, Michigan.
Offering: \$739.00. A. H. Baer, pastor.
Zion Church, Town Morrison, Brown County, Wisconsin.
Offering: \$856.74. Br. Gladosch, pastor.
St. John's Church, Markesan, Wisconsin.
Offering: \$451.00. Geo. Kobs, pastor.
St. Jacobi Church, Twp. Theresa, Dodge Co., Wisconsin.
Offering: \$45.65. Ruben O. Marti, pastor.
Trinity Church, St. Croix Falls, Wisconsin.
Offering: \$41.43. F. H. Tabbert, pastor.

Sixteenth Sunday after Trinity

Christ Church, Fontenoy, Wisconsin.
Offering: \$146.11. A. R. Stuebs, pastor.
St. John's Church, Town Trenton, Dodge Co., Wisconsin.
Offering: \$190.00. L. C. Bernthal, pastor.
St. Paul's Church, Belleville, Michigan.
Offering: \$100.00. John Martin, pastor.
St. Matthew's Church, Iron Ridge, Wisconsin.
Offering: \$228.14. F. Zarling, pastor.
Grace Church, Geneva, Nebraska.
Offering: \$322.80. E. A. Breiling, pastor.
St. Paul's Church, Greenleaf, Wisconsin.
Offering: \$271.50. Melvin W. Croll, pastor.
St. John's Church, Jefferson, Wisconsin.
Offering: \$1,800.00. O. Kuhlow, pastor.
St. John's Church, Ableman, Wisconsin.
Offering: \$506.26. Philip Lehmann, pastor.
St. Paul's Church, East Troy, Wisconsin.
Offering: \$238.46. El. Ph. Ebert, pastor.
Trinity Church, Huilsburg, Wisconsin.
Offering: \$303.46. W. Reinemann, pastor.
St. John's Church, Barre Mills, Wisconsin.
Offering: \$650.00. J. H. Paustian, pastor.
Grace Church, Muskegon Heights, Michigan.
Offering: \$138.22. Arnold Hoenecke, pastor.

Seventeenth Sunday after Trinity

Trinity Church, Theodore, South Dakota.
Offering: \$144.83. Paul G. Albrecht, pastor.
Trinity Church, Milwaukee, Wisconsin.
Offering: \$430.25. Arnold Schultz, pastor.
Shadehill Mission, Shadehill, South Dakota.
Offering: \$41.45. H. E. Rutz, pastor.
Mount Olive Mission, Denver, Colorado.
Offering: \$102.93. Im. P. Frey, pastor.
Zion Church, Moberly, South Dakota.
Offering: \$200.00. G. J. Schlegel, pastor.

Eighteenth Sunday after Trinity

First Lutheran Church, La Crescent, Minnesota.
Offering: \$82.00. E. G. Hertler, pastor.
Zion Church, Burt, North Dakota.
Offering: \$88.00. Oscar Lemke, pastor.
St. Luke's Church, Leith, North Dakota.
Offering: \$65.00. Oscar Lemke, pastor.
Trinity Church, Deertrail, Colorado.
Offering: \$15.00. V. Schulz, pastor.
Grace Church, Pueblo, Colorado.
Offering: \$33.19. J. B. Erhart, pastor.
St. Paul's Church, Green Bay, Wisconsin.
Offering: \$363.63. A. W. Voigt, pastor.

Nineteenth Sunday after Trinity

Peace Church, Hartford, Wisconsin.
Offering: \$363.20. Ad. von Rohr, pastor.

Table listing names and amounts for the first section, including Mrs. Henry Wernecke, Herman Wicke, Charles Witt, etc.

Table listing names and amounts for the second section, including G. A. Thiele, Arthur P. Voss, Luther Voss, etc.

Southern Conference

Table listing names and amounts for the Southern Conference, including A. C. Bartz, Carl H. Buenger, H. J. Diehl, etc.

SOUTHEAST WISCONSIN DISTRICT

April 1 to July 1, 1943

Arizona Conference

Table listing names and amounts for the Arizona Conference, including Reverend Gerhard P. Eckert, O. Hohenstein, etc.

Dodge-Washington Counties Conference

Table listing names and amounts for the Dodge-Washington Counties Conference, including Geo. A. Barthels, G. Bradtke, etc.

Eastern Conference

Table listing names and amounts for the Eastern Conference, including Martin Albrecht, Paul A. Behn, etc.

Milwaukee City Conference

Table listing names and amounts for the Milwaukee City Conference, including E. R. Blakewell, John Brenner, etc.

Memorial Wreaths

Table listing names and amounts for Memorial Wreaths, including In Memory of Reverend Mrs. A. Bechmann, Mr. Julius Bemmann, etc.

Special Gifts

Table listing names and amounts for Special Gifts, including M. S. B., Watertown, Golden Wedding Offering, etc.

CHAS. E. WERNER, Cashier.

MINNESOTA DISTRICT

March, April, May, 1943

Red Wing Conference

Table listing names and amounts for the Red Wing Conference, including Reverend A. W. Blauert, Theo. Haar, etc.

Table listing names and amounts for the first section, including Jul. F. Lenz, Hammond (15.11), E. G. Hertler, Hokah (62.00), E. G. Hertler, La Crescent (88.25), Theo. Haar, Mazeppa (129.00), T. E. Kock, Minneola (101.20), H. J. Anger, Nodine (893.00), N. A. Reinke, Oronoco (298.23), N. A. Reinke, Poplar Grove (29.15), J. R. Baumann, Red Wing (5.00), E. G. Hertler, South Ridge (113.25), R. Jeske, Union (88.10), H. F. Muenkel, Wabasha (19.75), Paul E. Horn, Zumbrota (425.00).

Table listing names and amounts for the second section, including Dr. Paul W. Spaude, Verdi (47.40), Karl Brickmann, Vesta (263.57), and Totals (\$ 25,684.06 \$ 1,035.84).

Mankato Conference

Table listing names and amounts for the Mankato Conference, including O. K. Netzke, Vacancy, Alma City (117.91), W. Schuetze, Belle Plaine (444.98), H. H. Schaller, Helen (154.00), L. F. Brandes, Jordan (324.00), A. Martens, New Prague (359.63), O. K. Netzke, Madison Lake (14.00), A. Ackermann, Mankato (926.85), R. A. Haase, North Mankato (90.00), A. H. Mackdanz, St. Clair (176.96), Ernst C. Birkholz, St. James (151.00), O. K. Netzke, Smith's Mill (25.00).

Memorial Wreaths

Table listing names and amounts for Memorial Wreaths, including In Memory of (Ed. Jatzke, Mrs. Friedericke Weber, Carl Groth, Mrs. Hein. Matthies, Dorrine Ackerman, Mrs. Alvina Krammel, Gustav A. Mussell, John Geiger, John Schauer, Mrs. R. Meyer, Fritz Meier, Herman Schipplick, Hulda Papke, Herman Pless, Roland Plath, William Plath, Mrs. Sam Kirschbaum, Anton Markgraf, Mrs. A. Ziebarth, Sr., Herman Hoff, Mrs. Wm. Bartelt, Henry Kohl, Mrs. Charlotte Wohletz, Herman Hanke, Mrs. Wilhelmna Rotzien, Mrs. Fred Nieno, Mrs. Ed Tews, Albert Tews, Louis G. Greehling, Ida Martens, Wm. C. Hohl, Rev. W. C. Rumsch, Mrs. Anna Schroeder, Mrs. Catherine Ehlen, Mrs. Fred Hartig, G. Adolf Schoettler, Mrs. E. Bengston Brula, Albert F. Kiesow, Mrs. Minnie Blettner, Walter Tessman, Mrs. Minnie Block, Arlan Reinhard Bauer, Martin Muller, Mrs. Wm. Geske, Mrs. Wilhelmna Hagen, Carl Zabel, Mrs. Christina Wulf, Mrs. Wm. Bartelt, Mrs. Fred Nieno, Mrs. Henry Smith, Franklin Rosenow, Judy Ann Martin, Mrs. Ole Johnson, William Drill, Mrs. Martha Wischstaedt, Leo Syndergaard, William Wellage, Mrs. Ida Marx, Mrs. H. Tiedeman, Freeman Gust S. C. Lst, C. Navy, Gustave Bethke, Mrs. Splittstoeyer, Martin Mueller, Mrs. Ida Priem, Mrs. Lena Haenser, Rudolf Klukas, Mrs. Joe Bandow, Mrs. Christina Wulf, A. L. Bratsch, Edward Mahlke, Rudolph Klukas, Wm. Kohn, Mrs. W. Sommerfeld, Sr., Christ Wendroth, Mrs. Chas. Goehring).

St. Croix Valley Conference

Table listing names and amounts for the St. Croix Valley Conference, including O. P. Medenwald, Amery (125.00), E. W. Penk, Baytown (18.05), Otto Klett, Bay City, Wis. (17.75), A. W. Saremha, Cady (80.00), F. A. Werner, Centuria (30.43), O. P. Medenwald, Clear Lake (32.04), E. H. Bruns, Delano (238.40), L. W. Meyer, Farmington (332.25), E. W. Penk, Grant (4.50), P. R. Kurth, Hastings (199.49), R. J. Palmer, Minneapolis (89.39), Paul C. Dovidat, Minneapolis (932.00), R. C. Ave Lallemand, North St. Paul (100.00), Otto Klett, Prescott (59.55), F. A. Werner, Rock Creek (20.27), C. F. Bolle, St. Paul (212.07), A. C. Haase, St. Paul (369.12), J. Flocher, St. Paul (454.37), A. W. Koehler, So. St. Paul (369.86), J. W. F. Pieper, Somerset (12.21), J. W. F. Pieper, Stillwater (204.63), A. W. Saremha, Weston (86.00), H. E. Lietzau, Woodbury (71.00), E. M. Schroeder, Woodville (78.00).

Redwood Falls Conference

Table listing names and amounts for the Redwood Falls Conference, including J. G. Bradtke, Arlington (948.55), A. C. Krueger, Cedar Mills (428.71), W. J. Schmidt, Danube (360.01), Theodor Bauer, Echo (277.18), C. C. Kuske, Emmet (104.91), G. F. Zimmermann, Essig (143.54), Im. F. Albrecht, Fairfax (267.50), C. C. Kuske, Flora (189.24), G. F. Zimmermann, Ft. Ridgely (90.87), Hy. Boettcher, Gibbon (219.67), E. R. Gamm, Marshall (166.70), E. R. Becker, Milroy (44.19), M. J. Wehausen, Morton (356.35), I. F. Lenz, Olivia (197.13), A. W. Fuerstenau, Omro (222.85), Edw. A. Birkholz, Redwood Falls (343.32), Aug. Sauer, Renville (259.50), E. R. Becker, Seaforth (45.70), Walter P. Scheitel, Sheridan (77.25), E. G. Fritz, Wellington (581.00), Aug. Sauer, Winfield (34.27), C. W. A. Kuehner, Winthrop (120.08), F. E. Traub, Wood Lake (602.19).

Crow River Valley Conference

Table listing names and amounts for the Crow River Valley Conference, including W. G. Voigt, Acoma (1,113.11), E. R. Berwald, Buffalo (177.99), F. R. Weyland, Crawford's Lake (49.15), M. Schuetze, Ellsworth (103.00), H. C. Duehlmeier, Glenwood (32.50), Elmer J. Zehms, Graceville (65.24), W. J. Schulze, Hutchinson (629.82), P. R. Kuske, Hutchinson, Trinity (85.91), Chr. Albrecht, Johnson (221.28), Karl J. Plocher, Litchfield (426.08), W. P. Haar, Loretto (466.06), E. A. Binger, Lynn (116.27), Elmer J. Zehms, Malta (8.50), M. J. Lenz, Monticello (57.22), F. R. Weyland, Montrose (48.12), H. C. Duehlmeier, Morris (100.00), W. C. Nickels, Pelican Lake (193.93), S. Baer, Rockford (288.69).

New Ulm Conference

Table listing names and amounts for the New Ulm Conference, including H. C. Sprenger, Balaton (343.40), M. C. Kunde, Brighton (98.54), L. W. Schierenbeck, Butterfield (91.83), L. W. Schierenbeck, Darfur (115.80), H. A. Scherf, Eden (116.30), A. J. Maas, Island Lake (56.19), Dr. Paul W. Spaude, Lake Benton (97.55), W. Frank, Morgan (70.00), G. Hinenthal, New Ulm (1,267.73), E. Schaller, Nicollet (814.96), R. Schierenbeck, Sanborn (390.00), G. Theo. Albrecht, St. Peter (305.61), Wm. C. Albrecht, Sleepy Eye (609.43), A. J. Maas, Tyler (36.73).

H. R. KURTH, District Treasurer.

WESTERN WISCONSIN DISTRICT April, May, June, 1943

Table listing names and amounts for the Western Wisconsin District, including Reverend (G. F. Albrecht, Ixonia, H. F. Backer, Chaseburg, H. F. Backer, T. Hamburg, J. C. Bast, McMillan, J. C. Bast, March, Wm. Baumann, Neillsville, H. E. Bentrup, Wilson, H. E. Bentrup, Ridgeway, Arthur Berg, Sparta, Alvin Berg, Madison, C. E. Berg, Ridgeville, L. C. Bernthal, T. Trenton, R. C. Biesmann, Rib Falls, R. C. Biesmann, T. Stettin, L. M. Bleichwehl, Onalaska, E. Blumenthal, Wausau, A. H. Dobberstein, Tuckertown, A. H. Dobberstein, Lime Ridge, A. G. Dornfeld, Fox Lake, A. C. Dornfeld, Marshfield, M. F. Drews, Oak Grove, F. F. Ehlert, Eitzen, A. J. Engel, Pardeeville, Otto Engel, Richwood, Otto Engel, Hubbleton).

