

Library

# 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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*"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Psalm 68, 18*

## GIFTS FOR MEN

"GIFTS for men" — This pleasant prospect and promise is found at least twice in the treasure chest of Holy Writ; first as a Messianic prophecy in Psalm 68, 18, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them." Then St. Paul quotes the prophecy as fulfilled, Eph. 4, 8, "When he ascended up on high, he led captivity captive and gave gifts unto men." And Paul adds, "Now that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." — Unmistakably this is our Savior Jesus Christ. And Paul's words simply refer to His deep humiliation which led to His glorious exaltation. "He humbled Himself and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted Him, and given Him a name which is above every name." Phil. 2, 9.

### The King of Kings — Today!

The ascension of Jesus into heaven on the fortieth day after Easter is the Day of His Coronation, the Day of His Ascension to the throne of glory.

Crown Him with many crowns,  
The Lamb upon His throne;  
Hark! how the heav'nly anthem drowns  
All music but its own.  
Awake, my soul, and sing  
Of Him who died for thee  
And hail Him as thy matchless King  
Thro' all eternity.

Crown Him the Lord of heaven,  
Enthroned in worlds above,  
Crown Him the King to whom is given  
The wondrous name of Love.  
Crown Him with many crowns  
As thrones before Him fall;  
Crown Him, ye kings, with many crowns,  
For He is King of all.

Christ's ascension to His throne in heaven brought the fulfillment of His word, "All things are delivered unto Me of My Father." Mt. 11, 27. *All things* — and the present maze of world events is no exception. We attribute the present troublesome days to many different human agencies and causes; we view it all as a perplexing "crazy-quilt"; we must attribute wars and other calamities to our own sinful lusts and ambitions. Yet the King of kings, Christ Jesus, rules and governs all things. It is He who sets the nations into motion and commotion; and behind the confusion that reigns on earth among men and nations there is His definite plan and purpose, His almighty power, His inscrutable wisdom. — Do you question His wisdom? — Humble yourselves under the mighty hand of the Lord, "until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

— All the inhabitants of the earth are reputed as nothing: and He doth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Dan. 4, 32. 35.

### His Kingdom of Grace

Yet the ascended Lord has revealed this much of His plan and purpose to us, namely, that all events, great or small, in the history of the world serve that purpose for which He left His throne in heaven and came to earth to suffer and die and arose again from death and ascended into heaven: the salvation of souls, the preaching of the Gospel, the promotion, the protection of His Kingdom of Grace, His Church on earth. St. Paul stresses the fact: He that ascended is the same that descended. In other words, the exalted Lord Jesus to Whom all power is given in heaven and on earth is that same Jesus who once dwelt on earth as the Friend of the friendless, the Helper of the helpless, who carried their sins



and sorrows, and called and gathered His little flock of followers around Himself, and gave them the promise, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." The attitude of Jesus has not changed since He ascended into heaven. We observe at His ascension that "He led them out as far as to Bethany, and He lifted up His hands and blessed them." Luke 24, 50. To bless was not unusual for Him while He dwelt on earth; to stretch out His hand in benediction was His customary attitude here on earth. In that same attitude He departed and ascended into heaven and still lives and reigns. — "My Jesus still the same."

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When He ascended up on high, He led captivity captive and gave gifts unto men. St. Paul here views the ascension of Christ as the cap-stone of Jesus' glorious mission. He came to lead captivity captive, to break the shackles of sin that held men, to break the power and bondage of death and hell. For this He died and rose again and ascended into heaven. Christ's death for our sins, His resurrection for our justification, His ascension into heaven for a free and full distribution of the gifts of salvation are set before us in the words of Psalm 68, 18 and Eph. 4, 8.

### The Gift of Gifts

The Gift of gifts which the ascended Lord has for men is the Holy Spirit whom He sent soon after His ascension into heaven. The Savior promised the Holy Spirit to His

disciples with the words, "When He the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me. — He shall glorify Me: for He shall receive of Mine and shall show it unto you." John 15, 26; 16, 14. His promise was fulfilled on the Day of Pentecost when "the apostles of Christ were all filled with the Holy Ghost. And Peter standing up with the eleven lifted up his voice and preached Christ, His death, His resurrection, and His exaltation to the right hand of God, adding the promise: repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2, 1-36.

Down through the ages, from generation to generation even to this very moment as we write and read these words the Holy Spirit is testifying of Christ, taking the things that are Christ's and showing them to us. Thus He calls and brings us — and many that are afar off — to faith in Christ the Savior. And mark it well, "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12, 3. Even as there is salvation in none other, and none other name under heaven given among men whereby we must be saved

but the name of Christ Jesus, so no other can work saving faith in the hearts of men but the Holy Spirit. — The Savior's gift to men is the Holy Spirit; the Holy Spirit's gift to men is the saving faith in Christ Jesus.

### Many Gifts

With this precious gift of faith the Holy Spirit bestows a multitude of other spiritual gifts upon every believer.

Through faith He unites the believer with Christ even as the branch is joined to the vine. Christ Himself dwells in the heart of the believer, and the believer is sanctified in the faith.

Peace with God is another precious gift which the Holy Spirit bestows upon every believer. While the unbeliever and every self-righteous person who places his trust in his own works must forever live in doubt and in fear concerning his relation toward God, the believer in

Christ has the assurance that the perfect righteousness of Christ avails for him in the sight of God. And he is thus at peace with God.

Comfort in tribulation is another precious gift of the Holy Spirit. Opposite one of our large city hospitals a great sign greets the visitor, "Say it with flowers." — Ah no, say it with the comforting Gospel of Christ. Go to the sick bed with the comforting words that through Christ God is our kind heavenly Father who loves us under all circumstances. The Christian, the believer has this comfort, "That all things must work together for good to them that love God."

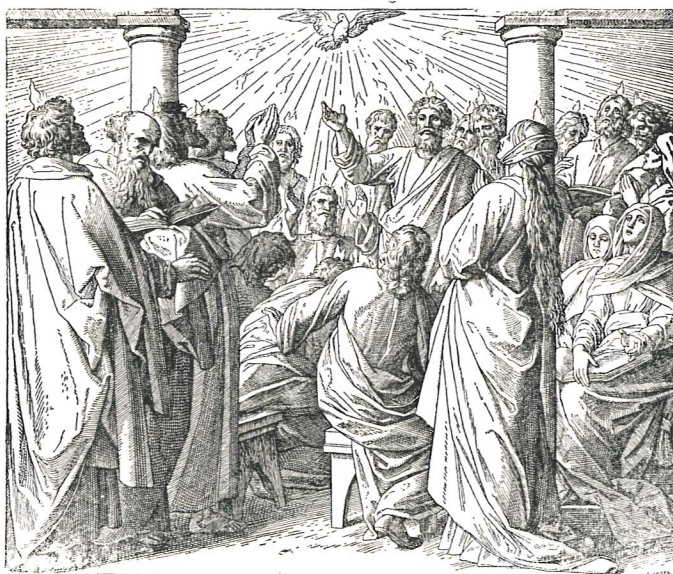
The confidence to pray in the name of Jesus with the assurance that our prayers will be heard is another gift of the Holy Spirit.

The hope of heaven enlightens and brightens even our deathbed.

"On Christ's ascension I now build  
The hope of my ascension."

Precious gifts — but let us remember well that they are ours only if we turn to the Treasure Chest of Holy Writ. *The Word* works faith, the Word strengthens our faith, the Word grants peace and hope. The Holy Spirit is in the Word calling, enlightening, sanctifying and keeping us in the one true faith.

A. P. V.



### GOD IS NOT MOCKED

The Roman emperor Julian, commonly known as the Apostate because he had fallen away from the Christian faith and, hating Christianity with all his heart, tried to restore paganism as the religion of the Roman Empire, lay wounded after a severe battle with the Persians. Thus was brought to an end his brief rule of only two years (361-363 A. D.), which was dedicated to the foolish but vigorous attempt to root out Christianity. It is said that when he felt himself bleeding to death, he cast a handful of blood toward heaven, crying, "Thou hast conquered, O Galilean!" Just that represented the situation. It was during the Apostate's expedition against the Persians that a Christian, in reply to the mocking question of a heathen, "What is the Carpenter's Son doing?" remarked, "He is making a coffin for your emperor." A few days later came the news of Julian's death. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap," Gal. 6: 6, 7.

—The Australian Lutheran.



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## EDITORIALS

## THE MODERNISTS' DILEMMA

## WILL IT ENDURE?

## STRANGE WORDS

**The Modernists' Dilemma** The Modernists who deny the doctrine of redemption through the substitutionary sufferings and death of Jesus Christ and who therefore also deny the reality of sin and man's accountability to God, man's utter corruption and eternal punishment for sin — are hard put these days to find a message that will satisfy the deep need of men. Many of their rank have left the extreme position held by the Modernists in the past and have returned, at least part way, to accept again some of the doctrines of the Bible. Some have returned to accept *sin* as a reality even though they still refuse to subscribe to the Scriptural doctrine of the total corruption of man by nature; and some have been preaching the need of redemption through the death of Christ, however, in a modified form. Even Fosdick has relented to some extent. Dr. Louis Berkhof of Calvin Seminary some months ago had this to say in *The Calvin Forum*: "They (the Modernists) have lost their message and are becoming increasingly conscious of the fact that the Church of our day has no message of its own and is therefore quite useless and ineffective. They are groping about for light and are trying to discover some useful message but refuse to sit at the feet of the Lord of the Church and to learn of Him what they should preach. They still feel that it must be a this-worldly rather than an other-worldly Gospel, just another system for the *regulation of the life of the world* (Italics ours). They still prefer the wisdom of the world to the foolishness of the cross. And if they succeed in discovering some message, it will only be one which, like of the false prophets, is a word out of their own heart."

The dilemma of the Modernists is serious. They left the sure foundation of the Word of God and followed the devices of their own benighted minds and now find that they have really nothing to say. Their own voice like that of an echo comes back to them and mocks them. It must be so. He who would deal with immortal souls for their eternal welfare and does not ask of Him who alone can give the answer, "What shall I preach?" must end in

a bog of confusion where there is no standing. Every "system of religion" that man may devise must finally crumble and fall in a heap before him as a vain and useless thing when it is tested in the fire of man's extreme necessity. It does not make the heart sure; it does not comfort and satisfy the soul, because God is not in it.

The great weakness of the "religion" of the Modernists of course, is the fact that their "religion" is designed to "regulate the life of the world." They want to make this world a fit place to live in and that cannot be done. Sin will not permit this; sin makes this impossible. Only by doing away with sin and the evil that is in the heart of man can such a thing be accomplished. No exterior change in habit, customs and tendencies; no outward gloss will do. The *cause* must be dealt with and removed. This can be done alone by the Gospel which is able to renew the heart. But, since the Modernists call this "out-moded" they must face defeat. They have nothing to offer that will take its place — hence their present dilemma. "Behold, I am against the prophets, saith the Lord, that use *their* tongues, and say, *He* saith." Jerem. 23:31.

W. J. S.

\* \* \* \*

**Will It Endure?** Clinton, Oklahoma, started something when it accepted the idea of Dr. Alice Sowers, professor of family life education at the University of Oklahoma to observe "family night." The experiment must have evidently met with great success, for the citizenry of Clinton decided to observe "family night" once each week in the future. It all began when the Oklahoma Congress of Parents and Teachers got behind the movement to create a chair of Family Life Education at the University. Dr. Sowers took her position seriously and began immediately to make arrangements whereby "family life" could be emphasized. The result was the "Family Night" proposal.

Every department of the city's complex agencies was taken into consideration and each had its share to contribute toward the success of "Family Night." On Sun-

day the families gathered in the churches and worshiped together after posters had been placed all over the city inviting every family to participate; even the telephone was used to remind the people of attending the church service. In the high schools of the city open daily forums were held which focused the minds of the pupils on the importance of the family: the relation of parents to the children and the children toward each other. It was a seven day affair climaxed by family outings on Saturday.

As a result of this experiment Clinton decided to have a "Family Night" each week. The enthusiasm of the Clinton citizens is commendable. At least, Clinton has emphasized the real weakness of our American life, and is willing to try to do something about it. That is so much more than is being done in so many other communities. This, too, is commendable in the Clinton plan that they began, where the beginning ought to be made — with religion. What will come of it will depend on what will be done in the future. Just driving people to church will not do it. They simply will not be *driven*. They may countenance that for once and again, perhaps, but they will soon reach the limit of their endurance. Unless the churches will make the most of their opportunity and begin immediately to gather the people into classes and indoctrinate them by an intensive study of the Word of Life and bring Him into the foreground who is "the Way, the Truth, and the Life" and unless the home and the families make radical adjustments in humble subjection to that Word — "the Gospel of their salvation" and take the things they have said and done during this experimental week seriously — Clinton will have had another of the many movements for which our age is famous — in vain.

And yet, what Clinton by its "Family Night" has published to the nation is true. Clinton is telling everyone who hears and knows about its "Family Night" that the American home has disintegrated which has resulted in the vicious wickedness rampant in every city, town and hamlet of our beloved nation. That is really something to seriously think on. But for the Christian home — and there still are such in our land — it is a call to appreciate what they have and to be on their guard against the many enemies who are out to disrupt it. We may be sure that the devil is not asleep but like a roaring lion is still walking about seeking to devour; we may also be sure that the ungodly world and our flesh will leave no stone unturned to bring about our fall. Only where this is conceded and where the Word of God holds sway and where faith in Jesus Christ is daily nourished will family life continue. That is the foundation of lasting, God-pleasing family life. God grant that we may realize it, for in that is victory and a guarantee of perpetuity. W. J. S.

\* \* \* \*

**Strange Words** Msgr. Martin Hellriegel of St. Louis, Missouri, is a Catholic priest. Last Sunday he was a guest speaker in Milwaukee. He said some strange, very strange things in an address before the

audience which assembled to observe Liturgical Day. He is reported to have said that there has been too much moralizing in religion and too much lamenting in regard to social conditions. "*People cannot be scolded into Christ, but they can be loved into Christ.*"

These words coming from the lips of a Catholic priest seem strange indeed. We wonder why he said that and just what the meaning of his words is. Yes, there is too much moralizing from many pulpits in our country. There are "pastors" enough, "pastors of large and influential churches in large centers of population who, whether they know it or not, are looked upon as leaders in their respective church bodies and who preach and speak on not another thing than *moral problems and moral conditions and moral demands*. With them the Gospel of Christ is an unknown or, at least, an unpreached quantity. Sunday for Sunday their people listen to sermons that have not one iota of Gospel in them. Monsignor Hellriegel, no doubt, has experienced this and has, perhaps, heard sermons enough of that type without and within the Catholic Church and he is disgusted with them as he well ought to be. Such sermons may be profitable for the life that now is but not for the life that is to come. No amount of moralizing, no amount of scolding has even delivered one soul from hell and never will. Nor will it ever correct the evil conditions in the world or in the church. Christ Jesus alone "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Outside of Him there is no help for man. For, "what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." Rom. 8:3, 4.

But, what does Monsignor Hellriegel mean when he says: "People cannot be scolded into Christ, *but they can be loved into Christ?*" These words seem strange to us coming from such a source. Does he mean that by our love souls are brought to Christ, just as some attempt to bring men to Christ by scolding them? He certainly cannot mean this. We are not the ones who by our love, our loving attitude, our loving ways or loving words bring men to Christ. Yes, we can preach the love of Christ, live the love of Christ, but it is the Gospel that alone can shed the love of Christ on us abundantly and create love for Christ in us. If the priest wants to say this, then he is speaking strange words as a Catholic. The whole worship of the Catholic Church is not built about Christ but around the works of men — the mass, the confessional, the rosary, indulgences, fastings, etc., these are things that are *required* of every faithful Catholic man and woman under the *penalty* of excommunication, finally. Let a Catholic neglect these *works* and he will soon find himself in deep trouble with the priest who will not remind him of the love of Christ but of *his* duty to the church. Luther and many others have written volumes about their experience. So we say: strange words these, coming from a Catholic priest. W. J. S.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

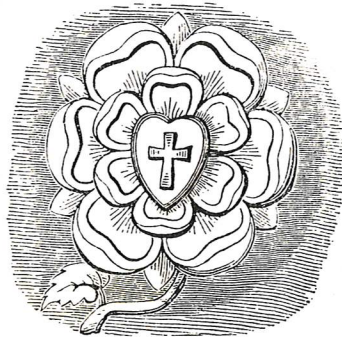
### ARTICLE VII. Of the Church

*Also they teach that ONE HOLY CHURCH is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments are rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and father of all, etc. Eph. 4, 5, 6.*

#### V

**W**E confess *One holy Church*. We rejoice that we are members of the *One holy Church*, enjoying all its rich benefits, and endeavoring to keep the unity of the spirit.

Christ founded *one church*, and is the *Head of one church*.



In what does the unity of the church consist? What constitutes this unity?

Our Article answers that *human traditions* have little to do with it. Among such *human traditions* it mentions particularly *rites and ceremonies*.

Let us illustrate.

Unity is not a matter of organization. In many localities Lutheran congregations belonging to the same general body are found in such close proximity that their geographical boundaries overlap. It may happen that members of one congregation will pass the house of worship of their sister congregation in order to reach their own. That need not disturb the unity of the church.

The causes underlying the conditions briefly sketched in the foregoing paragraph may be of various kinds. It may be that originally a difference of language induced the Christians to organize separate congregations. Although these differences are now rapidly disappearing, the members may still find it expedient to keep up the original organizations. It may also happen that members who move from one place to another still prefer to retain their membership in the church with which they were

formerly affiliated, in spite of the increased distance from their church.

The unity is not a question of organization.

Nor is it a question of liturgics. At the present time the new *Lutheran Hymnal* is being introduced in our churches. This is an occasion for many congregations to discuss their order of service. Are they to adopt the order as presented in the new Hymnal, or are they going to retain their former order? Among those who decide henceforth to follow the new order, there is no absolute uniformity. Some congregations find it expedient in their particular case to omit certain parts, or to rearrange others.

This does not affect the unity of the church.

The chief purpose of our public services is to dispense the grace of God, the forgiveness of sins, to the congregation through the means of grace, Word and Sacrament. Then also the congregation offers up thanksgiving to God for all His blessings. Therefore, anything that will help to emphasize the grace of our God for our faith is proper; but anything that might in the least detract from the glory of God, or, on the other hand, concede any honor to man, is improper.

As long as the purpose of our public church gatherings is served, the rites or ceremonies by which they are conducted make very little difference. They do not affect the unity of the church. On the other hand, uniformity of the ritual is no absolute guarantee of the unity of the spirit. Christians may easily be misled. When attending service in some other than their home church, they may find that the order of service is the same as the one to which they are accustomed. And they may be ready to assume, without further question, that therefore there must be unity.

Such is not necessarily the case. Take for example the three so-called Ecumenical Creeds, the Apostolic, the Nicene, and the Athanasian. They are generally accepted by all churches of Christendom. The Roman Catholic Church, the various Reformed churches use the Apostolic Creed as well as we Lutherans. Yet that does not make them one with us.

A little remark may be inserted here. The new Hymnal, on p. 53, reprints the Athanasian Creed, which opens with the statement that in order to be saved it is necessary to "hold the *catholic faith*." This does not make the Athanasian Creed a Roman Catholic confession. The word *catholic* is of Greek origin and means as much as *universal*. The *catholic faith* then means the faith generally held by Christians. — Also the Apostolic Creed contains the word *catholic* in the Latin text. The Third Article reads: I believe in the Holy Ghost, the holy *catholic* Church. But for a better understanding the word

was, centuries back, replaced by *Christian*, which we have retained to this day. The meaning of *catholic* in the Athanasian Creed is the same.

The unity of the church is not a matter of rites and ceremonies, nor of words.

Nor is it a matter of historical continuity. The Roman Catholic Church traces its history back to the times of the apostles. Our Lutheran Church may as such be traced to the days of Luther. The Augsburg Confession, on which this present series of studies is based, was the first particular confession issued by our church some 400 years ago. Yet it would be wrong to assume on that basis that our Lutheran Church and the apostolic church are separate entities, while the Roman Catholic must be one with the apostolic. The Catholic Church, in the course

of its historical development, digressed widely from the doctrine proclaimed in the early church and permitted many abuses and errors to creep in, while Luther, in turn, restored the Gospel message to its pristine purity. Thus, though separated by centuries from the apostolic church, we are one with it in spirit, while the Roman Catholic Church, by its false teaching, has renounced the unity.

For the true unity the Roman Catholic Church substituted a unity of organization and of *human traditions*. Over against the claims of the Roman Catholics our fathers at Augsburg maintained that sameness of ceremonies is not essential to the unity of the church.

The question of church union, particularly among the various Lutheran groups, is very much alive today. God granting, we shall devote another study to it.

## HISTORY

John Eiselmeier, Milwaukee, Wis.

*Excerpts from a paper read at the Conference of the teachers of Milwaukee Lutheran High School and Winnebago Lutheran Academy at Fond du Lac, April 6*

**A** GOOD definition of history is the one given by J. C. Morison. He says, "History is the narrative of past events, as probably true as the fallibility of human testimony will allow." Even this definition is not quite satisfactory, for it does not mention the events themselves. Webster's dictionary has a second definition which says: "Past events as an aggregate." A distinction must be made between the events themselves and the narrative of these events. The former is absolutely independent of the latter.

Many people have no history, a narrative of events, because they have left no written records, like the Aztecs, the Incas, the Mayas, the Negroes of Africa, and the Indians of our country. But they surely have had a history in the second sense of events. Something did happen, and that is history, while written history is only the narrative of what has happened.

The German term "Geschichte" comes closer to the real meaning; every that is "geschehen" (has happened) is "Geschichte" (history).

All German dictionaries that I have consulted give two definitions for "Geschichte," and always give the events first, and then the definition of narrative of events.

The historian von Ranke speaks of the term in one of his volumes and he asks the question: "Is a complete true history possible?" And he asks the second question: "Were it better if history were not taught?" Both questions Ranke leaves unanswered.

History does not always tell us what has really happened. One of the reasons is the fact that historians are human. No writer can wholly emancipate his mind from the coloring influence of time, environment, education,

current ideals, personal ambitions, and national trends. No one can ever wholly purify his mind from preconceptions.

### History Has No Immutable Laws

History is not an exact science like chemistry, physics, or mathematics. In these sciences we are dealing with material, perceptible, measurable things, with matter. In history we are dealing largely with man, his intelligence, his emotions, his volition and with the actions resulting from them. These are, except the actions, immaterial, imperceptible and immeasurable. Of course, I know, we are giving intelligence tests. In these we find that some persons are more intelligent than others. What do we know of emotions? Yet they are a much stronger force in the actions of men than reason. Emotions are very ethereal, volatile. What do we know of volition? The subject of man's will is not as clear as are the laws governing the motions of heavenly bodies or the laws governing the nature of gases.

Can man be objective? "Any selection and arrangement of facts pertaining to any large area of history is controlled inexorably by the frame of reference in the mind of the selector and arranger." (Charles Beard, president of the American Historical Association in his address in 1933.)

"Once we thought of history as written once and for all. Then we came to realize that it must be written for each generation, and later we faced the fact that each nationality wrote history in its own way. This rather demeaned the dignity of academic scholars, so they invented the myth of objectivity which still lingers in cloistered academic circles." (Porter Sargent.)

### Who Writes History?

How is history written? Historians do not write what they have seen or heard. They go to the sources, most of which are in the archives of states. Who wrote these sources? What do we know of the men who wrote them, of their truthfulness? Take Tacitus who wrote the "Germania," from which source we have some of the earliest knowledge of the Germans. Many historians tell us that he overstated the virtues of the Germans in order to give a warning to his people, the Romans.

Some sources are not admitted by all historians. There is no universally accepted rule as to who is reliable and who is not. Take the "Casket letters in the case of Mary Stuart, Queen of Scotland. These letters are said to have been written by Mary to Bothwell, who later abducted her and forced her to marry him. These letters are not admitted by some historians who claim they are forgeries. Other historians admit them as genuine.

Another case. The Gauls destroyed the records of Rome in 390 B. C. Yet history tells us of the kings and of their deeds. What is the source of this history? Mommsen showed that we know little of this period and that no one is positive that Numa Pompilius, Servius Tullius or Ancus Martius ever lived.

### American History

Take American history. Bancroft says in the preface of his History: "Much error has become incorporated with American history. . . . The early history was written with a carelessness which seized on rumors and vague recollections as sufficient authority for an assertion which satisfied prejudice by wanton perversion, and which, where materials were not at hand, substituted the inference of the writer for authenticated facts. These early books have ever since been cited as authorities even by considerate writers, whose distrust was not excited, and they

have almost acquired a prescriptive right to a place in the annals of America."

Besides these doubtful sources there are the forged documents. Of these I mention but two: The Donation of Constantine and the Blue Laws of Connecticut.

The Donation of Constantine purports to have given to Pope Sylvester and his successors "Italy and the regions of the West." This was about 774. Lorenzo Valla, the greatest literary critic of his time — he died 1457 — exposed by language study the fraudulence of the D. of C.

In 1781 the Rev. Samuel A. Peters published a book under the title: "General History of Connecticut." In it was a list of "Laws made by this independent Dominion and denominated Blue Laws by the neighboring colonies." Here are some of those non-existing laws: No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting. No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath or fasting day. It shall be criminal for a mother to kiss her infant on the Sabbath day."

These laws never existed. There were severe laws to observe the Sabbath day, not only in Connecticut but also in the other New England colonies.

Space must be given in a paper on History to the truth, that the hand of God surely is in all history. We firmly believe that. But we can not point to it and say this or that is the purpose of God in every instance. If we do we are liable to make a mistake.

Can man comprehend God's will revealed in history? The passages "For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts," and the other passage of Scripture "How unsearchable are his judgments, and his ways past finding out" seem to deny it.

*All history is to be taken with a grain of salt.*

## A MOTHER'S WISH

By Pastor Edwin Jaster, Racine, Wis.

THE first child born of parents was a son and what fond hopes the mother expressed for this her child. "I have the man from the Lord," she said, "He will bring joy into the world." But great sadness entered her heart when she began to realize that this son, whose name was Cain, had all the characteristics of sin in an augmented form. He was jealous of his brother, he was easily angered, he was quarrelsome, and many a tear came to the eyes of Adam and Eve when they realized that their son paid little attention to the worship which they rendered unto God. A hypocrite was growing up in spite of their teachings and he broke the commandments of God with im-

punity. Many a pious wish issued from the mother's heart that her son might become at least a child of God, if not the savior, as she once so fondly hoped. Many a prayer ascended to the throne of God that he would take from Cain his evil ways and show him the joy of service to God and man. But the mother's wish and the father's prayers could not turn their son from his evil ways, and the day came when Abel's blood cried out of the ground for vengeance. Cain became a fugitive and a vagabond. With bitterness he set his face against his parents and left their home never to return. From sad experience the first parents learned that their disobedience to God's command had



brought them bitter fruit, which once seemed so good to eat. But not all children were like Cain; Adam and Eve had many sons and daughters, they gladdened their hearts, they honored their father and mother, they began to call upon the name of the Lord.

Many centuries have passed and hundreds of generations have come and gone. Fathers and mothers have expressed pious wishes for their children through all generations, and children have grown up — some to serve the devil and reap the devil's fruit, but, thank God, many to serve the Lord and have their fruit unto holiness. Each son that is born finds the wish in his mother's heart that he be a joy in the home, a credit to the nation; and to this the Christian mother adds the wish that he might be a servant of the Lord. The mother does not see a tiny infant struggling for breath, helpless and weak, she sees the man, the great statesman, the civic leader, the head of his class. If her ambitions are more humble, she sees him performing his duties in the walk of life which he might choose. And after all is that not the best wish for a son, that he be faithful? He is to be faithful to his calling, and today, through the ambitions of sinful men, that calling all too often is, to take up arms in war.

To the East and to the West, to the North and to the South sons are marching. At home and on the sea, in the islands of the Pacific and on the Burma Road, they stand with deadly weapons ready to meet a treacherous foe and say to him, you shall not pass, you shall not take from our mothers and fathers the land of their birth and life. No matter where these brave young men may be, the wishes of their mothers and the prayers of their fathers follow them and spur them on to be faithful in their duty, to do the work assigned to them, whether it be for outstanding glory, or for humble service in the supply lines which feed the marching army.

But the Christian fathers and mothers pray for another faithfulness, not to supercede the first, but to sanctify it, and that is faithfulness to God. Many and manifold are the temptations which a war brings on (a war can also wound the soul). Those sons must make decisions and where formerly they were in close contact with their homes, where formerly they could flee into the safe haven of a mother's love and a father's guidance, they now are thousands of miles away from those safeguards. No one knows how many have fallen in the ways of sin, but there is many a son who will come back and say, "Mother, your wishes for my safety have borne fruit; father, your prayers have guided me past temptation."

It is here that the church can come to the aid of the parents, yes, that the church can step ahead and act as a leader, first of all to the boys confirmed at its altar and then to all who would hear her voice commissioned by the great leader and Savior, who said, "Go

into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world." Our church is mindful of that commission as are most churches. Spiritual contact is maintained with the boys in camp. Letters, periodicals, pamphlets are sent to them and they reach them wherever they may be. The church should be like a mother to the sons who at her altar said, "With the help of God we will be faithful unto death." But mothers, your wishes are powerful emissaries bridging distances which letters sometimes cannot reach.

#### A MOTHER'S WISH

My son, my son, you're big and strong;  
But once you were so small,  
I know, for I did tuck you in  
And learned your childish call.

It hardly seems that now you are  
So far away from me;  
That you are bearing soldier's arms,  
And pledged to make men free,

But through the storms and night and strife,  
In mortal soul's anguish,  
God keep you safe and bring you back —  
That is your mother's wish.

#### ORGAN DEDICATION

January 18, 1942, will be a day long remembered by every true member of Bethany Congregation of Kenosha, Wisconsin. On that day Bethany was privileged by the grace of God to dedicate its new pipe organ to the service of the Triune God. The pastor of the congregation, Walter K. Pifer, performed the dedication rites, and the undersigned preached the dedicatory sermon basing his words on Colossians 3, 16.

The instrument is an Aeolian two manual organ having seven speaking stops and twenty-four elements. The console is of solid Philippine walnut. Bethany was very fortunate in being able to obtain so fine an organ at so reasonable a cost. This excellent instrument was purchased for \$1,500 plus \$500 for the installation. This organ, which had been originally installed in a private home, could not be duplicated today at its original cost of \$10,500.

M. C. Schwenzen.

#### Acknowledgment and Thanks

We acknowledge with thanks the receipt of the following for our kitchen: Mrs. Becker, Clark, So. Dak., 2 quarts horse radish; Mrs. E. Bubbers, Morrystown, So. Dak., 1 jar horse radish; Mrs. F. Kasten, Watkins, Mont., 1 gallon lard and 8 pounds bacon; Mr. J. Rutschke, Zealand, No. Dak., 1 gallon lard; New Star Bakery, Moberly, So. Dak., bread and rolls; Rev. G. Schlegel, Moberly, So. Dak., curtains, drapes, and couch covers for the girls' room. R. A. Fenske.

## A NEW CHAPEL AT CANYON DAY NEAR WHITERIVER, ARIZ.

THE Christian Indians of the Canyon Day territory rejoiced when they were told that their hopes for a chapel would finally be realized. For a long time they had needed a larger place of worship. The hut which was formerly used for divine services had long been too small, so that during the past few years services had to be held in a so-called "squaw-cooler." To obtain a place of worship the people had started collecting three years ago and by the summer of 1941 had gotten to-



gether seventy-three dollars and thirty-six cents from their meager incomes. This, of course, wasn't nearly enough even to start a minor building project, but it shows that the people were eager to have a place where they could assemble to hear the true way to eternal life. At the Synod's meeting in Saginaw three hundred dollars were granted to this territory so that at least something of a shelter could be erected there.

But the Lord saw fit to give this field a building which with a few improvements might prove to be more than a temporary shelter. At Ft. Apache, a former army post four miles distant from Canyon Day, there was an old building which had outlived its usefulness. The government officials said the Lutheran Indians of Canyon Day could have this building if they would agree to dismantle it and haul it away. About fifteen men offered to help without pay with the work of tearing the building down. One week after work had been started the building was dismantled and the good lumber hauled to Canyon Day. The task of reconstructing the building for use as a chapel was immediately begun. Its dimensions were left the same, fifty-four feet long, twenty-three feet wide.

Most of the old material could be used again. Within two and a half months the building was again reconstructed and was ready for use. Of course the building is by no means a work of art, in many respects it does not even look like a chapel. The old lumber which was used, the lack of paint, the home-made, backless benches, the crude altar, all are things which detract from the churchly appearance of the structure. Yet it is at least a place large enough to accommodate those who come to worship there.

On Christmas most of the Indians in that territory, about 250 of them, gathered in their new chapel for the first time. The missionary told his hearers that this building, humble though it may be, was built to the glory of Him whose coming to earth was being commemorated that day. Added to the missionaries sermon Tom Friday, a man of that field who is always glad to hear some message from God's Word, also spoke. He pointed out that this building was a place different from all other homes and camps. To this place the Indians could come and hear not words of man's wisdom, but Words of God. He pleaded with his tribesmen to make good use of the building and to guard it against any possible misuse.

The Lutheran Indians of Canyon Day are thankful for their humble house of worship and it is their hope that this chapel will be an added invitation for those who have not yet accepted the Gospel to come and hear of the great things which God has done for us.

W. Zarling.

### A TRIBUTE TO MOTHER

To you who watched beside my cradle night or day  
To you who taught my infant lips to pray  
My feet to walk the straight and Narrow Way  
My Mother.

To you whose tired feet so often sped  
To dry my tears and leave me comforted  
And sent me on my way with laughing eyes instead  
My Mother.

To you whose prayers were wafted to the skies  
In my behalf, who found no sacrifice  
Too great, but bound me with love's ties  
My Mother.

God bless you for your hours of tender care  
God bless you for your every thought in prayer  
In heaven may your children all be there  
My Mother.

Esther Ann Schumann.

# Siftings

BY THE EDITORS

*A Baptist commends the Lutheran way* when he writes in the *Watchman-Examiner*: "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. The Camden, N. J., association, which was formerly one of the greatest in the Northern Convention, is dying. A few years ago there were thirteen flourishing Baptist churches in Camden. Now there are five. The Trenton, N. J., association, great in its past leadership and accomplishments, reported for last year only one baptism to about forty-one active members. . . . What Baptists believe, who they are, what they came from and when, why they are yet needed in the world, what makes them distinctive, the church has neglected to teach them. Other denominations, such as the Lutherans, are doing more than ever before to indoctrinate their people. We must indoctrinate or disintegrate." This writer has read the signs and knows the cure.

\* \* \* \*

*The great demand for human blood* for purposes of transfusion to be used on the battlefields has set the chemists of the country to work in earnest on a "substitute." The chemists of Armour & Company believe they are on the road toward success. They have been experimenting with animal blood and believe this will finally solve the question. Dr. J. B. Porsche reports that the experiments so far conducted give every indication of success. Major obstacles have been overcome in the reduction of animal blood for use in humans, but "a residual negative factor persists." What a God-send it would be if the chemists would succeed in this search.

\* \* \* \*

*Daniel Webster's Confession*: "I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as well when he declares Himself to be the Son of God as when He declares any other proposition. And I believe there is no other way of salvation than through the merits of His atonement."

\* \* \* \*

*Caught on a tract of land* that has been requisitioned by the government for war purposes is the fate of the Stone Church in White Deer Valley, Sunbury, Pa. The church, a Lutheran, having a membership of 158, has decided to cease operations until the end of the war and has elected a board which is to hold office for ten years. This board

is to receive the money from the government and invest it in ten-year defense bonds. At the end of the ten years this congregation intends to resume services and chose a new site on which a new church is to be erected. This church is taking much for granted. You can't shelve religion and take it up again at will. We fear for its future.

\* \* \* \*

*In the public schools* of North Carolina more than 60 part- or full-time teachers are engaged to teach more than 10,000 children religion each week according to recent figures. It is estimated that there are more than 300,000 unchurched children in the state of North Carolina.

\* \* \* \*

*More Washington church properties are taxed.* For the second time within recent months various church properties in Washington, D. C., have been declared subject to municipal real estate taxes. The properties belong to thirteen Roman Catholic orders. The Marist Seminary and College, with properties valued at about \$300,000, have nineteen occupants of the seminary and sixty-five pupils in the college. Said the District Real Estate Exemption Board: "We could never bring ourselves to believe that property of this great value can be exempt from real estate taxes for this number of students." Nine out of the nineteen acres of the Holy Cross Academy were held to be "excess" land, and were ordered returned to the tax roll. The entire \$285,338 property of the Redemptionists, Inc., which operates the Holy Redeemer College, was ordered to the tax rolls on the grounds that the "dominant" purpose of the institution was not educational, with the further declaration that there is no justification for exemption of this amount of property used for fourteen students.

\* \* \* \*

*Impossible to happen.* You will recall the celebrated law case in which Abraham Lincoln cleared his client of the charge of murder by proving that the testimony of the prosecution's most important witness was not true. The witness had testified that he saw the fatal blow struck by the light of the moon. Lincoln proved by an almanac that the moon was not shining on that date.

It is charged that Lutheran missionaries guided the Japanese in occupying New Guinea air fields, A. W. Warnshuis, secretary of the International Missionary Council, has written the *New York Times*, that published this report that all German missionaries in New Guinea were evacuated and interned in Australia in September, 1939, except one, who escaped by plane into Dutch territory.

It is obvious that persons interned in 1939 could not be guides in 1942. Somebody has lied. —*The Lutheran*.

## OBITUARY

### † THE REV. ARNOLD C. EICKMANN †



On Saturday before Easter the Rev. Arnold Christian Eickmann died at the age of 57 years, three months, and 17 days. His funeral was held on Easter Monday. The undersigned officiated, choosing for his text Psalm 46, 10, "Be still, and know that I am God." His body was laid to rest in the Lutheran cemetery at Watertown, Wis.

The Rev. Arnold Christian Eickmann was born at Center, Outagamie Co., Wis., on December 17, 1884, and was baptized on January 4, 1885. His parents were the late Prof. Martin Eickmann and his wife Emma, née Eberhardt. Later the deceased attended the Christian day school at Menomonie, Wis., where his father was pastor. After his confirmation he entered Northwestern College at Watertown, Wis., and in 1903 he moved with his parents to Watertown, his father having accepted the inspectorship at the college. In 1906 he graduated from Northwestern College, and in the fall of that year he entered the Theological Seminary at Wauwatosa, Wis.

After spending two years at the seminary he served a congregation at Darfur, Minn., for a year, and then returned to the seminary to finish his course. He graduated from the seminary in 1910. His first charge was a mission at St. Paul, Minn. On April 16, 1913, he was married to Miss Minna Buchholz of Watertown, Wis. In 1914 he was called to Nodine, Minn., where he labored faithfully for 27 years. A nervous condition forced him to resign in June, 1941. He moved to Watertown, Wis., where he faithfully attended the services of St. Mark's Church. His death is mourned by his widow, Emma, his aged mother, Emma Eickmann of Allenton, Wis., one sister, the wife of Rev. Henry Anger of Nodine, Minn., and three brothers, William Eickmann of Thornton, Ill., Prof. Paul Eickmann, Northwestern College, Watertown, Wis., and Gerhard Eickmann of Allenton, Wis. May the God of all comfort and hope comfort the bereaved, and fill their hearts with the blessed hope of eternal life.

J. K.

## FROM OUR COLLEGES

### CLOSING SERVICE IN THE SEMINARY

God granting, our present school year will be brought to a close, and the graduating class will be dismissed from the Seminary, in a special service to be conducted in the Seminary Chapel on June 4, at 9:30 in the forenoon. Friends and patrons of the school are cordially invited.

As has been the custom for several years, a light lunch will be served after the close of the service.

John P. Meyer.

### MICHIGAN LUTHERAN SEMINARY

June 9 is to be the commencement day at Michigan Lutheran Seminary. The closing exercises are to be held in the evening of that day in our St. Paul's Church. A class of 13 scholars will graduate.

The forenoon and afternoon, as usual, will be devoted to all kinds of field events. The committee of the alumni has made preparations for a banquet and is endeavoring to induce a large number of graduates to spend commencement day at Michigan Lutheran Seminary.

All friends of our school, especially former students and graduates, are cordially invited to spend commencement day with us on our beautiful grounds.

Otto J. R. Hoenecke, Pres.

### NORTHWESTERN LUTHERAN ACADEMY

The commencement exercises of this institution will be held at Zion Ev. Luth. Church, Mobridge, at 10:30 A. M., Friday, June 5. The Rev. W. Herrmann of Zeeland, North Dakota, has consented to deliver the address. On the evening before the student chorus will render its closing concert at the Academy. Our friends are cordially invited to attend these exercises.

We must now begin to think of our enrollment next fall. Friends of Christian education will not forget that this institution is the only Christian school of our synod in this wide and promising field.

R. A. Fenske.

## ANNOUNCEMENTS

### THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on May 20, 1942, at 9:00 A. M.

#### Group Meetings

Monday, May 18:

The General Mission Board, St. John's School.....10:00 A. M.  
The Board of Trustees, St. John's School.....10:00 A. M.  
The School Committee, Jerusalem School.....10:00 A. M.

Tuesday, May 19:

Conference of Presidents, St. John's Parsonage....9:00 A. M.  
Representatives of Educational Institutions,  
Grace Church .....9:00 A. M.  
Spiritual Welfare Commission, Salem Church....2:00 P. M.

The reports of all boards and committees are to be in the hands of the undersigned on May 7 ready for the printer.

John Brenner.

**THE EV. LUTHERAN SYNODICAL CONFERENCE**

In response to an invitation extended by the Federation of our Lutheran Churches of Greater Cleveland, will meet in convention July 30 to August 4 at Grace Church (Pastor H. W. Bartels), Cleveland Heights, Ohio. Essays: Prof. E. Reim, Thiensville, Wis., on "Christian Liberty"; Prof. Theo. Laetsch, D. D., St. Louis, Mo., on "The Holiness of God in the Light of the Gospel." Delegates should secure three copies of their credentials, signed by the president and secretary of their respective synod or District, and mail one copy to the chairman, Prof. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., another to the secretary, Prof. G. V. Schick, 801 De Mun Ave., St. Louis, Mo., and the third to the Chairman of the Housing Committee, Pastor Geo. Kuechle, 4525 Behrwald Ave., Cleveland, Ohio. All overtures and other business for the convention should be received by the chairman of the Synodical Conference not later than June 20 to enable him to place printed copies of the convention's agenda into the hands of delegates at least two weeks prior to the convention.  
G. V. Schick, Sec'y.

**CALENDAR OF CONFERENCES****THE SOUTHERN WISCONSIN PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference will meet on May 26 and 27, 1942, at 9 o'clock War Time, at Wilmot, Wisconsin, with Pastor R. P. Otto.

Sermon: O. Heidtke, Matth. 13, 44-54; (E. W. Hillmer, Luke 10, 13-22).

Confessional Address: O. B. Nommensen (W. K. Pifer).

Essays: Old—E. Jaster, E. Hinderer, J. Bernthal, A. Koelpin; New—Wm. H. Lehmann, "Our Order of Service"; A. v. R. Sauer, "Exegesis, 1 Corinthians 7"; M. F. Plass, "A review of Buenger's Essay on Ordination."

Those desiring quarters will kindly notify the local pastor in due time.

Edmund Sponholz, Sec'y.

**EASTERN PASTORAL CONFERENCE**

The Eastern Pastoral Conference will convene, D. v., June 9 and 10 at Grace Congregation, Waukesha, with Pastor H. Wojahn. Sessions begin at 9:30 A. M.

Essays: Hebrews, chap. 5, Paul Behn (A. Buenger); Zweck und Nutzen der Beichtrede, K. Lescow; Adult Instruction, J. Ruege; May a person, who enters upon a Catholic marriage, after signing the "Document" remain a communicant member in our church? Wm. Mahnke.

Communion service Tuesday evening. Sermon: Paul Behn (A. Buenger).

Th. Monhardt, Sec'y.

**REDWOOD FALLS DELEGATE CONFERENCE**

The Redwood Falls Delegate Conference will meet, D. v., on June 2, 1942, beginning at 9 a. m., in St. John's Church (Im. Albrecht, pastor), at Fairfax, Minnesota.

Work: Reports on and discussion of the work of synod including General Synodical Committee Meeting.

Leaders: Pastors Wehausen, Albrecht, Fritz, Traub, Kuehner, Birkholz.

Note to pastors: Please report number of your delegates to Pastor Albrecht by May 17.

G. F. Zimmermann, Sec'y.

**ATTENTION — SOUTHERN MINNESOTA**

Mixed Pastoral Conference (Synodical Conference) for Southern and South Central Minnesota.

One Day, May 19, beginning at 9:30 A. M.

Bethany College, Mankato.

Business: Report by Dr. S. Ylvisaker on meetings of Union Committees of Synodical Conference, and discussion of certain Scripture texts under consideration by said Committees.

Further tentative subjects: Chaplaincy and Prayer-fellowship.  
The Committee.

**RHINELANDER PASTORAL CONFERENCE**

The pastors of the Rhinelander Pastoral Conference will meet at St. Paul's Ev. Lutheran Church, Crandon, Wisconsin (Walter Gieschen, pastor), May 20, 1942, at 10:00 A. M.

Papers: F. Raetz, The Practical Application of the Doctrine of Separation of Church and State; H. Lemke, War in the Light of Old Testament Prophecy; F. Bergfeld, Continuation of 1 Timothy; P. Gieschen, 2 Timothy.

Sermon: Bergfeld, Krubsack.

Kindly announce.

H. Lemke, Sec'y.

**SOUTHWESTERN DELEGATE CONFERENCE**

The Southwestern Delegate Conference will convene at Elroy, Wis., with Pastor G. W. Zunker, on Tuesday, June 9, 1942.

The service will begin at 9:30 o'clock A. M.

Eugene A. Toepel, Sec'y.

**ST. CROIX DELEGATE CONFERENCE**

The St. Croix Delegate Conference will meet in Zion Ev. Lutheran Church, East Farmington, Wis., L. W. Meyer, pastor, on Wednesday, June 3, opening with a conference service at 9:00 A. M.

Sermon: G. A. Ernst (A. E. Frey).

Essay: H. E. Lietzau, "The Proper Procedure on Calling a Pastor."

N. B.—Delegates are requested to bring credentials signed by the chairman and secretary of the congregation.

Conference dues of \$1.00 per year per congregation are payable at this meeting.

Please notify Pastor Meyer in due time as to intended absence or presence and the number of delegates.

P. R. Kuth, Sec'y.

**LAKE SUPERIOR DELEGATE CONFERENCE**

The Lake Superior Delegate Conference will convene at Menominee, Michigan (Theodore Thurow, pastor), June 16, 1942. Opening service 9:00 A. M. Central War Time. Please announce to the local pastor the number of persons he may expect from your congregation. Also have the congregation send a collection to defray expenses.

L. G. Lehmann, Sec'y.

**NEW ULM DELEGATE CONFERENCE**

Name: New Ulm Delegate Conference.

Place: Brighton Township, Nicollet Co., Minn., Pastor M. Kunde.

Time: June 17, 1942, 9:30 A. M.

Remarks: Kindly announce to the local pastor.

W. Frank, Sec'y.

**JOINT WISCONSIN AND CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE**

The Joint Wisconsin and Chippewa River Valley Pastoral Conference will convene on May 5-6 at Immanuel Lutheran Church, Medford, Wis., Rev. R. Mueller, pastor.

Exegesis, N. T.—E. Walther (C. Toppe).

Exegesis, O. T.—W. Schulz.

Essays: Adolph Schumann, E. Blumenthal, G. Krause, H. Pankow.

Announce to local pastor.

O. E. Hoffmann, Sec'y.

**CROW RIVER VALLEY DELEGATE CONFERENCE**

The Crow River Valley Delegate Conference will meet on June 16, at 10 a. m., at Montrose, Minn., with Pastor F. R. Weyland.

Essays: Continuation on Stand of the Conference on the Wedding Dance, Pastor H. Duehlmeier; How a Layman can become a Missionary in his own Congregation, Pastor Wm. Haar, Jr.; Proper procedure of calling a Pastor, Pastor M. J. Lenz.

Announcements requested.

Karl J. Plocher, Sec'y.

## DISTRICT CONVENTIONS

### NORTH WISCONSIN DISTRICT

Pursuant to an invitation of Emanuel's Ev. Luth. Congregation of New London, Wis. (Pastor W. E. Pankow), the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, D. v., for its 13th regular meeting in its midst June 22 to 26 at noon a. c., inclusive.

The opening services will take place Monday morning at 10 o'clock, combined with Holy Communion.

The Lay-Delegates of the respective congregations are kindly asked to hand their Credentials to the Secretary of the District immediately after services. These Credentials must bear the signature of the Chairman and the Secretary of their respective congregation.

The first session will be held Monday at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. If any delegate prefers to have some other named delegate as partner, he should please state so in his announcement, because no changes can be made afterward. Please state also, whether you are coming with your own car.

All petitions and memorials must be sent in English and German to the President of the District, the Rev. W. E. Pankow, by the 1st of June, a. c.

A paper will be submitted by Pastor W. W. Gieschen of Wautoma, Wisconsin.

Meals will be served at the usual price, lodging and breakfast will be free.

Please make your announcement at the earliest date possible.  
G. E. Boettcher, Sec'y.

### WESTERN WISCONSIN DISTRICT

God willing, the Western Wisconsin District of the Joint Synod of Wisconsin and Other States will convene in the midst of St. John's Congregation at Waterloo, Wisconsin (Rev. H. C. Nitz, pastor), June 15-18. The opening session will be held Monday afternoon, June 15, at 2 o'clock. Credentials of lay delegates, signed by the president and secretary of the congregation, should be in the hands of the District secretary by 1:30 o'clock.

The opening service will be held on Monday evening at 8 o'clock. A Communion Service will be held on Wednesday evening.

During the course of the convention a paper on "Worship in the New Testament Church" will be presented by Prof. F. E. Blume.

All memorials and communications pertaining to the convention must be in the hands of the District president by June 1.

Breakfast and lodging will be furnished gratis, dinner and supper at a reasonable price. Requests for quarters should reach the local pastor by June 1. Those not driving their own cars are requested to indicate this in their announcement.

A. W. Paap, Sec'y.

### MINNESOTA DISTRICT

The Minnesota District will meet at Dr. Martin Luther College in New Ulm, Minn. Date: June 22, at 2 P. M., until and including June 26.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to the District Synod should be submitted to the District President by June 1.

Holy Communion will be celebrated at the service in St. Paul's Ev. Luth. Church on Monday evening.

On Thursday evening services will be held in the convention hall.

Essays: "A popular Commentary on 1 Corinthians 5 and 6" by the Rev. Egbert Schaller; "The Progress of True Lutheranism in the Old Minnesota Synod," by Dr. Paul Spaude.

The Housing Committee will send information on quarters. A registration fee of 25 cents will be charged those delegates quartering elsewhere.  
R. A. Haase, Sec'y.

### SOUTHEAST WISCONSIN DISTRICT

Time: June 22-26, 1942.

Place: Ev. Luth. Theol. Seminary, Thiensville, Wis.

Opening Service: Monday, 10 A. M. After this service

the lay delegates are to submit their credentials properly signed by the chairman and secretary of their respective congregations, to the undersigned.

Closing Service with Holy Communion: Thursday evening.

Essays: Civil Government and Citizenship (English), Pastor Waldemar Sauer; The Doctrine of Justification in the Light of Present-Day Controversies (German), Prof. A. H. Schaller.

All memorials are to be in the hands of President R. O. Buerger by June 1, 1942. Memorials and committee reports are to be furnished in two copies in both English and German.

Announcements, excuses, requests for night lodging are to be sent early to Prof. John Meyer, Lutheran Seminary, Thiensville, Wis. Those intending to stay at the Seminary are to provide their own bedding.

Telephone connection during sessions: Thiensville.

W. Keibel, Sec'y.

### PASTORS' INSTITUTE

July 6-10

Plans are being made for a Pastors' Institute to be held at Bethany College, Mankato, from July 6 to 10. This Institute will be open to all pastors of the Synodical Conference.

A very interesting and instructive program has been planned and is herewith offered to the clergy of our church. Prominent men from both the Missouri and the Wisconsin Synods will be present to lead in the discussions. Prof. J. P. Meyer of the Wisconsin Synod Seminary in Thiensville, Wisconsin, and Dr. J. T. Mueller and Prof. A. Rehwinkel of Concordia Seminary in St. Louis will serve as lecturers. Prof. Meyer will lecture on "II Corinthians," Dr. Mueller on "Our Christian Ministry in an Unchristian World," and Prof. Rehwinkel on "The Pastor and Social Psychology." The lecturers will meet the group for a total of thirty hours.

The evenings during the Institute will be reserved for "Open Forum" meetings. These meetings will be conducted by a number of men well-versed in special fields of learning applicable to the present day pastor's work.

Pastors in greater Mankato area will be contacted by letter in regard to the details of the program, fees, etc. This Institute, however is intended for all pastors of Southern and Central Minnesota and Northern Iowa. The outlook for a well-attended session is good.

All pastors interested in this Institute are asked to write to Prof. Carl S. Meyer, Bethany College, Mankato, Minnesota, for detailed information. Prof. Meyer will act as Dean of the Institute. Registrations will close July 1.

Besides Prof. Meyer, the other members serving on the Committee on Arrangements include the Revs. C. M. Gulerud, E. Peterson, and R. C. Beisel.  
R. C. Beisel.

### ORDINATION AND INSTALLATION

Authorized by President Walter E. Pankow and assisted by Rev. A. J. Mittelstaedt the undersigned ordained and installed his son Theo. J. Mittelstaedt as pastor of Immanuel Church, Oshkosh, Wis.

Address: Rev. T. J. Mittelstaedt, 279½ Sawyer Ave., Oshkosh, Wis.  
J. Mittelstaedt.

### WESTERN WISCONSIN DISTRICT

January, February, March, 1942

Reverend	
G. F. Albrecht, Ixonia.....	\$ 35.77
H. F. Backer, Chaseburg.....	458.05
H. F. Backer, T. Hamburg.....	90.00
Wm. Baumann, Neillsville.....	56.25
Arthur Berg, Sparta.....	207.01
A. F. Berg, Norwalk.....	40.40
A. F. Berg, Wilton.....	57.75
L. C. Bernthal, T. Trenton.....	65.94
R. C. Biesmann, Rib Falls.....	32.25
R. C. Biesmann, T. Stettin.....	5.00
L. M. Bleichwehl, Onalaska.....	121.32
E. Blumenthal, Wausau.....	105.62
A. G. Dornfeld, Fox Lake.....	128.55
A. C. Dornfeld, Marshfield.....	22.50
A. J. Engel, Pardeeville.....	84.00
Otto Engel, Richwood.....	40.63
Otto Engel, Hubbleton.....	32.14
S. Fenske, Bruce.....	41.12
Gerhard Fischer, Savanna.....	165.00
E. C. Fredrich, Helenville.....	222.50
G. H. Geiger, Rewey.....	15.10
Henry Geiger, Leeds.....	86.97
Henry Gieschen, Fort Atkinson.....	453.19
F. Gilbert, Indian Creek.....	196.06
F. Gilbert, Hustler.....	24.75
W. E. Gutzke, La Crosse.....	242.00

A. Hanke, T. Norton.....	69.00
John Henning, Jr., T. Dallas.....	29.40
John Henning, Jr., Prairie Farm.....	170.16
M. J. Hillemann, Marshall.....	46.57
R. C. Hillemann, Ixonia.....	97.70
R. C. Hillemann, Rib Lake.....	100.00
R. C. Hillemann, Wisconsin and Chippewa Valley Conference	15.50
R. C. Hillemann, Town Greenwood.....	18.75
R. C. Horlamus, Hurley.....	145.53
Wm. Keturakat, Sun Prairie.....	95.77
Wm. Keturakat, Cottage Grove.....	12.26
Herbert Kirchner, Baraboo.....	500.00
L. C. Kirst, Beaver Dam.....	631.14
J. Klingmann and Wm. Eggert, Watertown.....	910.94
O. W. Koch, Lowell.....	657.92
R. P. Korn, Lewiston.....	186.98
W. R. Krueger, Friesland.....	53.78
H. Kuckhahn, St. Charles.....	74.50
O. Kuhlow, Jefferson.....	1,115.00
C. F. Kurzweg, Cream.....	13.25
C. F. Kurzweg, Cochrane.....	42.46
Phil. Lehmann, Ableman.....	29.44
M. F. Liesener, Town Maine.....	28.00
W. C. Limpert, Altura.....	55.44
F. W. Loeper, Whitewater.....	186.10
F. W. Loeper, Richmond.....	200.00
A. W. Loock, T. Knapp.....	8.50
Theo. Mahnke, Madison.....	4.25
G. C. Marquardt, Ringle.....	92.64
A. L. Mennicke, Winona.....	236.45
F. H. Miller, Platteville.....	38.88
J. Mittelstaedt, Menomonie.....	150.00
P. Monhardt, South Ridge.....	130.54
R. W. Mueller, Medford.....	229.56
Theo. J. Mueller, La Crosse.....	153.99
H. W. Neubauer, Whitehall.....	29.15
H. C. Nitz, Waterloo.....	414.10
H. Nommensen, Fountain City.....	17.55
M. J. Nommensen, Juneau.....	241.59
Wm. Nommensen, Columbus.....	1,079.26
W. O. Nommensen, Green Valley.....	20.42
W. O. Nommensen, Rozellville.....	34.60
E. J. Otterstatter, Tomahawk.....	82.15
A. W. Paap, Johnson Creek.....	152.56
H. A. Pankow, Poplar Creek.....	5.50
H. A. Pankow, Iron Creek.....	5.50
N. E. Paustian, Oconomowoc.....	65.00
W. A. Paustian, West Salem.....	210.31
E. E. Prenzlau, Cornell, Keystone and Birch Creek.....	94.45
J. M. Raasch, Lake Mills.....	248.01
S. Rathke, Cameron.....	11.25
S. Rathke, Barron.....	3.00
A. W. Sauer, Winona.....	589.01
H. Schaller, Tomah.....	221.75
E. C. Schewe, Brodhead.....	8.09
F. A. Schroeder, Stoddard.....	430.81
F. A. Schroeder, Bad Axe Valley.....	60.16
W. E. Schulz, T. Berlin.....	14.00
H. C. Schumacher, Milton.....	36.78
A. Schumann, Globe.....	56.50
W. A. Schumann, La Crosse.....	1,290.67
F. H. Senger, Arcadia.....	29.25
C. W. Siegler, Bangor.....	5.00
O. A. Sommer, Little Falls.....	45.92
O. A. Sommer, Cataract.....	82.71
E. A. Toepel, Lebanon.....	1.00
Wm. Thierfelder, Madison.....	18.26
K. A. Timmel, Watertown.....	350.50
C. Toppe, Auburn.....	58.29
C. Toppe, Brush Prairie.....	52.76
M. W. Wahl, Cambridge.....	56.70
M. W. Wahl, Cold Spring.....	14.50
E. Walther, Wisconsin Rapids.....	219.40
H. M. Warnke, Foytstown.....	52.10
H. M. Warnke, Fountain Prairie.....	44.65
H. M. Warnke, Fall River.....	50.16
W. Weissgerber, Minocqua.....	75.62
W. Weissgerber, Woodruff.....	45.92
W. Weissgerber, Winchester.....	10.86
A. A. Winter, Eau Galle.....	55.45
A. A. Winter, Plum City.....	88.50
A. A. Winter, Elmwood.....	8.25
W. E. Zank, Newville.....	48.75
W. E. Zank, T. Deerfield.....	50.58
F. Zarembo, Spirit.....	38.00
F. Zarembo, Prentice.....	35.50
H. R. Zimmermann, Randolph.....	147.72
Budgetary.....	\$ 16,537.19
Non-Budgetary.....	280.24

Total Receipts for January, February, March, 1942.....\$ 16,617.43

**Memorial Wreaths**

Mrs. Ernest Amann (Rev. H. F. Backer, Chaseburg).....	\$ 7.00
Fred Ebert (Rev. Henry Gieschen, Fort Atkinson).....	2.00
Carl Jacob (Rev. O. E. Hoffmann, Rib Lake).....	3.00
Carl A. Guth (Rev. R. C. Horlamus, Hurley).....	3.50
Mrs. M. Manthey (Rev. J. Klingmann, Watertown).....	5.00
Mrs. L. Nowack (Rev. J. Klingmann, Watertown).....	5.00
N. N. (Rev. J. Klingmann, Watertown).....	3.00
Gustav Prechel (Rev. W. C. Limpert, Altura).....	1.00
John Fischer (Rev. A. L. Mennicke, Winona).....	1.00
Henry Genske (Rev. W. A. Paustian, West Salem).....	6.75
Mrs. Emilie Barfknecht (Rev. J. M. Raasch, Lake Mills).....	1.00
Mrs. Albert Heckendorf (Rev. W. E. Schulz, R. 1, Merrill).....	1.00
Lester Noller (Rev. W. E. Schulz, R. 1, Merrill).....	6.00
Emil Klammer (Rev. W. E. Schulz, R. 1, Merrill).....	5.00
W. B. Thoma (Rev. A. Schumann, R. 5, Neillsville).....	8.00
Mrs. Emma Tomlinson (Rev. L. A. Winter, Plum City).....	3.00
Harry Kolpack (Rev. R. C. Biesmann, Rib Falls).....	25.25
Mrs. Ida Paul (Rev. R. C. Biesmann, Rib Falls).....	2.00
Mrs. Henry Schaefer (Rev. L. M. Bleichwehl, Onalaska).....	6.50

Herman Seefeldt (Rev. A. C. Dornfeld, Marshfield).....	22.50
Wm. Thoma (Rev. E. C. Fredrich, Helenville).....	1.00
Mrs. Pauline Lounsbury (Rev. Henry Gieschen, Ft. Atkinson).....	8.00
Mrs. Emil Rudiger (Rev. J. Mittelstaedt, Menomonie).....	3.25
Mrs. Chas. Bartelt (Rev. R. W. Mueller, Medford).....	1.00
Mrs. F. Bartelt (Rev. R. W. Mueller, Medford).....	1.00
Mrs. Chris Ramm (Rev. R. W. Mueller, Medford).....	1.00
Fred Wirth (Rev. R. W. Mueller, Medford).....	14.80
Mrs. Emma Nowack (Rev. H. C. Nitz, Waterloo).....	1.00
Mrs. Anna Schmidt (Rev. Wm. Nommensen, Columbus).....	22.50
Theo. Knoepke (Rev. H. A. Pankow, Poplar Creek).....	5.50
Rev. J. Henning, Sr. (Rev. H. A. Pankow, Poplar Creek).....	5.50
Fred Harnisch (Rev. A. W. Sauer, Winona).....	5.00
Mrs. Theodore Piske (Rev. C. W. Stiegler, Bangor).....	5.00
Otto Winkenwerder (Rev. E. A. Toepel, T. Lebanon).....	1.00
Fred Behrend (Rev. E. Walther, Wisconsin Rapids).....	5.00
Anton Netzger (Rev. W. E. Gutzke, La Crosse).....	15.00
William Phillips (Rev. W. E. Gutzke, La Crosse).....	10.50
Mrs. Godfrey Mesher (Rev. W. E. Gutzke, La Crosse).....	1.00
Gust Schwarz (Rev. W. E. Gutzke, La Crosse).....	15.50
Emil Benck (Rev. A. Hanke, Town Norton).....	12.00
Rev. John Henning Sr. (Rev. O. E. Hoffmann — Wisconsin and Chippewa River Valley Conference).....	15.50
Mrs. Ida Gessert (Rev. O. E. Hoffmann, Rib Lake).....	6.00
Mrs. Herman Kilian (Rev. M. F. Liesener, R. 1, Wausau).....	28.00
Geo. Kettenacker (Rev. H. C. Nitz, Waterloo).....	1.00
Karl Martens (Rev. Wm. Nommensen, Columbus).....	3.00
Louis Karno (Rev. Wm. Nommensen, Columbus).....	4.00
Mrs. Emma Hoge (Rev. N. Paustian, Oconomowoc).....	5.00
Wm. Kuhrt (Rev. S. Rathke, Barron).....	3.00
Mrs. Louis Anderson (Rev. F. A. Schroeder, Stoddard).....	16.00
Otto Winkenwerder (Rev. K. A. Timmel, Watertown).....	6.50
Rev. J. Henning, Sr. (Rev. C. Toppe, Auburn).....	9.50
R. J. Henning, Sr. (Rev. C. Toppe, Brush Prairie).....	1.00
R. J. Henning, Sr. (Rev. E. Walther, Wisconsin Rapids).....	1.00

H. J. KOCH, Treasurer.

**NORTH WISCONSIN DISTRICT**  
**January, February, March, 1942**

**Fox River Valley Conference**

Reverend	Budgetary	Non-Budgetary
Boettcher, Imm. P., Grace, Sugar Bush.....	\$.....	\$.....
Boettcher, Imm. P., Immanuel, Maple Creek.....	90.55	
Brandt, F. M., St. Paul, Appleton.....	700.00	
Brenner, Theo., St. Peter, Freedom.....	210.98	
Croll, Melvin W., St. Paul, Greenleaf.....		
Croll, Melvin W., Bartholomew, Kasson.....	95.60	
Gose, Roy B., Zion, Jacksonport.....	76.15	
Hallemeier, D. E., Bethany, Appleton.....	14.95	
Henning, Otto C., St. John, Valmy.....	153.29	
Hinnenthal, E., Immanuel, Forestville.....	39.03	
Johnson, S., St. Matthew, Appleton.....	277.69	
Kaspar, L., Immanuel, Greenville.....	298.57	
Kaspar, L., Immanuel, Clayton.....	65.58	
Kuether, W. A., Immanuel, Kewaunee.....	112.52	
Kuether, W. A., St. Peter, Carlton.....	20.92	
Lederer, R., Erste Ev. Luth., Green Bay.....	252.39	
Masch, John, Immanuel, Black Creek.....	52.25	
Oehlert, Paul Th., Trinity, Kaukauna.....	829.66	
Pankow, W. E., Immanuel, New London.....	205.81	
Redlin, E., Trinity, Ellington.....	100.25	
Redlin, E., St. Paul, Stephenville.....	25.00	
Reifer, F. A., Immanuel, Waupaca.....	51.17	6.75
Schumann, F., St. Peter, Sawyer.....	165.26	
Siegler, V. J., Salem, Nasewaunee.....	41.54	
Thierfelder, F., St. John, Dundas.....	178.07	
Toepel, K. F., St. Paul, Algoma.....	218.55	
Uetzmann, F. C., St. John, Wrightstown.....	69.00	23.85
Voigt, A. W., St. Paul, Green Bay.....	305.41	
Werner, A., St. John, Center.....	106.00	
Weyland, V. J., Friedens, Hartland.....	65.00	
Weyland, V. J., St. Paul, Angelica.....	57.65	
Wichmann, W. F., Mt. Calvary, Kimberly.....	97.73	
Wicke, Harold, Bethlehem, Hortonville.....	420.13	14.52
Ziesemer, R., Mt. Olive, Appleton.....	522.27	8.00
Zink, W., St. Paul, Dale.....	78.50	15.00
Conference Total.....	\$ 5,967.07	\$ 68.12

**Lake Superior Conference**

Eggert, Paul C., Friedens, Abrams.....	\$.....	\$.....
Eggert, Paul C., St. Paul, Brookside.....		
Eggert, Paul C., St. John, Little Suamico.....		
Fuhlbrigge, W. G., Trinity, Coleman.....	49.50	
Fuhlbrigge, W. G., St. Matthew, Beaver.....	21.70	
Gentz, A. A., Trinity, Marinette.....	652.01	
Geyer, K., Zion, Peshigo.....		
Henning, Carl J., Grace, Crivitz.....	54.00	
Henning, Carl J., St. John, Athelstane.....	4.68	
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	2.00	
Hoffmann, Theo., Martini, Rapid River, Mich.....	6.00	
Hopp, H., Holy Cross, Daggett, Mich.....		
Hopp, H., St. Mark, Carbondale, Mich.....		
Kahrs, H. A., St. John, Florence.....		
Koepsell, W. J., Grace, Powers-Spalding, Mich.....	19.20	
Koepsell, W. J., Trinity, Hermansville, Mich.....		
Lederer, K., Our Savior, Lena.....		
Lehmann, L. G., St. Paul, Hyde, Mich.....	31.50	
Lemke, H. F., St. Peter, Manistique, Mich.....		
Lemke, H. F., Grace, Germfask, Mich.....		
Lutz, W. F., Salem, Escanaba, Mich.....	125.00	12.50
Roepke, W., Trinity, Marquette, Mich.....	80.00	
Roepke, W., St. Paul, Green Garden, Mich.....		
Schlavensky, Norman, St. John, Grover.....	281.78	
Thurou, Theodore, Christ, Menominee, Mich.....	145.31	
Tiefel, Geo., St. Peter, Stambaugh, Mich.....	50.00	
Tiefel, Geo., Zion, Crystal Falls, Mich.....		
Zarling, Frederic H., Emanuel, Sault Ste. Marie.....	42.47	
Conference Total.....	\$ 1,542.95	\$ 12.50

**Manitowoc Conference**

Braun, M. A., Parochie Centerville.....	\$ 153.76	\$.....
Eckert, Harold H., St. John, Reedsville.....	572.37	
Ehlike, Roland, St. John, Sandy Bay.....	6.71	
Gladosch, Br., Zion, Morrison.....	272.20	38.35
Grunwald, Harold, Zion, Louis Corners.....		
Grunwald, Harold, Trinity, Kiel.....	150.31	
Haase W. G., St. John, Two Rivers.....	158.10	
Kionka, Ed. H., St. John, Newton.....	305.28	
Kionka, Ed. H., St. Paul, Newton.....	38.93	
Koch, Henry, Grace, Manitowoc.....	52.53	
Koeninger, L. G., Erste Ev. Luth., Manitowoc	1,291.00	
Kuether, H. A., St. Paul, Town Herman.....	172.82	
Pussehl, Henry E., St. John, Gibson.....	96.81	24.20
Pussehl, Henry E., St. John, Two Creeks.....	49.07	5.66
Sauer, M. F., Trinity, Brillion.....	321.96	
Schink, W. F., St. Peter, Haven.....	5.00	
Schroeder, E. C., Trinity, Liberty.....	217.54	5.32
Schulz, C. P., Immanuel, Mosel.....	350.41	
Schwartz, H. Marcus, St. Peter, Collins.....	180.95	
Struck, Gerhard, St. John, Maribel.....	15.05	
Stuebs, Arden, Immanuel, Eaton.....	115.10	
Stuebs, Arden, Christ, Fontenoy.....	62.96	
Thurow, Carl M., Immanuel, Shirley.....	24.85	
Thurow, Carl M., St. Paul, Pine Grove.....	25.45	
Zell, Ed., St. Peter, Mishicot.....	10.80	
Zell, Ed., Rockwood Lutheran, Rockwood.....	6.00	
Zell, Ed., Jambo Creek.....		
Conference Total .....	\$ 4,615.96	\$ 73.53

**Rhineland Conference**

Bergfeld, Fred, Bethany, Bruce Crossing, Mich..	\$ 101.04	\$.....
Gieschen, Paul J., Zion, Rhineland.....	323.55	166.96
Gieschen, Walter, St. Paul, Crandon.....		
Gieschen, Walter, Friedens, Argonne.....	10.20	
Gieschen, Walter, First English, Hiles.....		
Krubsack, J., Christ, Eagle River.....	209.19	15.00
Krubsack, J., Grace, Three Lakes.....		
Lemke, H. J., Grace, Monico.....	11.82	
Lemke, H. J., St. John, Enterprise.....	40.97	
Raetz, F. W., Trinity, Wabeno.....	38.77	
Raetz, F. W., Laona.....		
Conference Total .....	\$ 735.54	\$ 181.96

**Winnebago Conference**

Behm, E. G., St. Paul, Forest.....	\$ 255.29	\$.....
Behm, E. G., St. John, Forest.....		
Bergmann, P. G., Trinity, Menasha.....	251.04	
Dowidat, John, St. Luke, Oakfield.....	7.24	
Engel, Armin L., Trinity, Red Granite.....	26.39	
Engel, Armin L., St. Paul, Seneca.....	19.00	
Fleischer, M. A., Zion, Ripon.....		
Geiger, Adalbert F. W., Immanuel, Oshkosh.....	57.25	
Gieschen, W. W., Friedens, Wautoma.....	351.94	
Habeck, Irwin J., St. Peter, Weyauwega.....	212.85	
Hartwig, Wm. J., St. John, Montello.....	95.08	
Hartwig, Wm. J., Immanuel, Mecan.....	170.11	
Hoyer, O., St. Paul, Winneconne.....	35.00	
Hoyer, O., Zion, Town Omro.....	405.37	
Kaniess, G., St. Luke, Kewaskum.....	145.19	37.73
Kleinbans, Harold O., Martin Luther, Oshkosh..	39.83	
Kleinbans, Harold O., Trinity, Mears' Corners..	603.26	25.00
Kobs, Geo., St. John, Markesan.....	161.21	
Lawrenz, Carl, St. Paul, No. Fond du Lac.....	16.00	
Pankow, E. P., Friedens, Green Lake.....	751.14	
Pieper, G., St. Peter, Fond du Lac.....	114.19	
Pless, W. O., Redeemer, Fond du Lac.....		
Redlin, T. W., Zion, Kingston.....		
Redlin, T. W., St. John, Salemville.....	1,087.22	
Schaefer, Gerhard A., Trinity, Neenah.....	353.00	
Schlueter, E. B., Grace, Oshkosh.....	170.00	
Schneider, A. E., St. John, E. Bloomfield.....	45.00	
Schulz, J., Zion, Van Dyne.....		
Siegler, O., Grace, Pickett.....		
Strohschein, Walter, Trinity, Dundee.....	57.46	
Strohschein, Walter, Immanuel, Campbellsport	59.42	
Wadzinski, Wm., St. Paul, Manchester.....	7.26	
Wadzinski, Wm., St. Paul, Marquette.....	401.39	
Warnke, Harold, St. John, Princeton.....	11.01	
Weyland, F. C., St. Peter, Winchester.....	19.63	
Weyland, F. C., Zion, Readfield.....	9.24	
Weyland, F. C., St. John, Caledonia.....	56.67	
Wojahn, W. A., St. Paul, Eldorado.....	51.75	
Wojahn, W. A., St. Peter, Eldorado.....		
Conference Total .....	\$ 6,040.41	\$ 62.73
District Total .....	\$ 18,899.95	\$ 398.84

**Memorial Wreaths**

In Memory of	Reverend	Amount
Abendroth Memorial.....	Harold H. Eckert, Reedsville, Wis..	\$ 100.00
Albert Arndt.....	Harold E. Warnke, Princeton, Wis..	6.00
Ernst Borchert.....	W. Roepke, Marquette, Mich.....	3.00
Mrs. Louis Bornemann.....	F. E. Thierfelder, Dundas, Wis.....	17.00
Will Dreads.....	L. Kaspar, Greenville, Wis.....	3.00
Reuben Fitzlaff.....	Theo. Hoffmann, Rapid River, Mich.	6.00
Mrs. Otto Genke.....	V. J. Weyland, Hartland, Wis.....	5.50
Rev. J. F. Henning, Sr.....	Carl J. Henning, Crivitz, Wis.....	3.00
Rev. J. F. Henning, Sr.....	Otto C. Henning, Valmy, Wis.....	6.00
John M. Henning.....	H. A. Kuether, Town Herman, Wis.	7.00
Mrs. Josephine Hensow.....	Karl F. Toepel, Algoma, Wis.....	15.00
Gertrude Kionka.....	L. H. Koeninger, Manitowoc, Wis.	1.00
Gertrude Kionka.....	Edw. H. Kionka, Town Newton, Wis.	1.00
Rud. Kopitzke.....	Gerhard A. Schaefer, Neenah, Wis.	7.00
Mrs. Maria Kreuzer.....	M. A. Braun, Cleveland, Wis.....	4.00
Charles H. Kruckeberg.....	R. E. Ziesemer, Appleton, Wis.....	5.00
Ferdinand Krueger.....	F. E. Thierfelder, Dundas, Wis.....	3.00
W. Krueger.....	Gerhard A. Schaefer, Neenah, Wis..	5.00
Mrs. W. Manthey.....	Paul J. Gieschen, Rhineland, Wis.	3.00
John Markofske.....	Wm. J. Hartwig, Montello, Wis.....	16.00

Kenneth Prochnow.....	W. E. Pankow, New London, Wis...	3.00
Mrs. W. Quarters.....	W. Roepke, Marquette, Mich.....	5.00
Mrs. Marie Radloff.....	L. Kaspar, Greenville, Wis.....	15.00
Henry F. Reier.....	F. Reier, Waupaca, Wis.....	5.00
Alfred Schuelke.....	W. F. Zink, Dale, Wis.....	25.00
Emil Schulze.....	F. Reier, Waupaca, Wis.....	1.75
Mrs. L. Schwichtenberg.....	R. Lederer, Green Bay, Wis.....	54.00
R. Siegler.....	Gerhard A. Schaefer, Neenah, Wis.	1.25
Walter F. Timm.....	Irwin J. Habeck, Weyauwega, Wis.	3.00
John Volkmann.....	John Masch, Black Creek, Wis.....	14.50
Mrs. Clara Wassmann.....	F. M. Brandt, Appleton, Wis.....	5.00
Herman Woldt.....	Br. Gladosch, Maribel, Wis.....	1.00
Herman Woldt.....	Gerhard struck, Morrison, Wis.....	15.00
Gustav Zabel.....	Wm. J. Hartwig, Montello, Wis.....	1.00
Mrs. Chris. Zich.....	A. W. Voigt, Green Bay, Wis.....	4.00
Mrs. Chris. Zich.....	Br. Gladosch, Morrison, Wis.....	3.00

HERBERT VOECKS, District Treasurer.

**NEBRASKA DISTRICT  
January, February, March, 1942  
Rosebud Conference**

Reverend	Budgetary	Non-Budgetary
H. Fritze, Zion, Valentine, Nebr.....	\$ 37.65	\$ 29.00
R. Stiemke, Wood, So. Dak.....	2.00	3.25
R. Stiemke, Mission, So. Dak.....	42.00	22.00
W. J. Oelhafen, Winner, So. Dak.....	122.83	70.10
W. J. Oelhafen, Witten, So. Dak.....	29.14	25.50
E. S. Weiss, Calvary, Valentine, Nebr.....	22.84	21.40
L. F. Groth, McNeely, So. Dak.....	6.48	
L. F. Groth, Colome, So. Dak.....	45.91	46.75
I. G. Frey, Platte, So. Dak.....	8.05	
E. A. Knief, Herrick, So. Dak.....	27.00	10.00
S. Kugler, Burke, So. Dak.....	32.45	
S. Kugler, Carlock, So. Dak.....	15.90	
H. Ellwein, Batesland, So. Dak.....	8.91	
H. Ellwein, Long Valley, So. Dak.....	15.00	
F. C. Kneuppel, Naper, Nebr.....	114.00	

**Central Conference**

R. F. Bittorf, Hoskins, Nebr.....	\$ 82.84	\$ 12.00
J. Witt, Norfolk, Nebr.....	262.00	11.00
N. M. Mielke, Brewster, Nebr.....	14.63	
N. M. Mielke, Broken Bow, Nebr.....	13.76	
N. M. Mielke, Merna, Nebr.....	34.32	
L. Sabrowsky, Sioux City, Iowa.....	52.42	
H. H. Hackbarth, Stanton, Nebr.....	226.58	
H. Schulz, Omaha, Nebr.....	35.68	

**Southern Conference**

E. C. Monhardt, Clatonia, Nebr.....	\$ 240.12	\$.....
R. H. Roth, Grafton, Nebr.....	31.51	9.50
L. Gruendeman, Lincoln, Nebr.....	13.44	
A. T. Degner, Plymouth, Nebr.....	270.00	80.00
H. H. Spaude, Garrison, Nebr.....	7.25	
H. H. Spaude, Rising City, Nebr.....	18.43	
E. J. Hahn, Gresham, Nebr.....	36.00	
Geneva, Nebr.....	7.74	
J. Raabe, Shickley, Nebr.....	18.00	
F. Hy. Lehmann, Firth, Nebr.....	32.51	10.00

**Colorado Conference**

W. H. Siffring, Deer Trail, Colo.....	\$ 7.06	\$.....
Im. P. Frey, Denver, Colo.....	12.23	8.00
Wm. F. Weitzke, Montrose, Colo.....	17.70	
J. B. Erhart, Pueblo, Colo.....	8.45	
A. C. Baumann, Ordway, Colo.....	117.36	
A. C. Baumann, Sugar City, Colo.....	5.40	
W. A. Krenke, Mancos, Colo.....	28.92	
O. Krele, Hillrose, Colo.....	11.36	
V. C. Tiefel, Plattevills, Colo.....	4.03	
V. C. Schultz, Golden, Colo.....	7.26	
	\$ 2,142.96	\$ 358.50

**Distribution of Budgetary Receipts**

General Administration .....	\$ 149.86
Supervision, Promotion and Publicity.....	15.05
Finance .....	10.12
Educational Institutions General .....	202.94
Theological Seminary .....	56.66
Northwestern College .....	19.37
Dr. Martin Luther College .....	81.69
Northwestern Lutheran Academy .....	17.00
Spiritual Welfare Commission .....	26.26
Home for the Aged .....	35.75
Missions General .....	930.74
Indian Mission .....	51.53
Negro Mission .....	54.12
Home Mission .....	440.16
Poland Mission .....	13.50
Student Support .....	40.41
General Support .....	10.00
To Retire Debts .....	8.00
	\$ 2,142.96

**Distribution of Non-Budgetary Receipts**

To Rev. K. Timmel for Debt Retirement .....	\$ 168.95
Fremont Orphanage .....	57.55
Wheatridge Sanitarium .....	41.25
Bethesda .....	35.00
Home for the Aged .....	2.00
The Lutheran Hour .....	4.00
Church Extension Fund for Immediate Use .....	49.75
	\$ 358.50

OWEN McFARLAND,  
Nebraska District Cashier.