

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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50th Anniversary of Our Apache Indian Mission

OCTOBER 9, 1893

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Yushdih', Sha.noqkah, da.noqigha)
ha.dih noqsh'iv' nagontlud)hih
goh goyae(go bae.ada.noqt'aw-hih,
akohgo Shi(hi noqi)dji(hi bae nzhogo
ha,na,da.-solqgoh anoqishgleh,"
nid/ lannk'eh) Jesus. Matthew 11:28

Translation of the above Apache:

"Come unto Me, all ye that labor
and are heavy laden, and I will
give you rest,"

said Jesus. Matthew 11:28

Translator, Pastor F. Uplegger, Superintendent of our Apache Indian Mission.

Prof Henry J Vogel
Jan 44
395 Ellis St

THE CORNER STONE OF THE SEMINARY

II

SOLA GRATIA, by grace alone. This principle, which presupposes that we are sinners, that we are unable by our own reason or strength to rid ourselves from the power and guilt of sin, and that God's love solved the problem, made an atonement for our sins, applies to us the cleansing from our guilt, and creates in us the proper attitude of heart for receiving our justification, to wit, faith in our Savior Jesus Christ: this principle of *Sola Gratia* is basic in all our educational work. All educational work that ignores this principle destroys instead of building up. It is important that we always keep this fact clearly in mind. We are prone to forget.

This principle is distasteful to our natural way of thinking. It presupposes sin. It presupposes that we are totally lost in sin, unable to help ourselves or to contribute the least to our own salvation. If we were not lost altogether, if there were left in us just a little ability to do something, no matter how insignificant, then our fortune would not depend on grace alone, but on grace and our own merit. But grace and works do not mix. *Sola Gratia* excludes all merit or worthiness on our part. That is the reason why it is so distasteful to natural man.

There are some who assume that we by nature have a longing for grace. We realize that things are not as they should be. There is something wrong. We do not live as we ought to, and we find ourselves unable to correct our ways. So we wish that grace might come to our help. They say, we wish for grace and thereby begin to prepare ourselves for grace.

But the Scripture says, By grace alone. We cannot by ourselves even so much as wish for grace. We can wish, and do wish, that we would not sin as much as we do. We do not like the idea that we cannot control our thoughts and desires; and we wish that some help might be given us to do better, but that is not wishing for grace. — We wish that, seeing we are not able to govern our own lives as we would like to, seeing that we do many wrong things in thought, word, and deed, seeing that we heap up for ourselves great guilt toward the day of judgment: we wish that God might relent a little, that He would not be too exacting, but rather would close His eyes and overlook things. Again that is not wishing for grace; nor is it preparing ourselves for grace.

Others will admit that we cannot prepare ourselves for grace, not even so much as to wish for it. They say that grace must make the beginning. If grace does not make

the beginning, nothing will happen; but as soon as grace touches our heart, we begin to move of ourselves and to co-operate with grace, as a bud opens when touched by the warm rays of the sun. Grace provides us with the necessary strength, then we by means of this strength help to bring about a change in our heart. Grace may be doing the major part, but we are contributing a little, even though it be only with borrowed capital, as it were.

These errors are very old in the history of the church. The first one mentioned, which assumes that there is at least some good left in the natural heart with which it can anticipate grace, is known as Pelagianism. The second one, which holds that the heart of itself responds to grace and co-operates somewhat in bringing about our conversion, is called Synergism.

These errors, which deny the *Sola Gratia*, spring from the inborn wickedness of our natural heart. By nature we believe in the idea of reward and merit. To assume that there is no spiritual ability left in man is considered as being too degrading. Our human pride insists that we can do something, that we are not altogether helpless. — And again, they say, who will make any effort if from the very beginning you tell him that he cannot achieve anything? Moreover, why should a man make any effort in the first place if grace alone will do it all? No, they say, if this idea



of *Sola Gratia* should be accepted generally, then all restraint would be lost, there would be no curb on sin and licentiousness, the world would be turned into a madhouse.

From the foregoing considerations one may easily see how important it is to stress the *Sola Gratia* in all educational work. Our natural heart hates the idea. Faith is the victory over our natural hatred. Yet, when we are reborn to faith, the old idea of reward and merit, although it suffers a defeat, is not altogether eradicated from the heart. In fact, it continues in the heart of even the most devout Christian until his end. Moreover, it does not take its defeat with resignation, rather it constantly struggles against faith and tries to regain the lost supremacy. If not guarded against carefully, and if not checked daily, it will stage a come-back before we are aware of it. Our thinking and planning, our judging and evaluating, our striving and acting will be along the old merit idea — and our joy in the grace of God will die.

This applies particularly to the training of our children in the home, in the elementary schools, in high school; also in college and beyond. It is not enough that *Sola*

(Continued on page 326)

Editorials

FIRST THINGS FIRST

First Things First It is the time of the year when confirmation classes have recently been organized. More or less heavy assignments are given by the pastor to the children of the class for each instruction period. Not infrequently a child tries to excuse its failure to be prepared with the heavy assignment in secular subjects at school, involving so much home work that there was no time left to prepare for the confirmation class. In extreme cases parents make the heavy load of school work an excuse for not enrolling their children in the confirmation class at all.

If such things are regarded as acceptable excuses, then children are provided with wrong standards and a false sense of values, which are apt to remain a permanent influence in their lives. Jesus says: "Seek ye first the kingdom of God and His righteousness." He tells us that we should seek His kingdom and His righteousness not last or third or second but *first*. The kingdom of God, and that includes His Word, should have the priority in our hearts and lives.

This matter of the priority of spiritual things is not taken very seriously in our day. The seven-day work-week is taken as a matter of course. Or when there is a "day off" each week it is thought to make little or no difference whether or not that day happens to be Sunday, the church day, observed by the church by the public preaching of the Word. That a large share of our people no longer have an opportunity to participate in public worship seems to cause ever less concern. The selection of a new job is often determined by the amount of money it pays, with never a thought as to whether it affects the spiritual life.

Then, too, some excuse their absence from church Sunday after Sunday for months in a stretch with the remark: I work hard all week. Sunday is the only free day I have, and then I want to relax. Such attitudes place last things first. They are symptoms of spiritual decay. God is scratched from the priority list.

Nothing is gained by just treating the symptoms. We must get at the organic disease. But the symptoms should serve us as warning signals. When a man in ordinary life notices symptoms of a dangerous disease in his body, he gets concerned about the state of his health and seeks the root of the trouble. And when we notice in ourselves a distaste for God's Word, then it is high time to get concerned about our souls. Are we recognizing the priority of God? Are we putting first things first?

I. P. F.

SHALL THE CHILDREN DECIDE?

THE COMMUNION OF SAINTS

Shall The Children Decide? One of the most frequent and most pernicious arguments that our pastors, especially in new mission fields, have to meet is the assertion of parents that they do not want to influence their children in a religious way. They feel that it would be exerting undue pressure upon the children if they had them baptized in early infancy or, when they are of school age, if they sent them to Sunday school, parochial school or confirmation class. They take the position that it is better to let the children choose for themselves what religion they want to embrace and what church they want to join. That sounds very magnanimous and broadminded, but it is the sort of broadmindedness of which Jesus says that it leadeth to destruction.

God wants parents to give their children the benefit of the washing of regeneration, to see to it that the blood-bought redemption of Christ is conveyed to their children by bringing them to Holy Baptism. We read that when the jailer at Philippi had learned to know Jesus as his Savior he and all his household were baptized straightway. There was no delay, no hemming and hawing. He was baptized and all his *straightway*. There was no fear of invading their rights. He believed it to be his duty to bring them to the same Savior that he had embraced.

Where do people get the idea that it is wrong for them to exert a positive religious influence upon their children? Where is there a single statement in the Bible that parents may safely let their children grow up like heathen, that they have been released from all responsibility with regard to the spiritual welfare of their children? Such parents are shirking a very plain duty and solemn responsibility, for which they will have to answer to God on Judgment Day.

Every statement in the Bible bearing on the subject stresses the duty of parents not only to influence their children in a general way but to impart to them definite truths. The apostle writes: "Bring up your children in the nurture and admonition of the Lord." Moses instructed Israel: "These words which I command thee this day shall be in thine heart, and *thou shalt teach them diligently unto thy children.*"

We are prone to be impressed by the so-called broadmindedness of the world. Perhaps it is not always just broadmindedness. Very often it is just downright laziness on the part of parents and an inclination to follow the line of least resistance. It is so much simpler not to bother about shaping the religious views of their children,

especially when the children themselves make a fuss. As a rule those who use the argument that they do not want to influence their children in a religious way are people who have no positive Christian views themselves and who turned their back upon the Christian religion long ago if it ever had a place in their hearts and lives. We can not expect anything of such parents, but that does not relieve us of the duty to point out to them the sinfulness of their position and the accounting which they will some day have to give to God.

I. P. F.

The Communion of Saints V In our day particularly, while many demands are made on the church to take a hand in the readjustment and management of the affairs of this world, and when even many Christians feel inclined to yield to such demands and begin to preach and practice a so-called Social Gospel, it is well to examine into and to assure ourselves of the true nature of the communion of saints.

It is a purely spiritual communion, having not a particle of earthly elements in its entire make-up. Jesus testified to this when before Pilate He tersely and emphatically declared: "My kingdom is not of this world" (John 18, 36). In His highpriestly prayer Jesus emphasises the truth that the communion of saints is indeed *in* the world, but is in no respect of the world. Just read verses 14-16 (of John 17): "I have given them thy word; and the *world hath* hated them, because they *are not of* the world, even as *I am not of* the world. I pray *not* that thou shouldst *take them out of* the world but that thou shouldst keep them from evil. They *are not of* the world, even as *I am not of* the world." Stronger language Jesus could hardly have used. The Father should not take the Christians out of the world, no, they are to remain in the world. But they are not of the world. The separation is of the same order and is as great as between Christ himself and the world; and is acknowledged by the world in a genuine hatred.

Jesus and St. Paul set forth this matter more clearly by speaking about the connection — or total lack of connection — between the communion of saints and various human relations in which Christians may find themselves here on earth. In Matth. 10, 34, 35, Jesus says: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." So that, as St. Luke adds, "there shall be five in one house divided, three against two, and two against three" (chap. 12, 52). Jesus used even stronger words: "If any man come to me and *hate* not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14, 26).

Does the communion of saints, then, conflict with the law of love? Does Jesus abrogate the Fourth Commandment, which regulates the relation of children and servants to their parents and masters? Or the Sixth Commandment, which demands love between husband and wife?

He Himself declared: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill" (Matth. 5, 17). And He added that anyone who would break even one of the least of the commandments, "he shall be called the least in the kingdom of heaven" (v. 19), that is, he shall have no part in it.

St. Paul urged the Fourth Commandment on Christian children. Particularly did he admonish Christian slaves to be obedient to their masters with fear and trembling in singleness of their heart [Eph. 6, 5), and warned them that they should not despise their believing masters "because they are brethren" (1 Tim. 6, 2). — Concerning the Sixth Commandment he wrote to the Corinthians, among other things, that a believing husband or wife should faithfully keep up the marital relation even with an unbelieving spouse (1 Cor. 7, 12ff.).

No, the communion of saints does not interfere with the relations and orders of natural life, neither in the social nor in the economic, nor in the political field. When a believing son "hates" his father, he will all the while keep on loving, honoring, and obeying him in all things pertaining to the natural home life. But at the same time, while doing this faithfully with all his heart, he is living in a communion which is far above this and every other human relation, which is not affected by the ties of human relations, in which he for Christ's sake may even "hate" him whom according to the will of the same Christ he respects most highly in his human relations, if he is not with him a member of the communion of saints.

Much more is to be said on this point; but we shall have to break off now, and come back to it at some later time.

J. P. M.

"HE KNOWS"

I never had a sorrow,
But what my dear Lord chose;
So I force the coming tears back,
With the whispered word, "He knows."

If the sorrows of my case
Seem peculiar to me,
He hath promised needful grace,
"As thy days thy strength shall be."

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STUDIES IN THE AUGSBURG CONFESSION

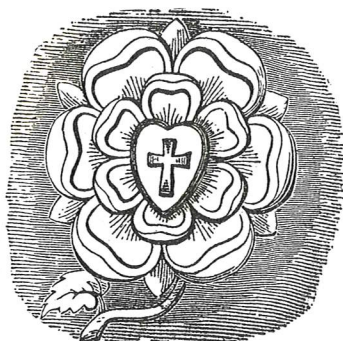
By Professor John Meyer

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.

III

IN our last study we considered the task which our Lord assigned to His church on earth. It is to *teach*, and to *administer the Sacraments*. Who among the members of the church is to do this work? Who has the right or authority, perhaps we should rather say, who has the wonderful privilege to do this work? Was there, perhaps, a special order created in the church for this purpose?



We recall how the disciples of our Lord on different occasions asked the question, who would be the greatest in the kingdom of God; we remember that two of His

disciples even asked for the privilege of sitting, the one on His right hand, the other on His left. Read Matth. 18, 1ff.; Mark 9, 34ff.; Luke 9, 46ff.; Luke 22, 24ff.; Matth. 20, 20ff.; Mark 10, 35ff. Notice how the very idea of a special privilege is repugnant to Jesus, because it is foreign to, yes it is destructive of, the very nature of the church. He said: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve" (Luke 22, 25, 26).

There is no special order created by the Lord to administer the affairs of the church. Listen to these words of Jesus: "Be not ye called Rabbi, for one is your Master (Teacher), even Christ; and *all ye are brethren*. And call no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called masters (leaders), for one is your Master (Leader), even Christ" (Matth. 23, 8-10). — All ye are *brethren*, perfectly on the level, with equal rights, and equal authority, and equal privileges.

When Jesus assigned the task to *teach*, and to *administer the Sacraments* to His church, He assigned it to every member alike. Every member of the church is a king and priest in his own rights. In the Book of Revelation, John reminds the seven churches in Asia concerning Jesus that

He is "the faithful witness and the first begotten of the dead and the prince of the kings of the earth." He continues: "Unto him that loved us and washed us from our sins in his own blood, and *hath made us kings and priests* unto God and his Father, to him be glory and dominion for ever and ever" (chap. 1, 5, 6). In the vision recorded in chapter 5, the four beasts and the four-and-twenty elders sing a new song to the Lamb, saying: "Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us unto God by thy blood out of every kindred and tongue and people and nation, and *hast made us unto our God kings and priests*; and we shall reign on the earth" (v. 9, 10). *Reign on the earth*, so they sing. Of course not in the fashion of the kings of the world, but in the manner of their great King and Highpriest who was slain for them and redeemed them unto God.

St. Peter also uses the concepts of king and priest, combining them into one, when he says: "Ye are a *royal priesthood*." The whole precious verse reads: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2, 9).

Note how Peter states the purpose for which all Christians have been made kings and priests. It is that each one thus honored should show forth the praises of Him who elevated him to so exalted a position.

When we ask, To whom did Christ assign the task to *teach*, and to *administer the Sacraments*? the answer must be, To every one whom He appointed to be His king and priest here on earth. To each and every one He said, Go ye into all the world. To each one He said, Teach all nations, and preach the Gospel to every creature. To each one He promised the gift of the Holy Ghost, and fitted him to be a witness of salvation to the world.

This exalted position does not mean much according to the standards of the world, but every Christian must be overwhelmed in his heart by the high honor conferred on him. He is authorized to *teach* the world, to teach in such a way that a change of heart is demanded and effected, that from utmost despair a heart is elevated to a lively hope, and from the slavery of sin is freed to serve the living God in righteousness and true holiness. No earthly king can boast such power. That is reigning in true heavenly fashion. — Every Christian is authorized to *administer the Sacraments*. . . He is authorized to baptize in the name of the Father and of the Son and of the Holy Ghost, that is, he is empowered and equipped to effect a rebirth, to raise a man who is dead in trespasses and sins to new spiritual and heavenly life in faith. Not even the most skillful physician can approach this achievement.

All this is glorious reality. When Christ appointed

His Christians to be kings and priests, He did not confer an honorary title on them. He did not declare them to be kings and priests in name only. He wanted them to exercise their authority and to apply their power.

There was a man in Corinth who by his adulterous living had disgraced the Gospel and the name of his Savior. The Corinthian congregation did nothing about it for a while. Then Paul severely called them to task for their neglect: "Your glorying is not good. Put away from among yourselves that wicked person" (Cor. 5, 6. 13). As Christ's appointed kings and priests, it was within their province to do so. — Later, when the adulterer repented, Paul besought them: "Contrariwise ye ought rather to forgive him and comfort him. . . . I beseech you that ye would confirm your love toward him" (2 Cor. 2, 7. 8).

What Paul wrote to the Corinthians was merely an application in a special case of the general rule Jesus gave His disciples. When Jesus gave to Peter the keys of the kingdom of heaven, He did not mean that Peter should wear them as a badge for decorative purposes. He gave His apostles the keys for actual use. He spoke to them about the proper dealing with an erring brother. He showed them how to apply the keys. He concluded His remarks: "If he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matth. 18, 17), while contrariwise: "If he shall hear thee, thou hast gained thy brother" (v. 15).

How shall a Christian use this office to which he has been appointed? All Christians have been appointed to it. There is no difference. They are brethren. They are all alike kings and priests. No one has any priority rights, no one is inferior to his brother. As long as a Christian is alone in a place, the matter is simple. But as soon as two or more Christians are gathered together, all equally endowed by their Savior, the question becomes somewhat involved, other factors entering in for consideration.

A pronouncement on this situation is the real point of our Article.

THE CORNER STONE OF THE SEMINARY

(Continued from page 322)

Gratia is mentioned off and on. It is not enough to have an hour of Sunday School a week, not enough to have a week-day religious period sandwiched between the other periods; it is not enough to have regular daily instruction in Bible History and Catechism. No, the entire work of the school must be impregnated with the *Sola Gratia* idea. The teacher must be living in it, so that all his instructing and training and leading will breathe the spirit of *Sola Gratia*. This does not mean that every other word he says should be grace, grace. Hours and days may pass without so much as mentioning the word; yet his joy in *Sola Gratia*, his power flowing from *Sola Gratia* will control all his activity, and will be transmitted from him to his pupils by his teaching and training.

No matter how efficient a school may be otherwise, and no matter how excellently equipped, if *Sola Gratia* is not the basis of its work in every department, it is a dangerous place for a child to attend, yes, the more efficient, the more dangerous. On the other hand, no matter how humble a school may be in other respects, if its work is governed by the spirit of *Sola Gratia*, if it breathes that spirit and instills it into the hearts of the children, it is a blessing for a child to attend it.

Sola Gratia, that is the foundation of all our work in the Seminary. Guilt-laden sinners we are by nature, but the grace of God removed our guilt when He sent His only-begotten Son to redeem us with His blood. The grace of God by the Gospel assured us of our pardon and created faith in our dead hearts to appropriate this gift; and the grace of God sustains us in our new life, making it productive of rich spiritual fruits. That is, in short words, the spirit of the work done in the Seminary, and that is the work our students are trained to carry on in the church.

J. P. M.

HISTORICAL INACCURACIES

The last number (No. 19) of the *Northwestern Lutheran* brought an article on the mission work in the Dakota-Montana District which contained a brief history of the Jamestown-Windsor parish. We wish to supply omissions. According to an article in the *Northwestern Lutheran* just three years ago (July 14, 1940) by Pastor J. B. Erhart, then pastor at Jamestown, and according to the Synodical Report of the Dakota-Montana District of 1932, Pastor Eugene Hinderer, who for fifteen years (1923-1938) did outstanding work as a missionary in North Dakota, upon the call of Mr. Wm. Arndt, began the work in Jamestown, conducting the first divine service there in the home of Mr. Arndt on August 2, 1931. Pastor Hinderer was now serving four stations: Tappen, Buckeye, Windsor, Jamestown. The Mission Board then gave him a helper in the person of Candidate of Theology, H. A. Mutterer, who assisted him from December, 1931, until May, 1932, the two pastors alternating with preaching at the four different stations. Then on May 1, 1932, Pastor Mutterer was installed as pastor of the Jamestown-Windsor parish by Pastor Hinderer.

P. H. K.

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Siftings

BY THE EDITORS

Righteousness Exalteth A Nation. — We here briefly quote a word from J. Edgar Hoover, from whom we have quoted before. "When the home totters, a nation weakens. Every day it is my task to review the histories of scores who obey the laws of their own choosing. Always the one thing that stands out is a lack of moral responsibility and any feeling of religious conviction. This is not difficult to understand if we merely read some of the literature of writers who decry religion and argue that distance from God makes for happiness. While we fight for religious freedom, we must also fight the license sought by the atheists and those who ridicule, scoff, and belittle others who seek spiritual strength." (Taken from the *Watchman-Examiner*.)

* * * *

1943, A Double Anniversary For Scotch Christians. — Four hundred years have passed since possession of a Bible in the English language was made legal in Scotland. On March 19, 1543, an act of the Scottish Parliament to this effect was proclaimed from the Market Cross, Edinburgh. The translations by Wycliff and Tyndale, so far kept in concealment, were brought out into the open to be read and studied without fear of confiscation, or of incarceration. — A hundred years later, June 12, 1643, witnessed the formulation of the Westminster Confession, the basic confession of Presbyterians to this day.

* * * *

Brevity, A Forgotten Virtue. — "The story of the creation of the world is told in Genesis in 400 words. The Ten Commandments contain only 297 words. Lincoln's immortal Gettysburg Address is but 266 words in length. The Declaration of Independence required only 1,321 words to set up a new concept of freedom.

The office of price administration uses 2,500 words to announce a reduction in the price of cabbage seed." So opines the *St. Louis Globe-Democrat*.

* * * *

The Church Generally and many men who claim no church affiliation but who are able to read the signs of the times and draw inferences are becoming more and more alarmed over the prominence of the Roman Catholic Church and the deference that is being accorded to this church body in the present political upheaval. The enigmatical part the pope is playing in the present crisis has them worried. They would like to know to what extent he is collaborating with the world powers and with whom he is collaborating. A writer in the *Christian Century* expresses his grave concern over the "growing strength of the Roman Catholic Church in northern New York." Its growing strength, he says, is indicated "by the pages of publicity given by newspapers circulating in that area to the enthronement of Bryan E. McEntegart as bishop of

the Ogdensburg diocese, which is geographically the largest diocese in the state. The parade held in Ogdensburg in honor of the bishop was said to have been the largest ever held there." It may be well to be on the alert.

* * * *

While On This Subject Of Roman Power let us not forget the part played by the Knights of Columbus. Meeting in Cleveland last week their supreme council sent a communication to President Roosevelt in which they strongly urged the president "to name Catholic Italian-Americans to administer conquered territory in Italy." The communication set forth its reasons in the following words: "It is most important that nothing be done to offend the religious susceptibility of the Italian people during our administration of its civil order. . . . Care should be taken to avoid entrusted administrative functions to anyone who is professedly or generally known to be opposed to the general views of the Italian people on religion, or a known representative of extreme factional views of any kind connected with Italian internal politics."

* * * *

The Jehova Witnesses have a new leader to take the place of the late "Judge" Rutherford. The new leader is N. H. Knorr. This sect held no national assembly this year as it did last year in Cleveland, Ohio. Instead it held regional assemblies in ninety cities. Their zealous missionaries sold and distributed their books and pamphlets on the street corners in the various cities in which they met. On August 22, they gathered in large groups wherever possible to hear the voice of their new leader in his national address over the telephone. It is interesting to know that the leader is not chosen by the people or by popular vote but is appointed by the "officers" (very few in number — some say five men). This in the body that has said so much about "organized church" and "totalitarianism."

* * * *

The "Legion Of Decency" is in the making if the National Catholic Women Union can promote such a thing. And, strange as it may seem, their objective is to do away with the "scanty", and "shamelessly brief" dresses worn by their sex in this country. This Union refuses to accept as an excuse for short dresses that it is patriotic to wear them. These women have already gone so far as to call upon the makers of dresses for women to make them according to specifications agreeable to the Union. Their is merit in the suggestion. We are sure that many a Christian young lady has been disgusted with the dresses the manufacturers offer them to cover their nakedness, bought goods and took it to a seamstress to have it fashioned into a modest garment.

OUR APACHE INDIAN MISSION

By Pastor Paul Behn, Milwaukee, Wisconsin

In Retrospect — October 9, 1943 — October 9, 1893

FIFTY years! In looking ahead so many years one feels it is a long time. The young man plans so many possibilities for the future. He reckons not with obstacles and eventualities. The vigor of his youth makes him optimistic. So he goes out into life and builds. But, as it were, suddenly he realizes that fifty years have passed. It seems but yesterday that he left his father's house to go into a land that the Lord would show him.

So it is also with our Apache Indian Mission. Many who themselves have observed their golden jubilee will recall the Synod meeting that opened the San Carlos Reservation and the Fort Apache Reservation as our new Mission Field. Others will remember the celebration of the twenty-fifth anniversary of this Mission in 1918. Yes, fifty blessed years of Gospel work in this remote vineyard are now concluded! And we pause to thank and praise the Lord of the Church for having guided and guarded us so wonderfully during these years.

Despite the obstacles of paganism and superstition on the one hand and often difficult financial problems on the other His Word had free course. The barriers were broken down and many were led from darkness to light. The blue stone, the eagle feather, the yellow powder of superstition have given way to the symbol of the cross. On the site of the Cibecue massacre of 1884 now stands a chapel. The blessed dead are no more deserted, but are given a Christian burial. Babies in arms are brought to receive Holy Baptism. Adults kneel at the altar to receive Holy Communion. Once proud hearts have been humbled and have become the dwelling place of the Holy Spirit. — "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21, 3.

In retrospect we also think of the men whom the Lord had chosen as His instruments to bring the means of grace to these benighted people. Weak vessels, every one, but strong in the power of His might. This thought gives us all the more reason to rejoice, and in all humility bless and magnify His glorious Name for the latter day miracles

He has performed on so many Apache brothers and sisters. — In review, we turn the pages of our calendar back to 1893 and list all the missionaries who have served (and are still serving) at the various stations:

Peridot

J. Plocher, October 9, 1893	G. Harders
Geo. Adascheck, October 9, 1943	Karl Toepel
Karl Guenther (first school, 1900)	G. Fischer
	H. E. Rosin (active)
	A. M. Uplegger



East Fork

P. Mayerhoff, 1896
Schoenberg
Haase
E. Edgar Guenther
H. C. Nitz
Martin Wehausen
Orphanage founded
August 2, 1922
Melvin Croll
Albert Meier
C. Albrecht
Walter Sprengeler
P. A. Behn
P. C. Kell (active)
Ad. Schultz (active)

Globe

Gustav Harders, 1907	A. Arndt
H. C. Nitz	A. M. Uplegger
E. A. Sitz	(Station discontinued for Indian Mission)
Martin Zimmermann	

Lower Cibecue

Schoenberg — founded 1911	A. Arndt
Fr. Weindorf	A. C. Krueger
Paul Albrecht	Raymond Riess (active teacher)

San Carlos (Old)

A. M. Uplegger — founded 1917
(Officially off the map February 16, 1930,
with the building of the Coolidge Dam)

Whiteriver

E. Edgar Guenther (Chapel dedicated 1921) (active)	A. Arndt
Paul Albrecht	P. A. Behn
Eric La Haine	R. Otto
	W. Zarleng

San Carlos (New) (Rice)

F. Uplegger (Chapel dedicated 1921) (active)	A. M. Uplegger (active)
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Bylas

G. Schlegel (chapel dedicated 1922)	A. Arndt
A. Hillmer	P. A. Behn
	E. Sprengeler (active)

Upper Cibecue

E. A. Sitz (Cibecue-Carrixo) Paul Schliesser (active)
 A. Nieman (chapel dedicated
 1928)

"Blessed be the Lord God of Israel from everlasting,
 and to everlasting. Amen, and Amen." Ps. 41, 13.

P. A. B.

THE OLD CEDAR SPEAKS

By Missionary E. Edgar Guenther, Editor of The Apache Scout

MY name is Gad' N'nscha. The white man calls me Big Cedar Tree. I stand on the East Fork Mission property.

I think that I am the largest cedar tree on this reservation. I am very old. Just how old, I cannot tell. I have no record of my birthday. Scientists that have looked me over think that I am almost a thousand years old. That may be too much for I hear that scientists always like to talk in big figures. But I know that I was already quite a tree when Coronado came through in 1540.

At that time there were not yet any Indians living here. I do not know where they came from. I heard them say that they came from the North. They seemed to like my country and some of them settled down near me.

Since that time I have seen and heard very much. It would fill many books to tell it all. I have listened in on many councils. The warriors liked to sit near me and plan their raids for ponies and supplies. When they returned there would be feasting and dancing under my branches. Speeches would be made by the bravest ones, telling of all that they had done.

Sometimes some of the warriors failed to come back. Then it would break my heart to listen to the crying of the lonesome wife, mother or sweetheart.

While warriors were gone, some old man would

often father the boys under my shade. Then he would tell them stories of the great warriors of long ago. At other times he would give them words of wisdom on how to become brave and healthy men. When the boys tired of these stories he would teach them deer and bear songs, or tell them the Apache story of the creation or Indian fairy tales.

The women also liked to gather here to gossip while they ground their corn or sewed their moccasins under my shade.

But gradually times changed. The story-tellers did not come so often. Warriors returned with many things that I had never seen before, — queer looking saddles with shiny buckles, cloth not made out of buckskin, iron sticks that shot fire and smoke and many other things.

One day a band brought in some gray looking water that they claimed to have obtained from the Chiricahuas. Many came to drink it and that was the beginning of many bloody parties that take place to this day. I would have to hide my face in shame if I were to mention all the sin and shame that grows out of these parties.

At another time a boy was brought into camp whose color was white and whose eyes were blue. After that I saw many white men in blue coats who were called soldiers.

In about the year 1894 two dignified looking men dressed in black suits stopped to rest in my shade. From their talk I learned that they were neither soldiers nor Government employees of any kind. They told some Indians who came up that they were looking for a place to do mission work. What that was I did not quite understand at the time. They said they had visited the land of the Navajos, the Pimas and the Papagos, but found mission work already being done there. They said they did not want to butt in on the mission work of anyone else. The East Fork chief then made a speech and invited them to send a missionary here.

A year or two later a missionary came and pitched his tent right under my spreading branches. So I was the first one to offer shelter to the first missionary



on this reservation. I still feel proud to think of it. Later this missionary built a little house to take the place of the little tent.

From this man I gradually learned what mission work is. He talked to the Indians of the Giver of Life. He showed them the Book in which this Giver of Life had His Word written down. He explained to the Indians that their own sins make them so fearful and superstitious and that these sins separated them from this Giver of Life who is just and holy. Then he told them other things which I liked best of all to hear. He told them the story of Jesus, the Son of the Giver



Chief Alchesay — whose thumb-print on the document permitted our first missionaries to begin work among the White Mountain Apaches

of Life, who had once lived on the earth and had been punished for just those things that separated people from the Holy God. And the news that this Son of God rose from the dead, still lives and wishes to rule in the hearts of men, pleased me most of all.

Since that time missionaries have come and gone. But the message has remained the same.

Many new buildings have been built since that time also. Every day a little army of little Apache boys and girls can be seen marching to the Day School. A bunch of happy little Apache boys and girls without any homes, some of them little babies, are being cared for here. About six years ago a boarding school was opened. The boys and girls who attended this school do not have to go home during the school year but receive everything that they need to live right here. When the warm summer days come many of them like to gather under my shade, for I am so large that I have room for all.

Last summer the little old mission house which the first missionary had built was taken away from me, but it was replaced by a beautiful new building. This is the new girls' dormitory. On December 2 it was dedicated by Pastor Nitz.

During the many years of my long life I have seen growth and decay everywhere around me. Flowers bloom in spring and wither in fall. Corn grows up after planting and in autumn it is trampled upon by the cattle. Many trees that grew up after I was already quite large have long since rotted and disappeared. I feel that the end of my days is drawing near. Every year a greater number of branches remain bare. It seems impossible to restore circulation in them. Also every year the mistletoe grows thicker, I have asked the wind to help me shake it off but it cannot be done. Mistletoe is my greatest enemy. It clings to me and robs me of my strength. And every year there are more bunches. I fear some day a missionary will be ashamed of me and cut me down.

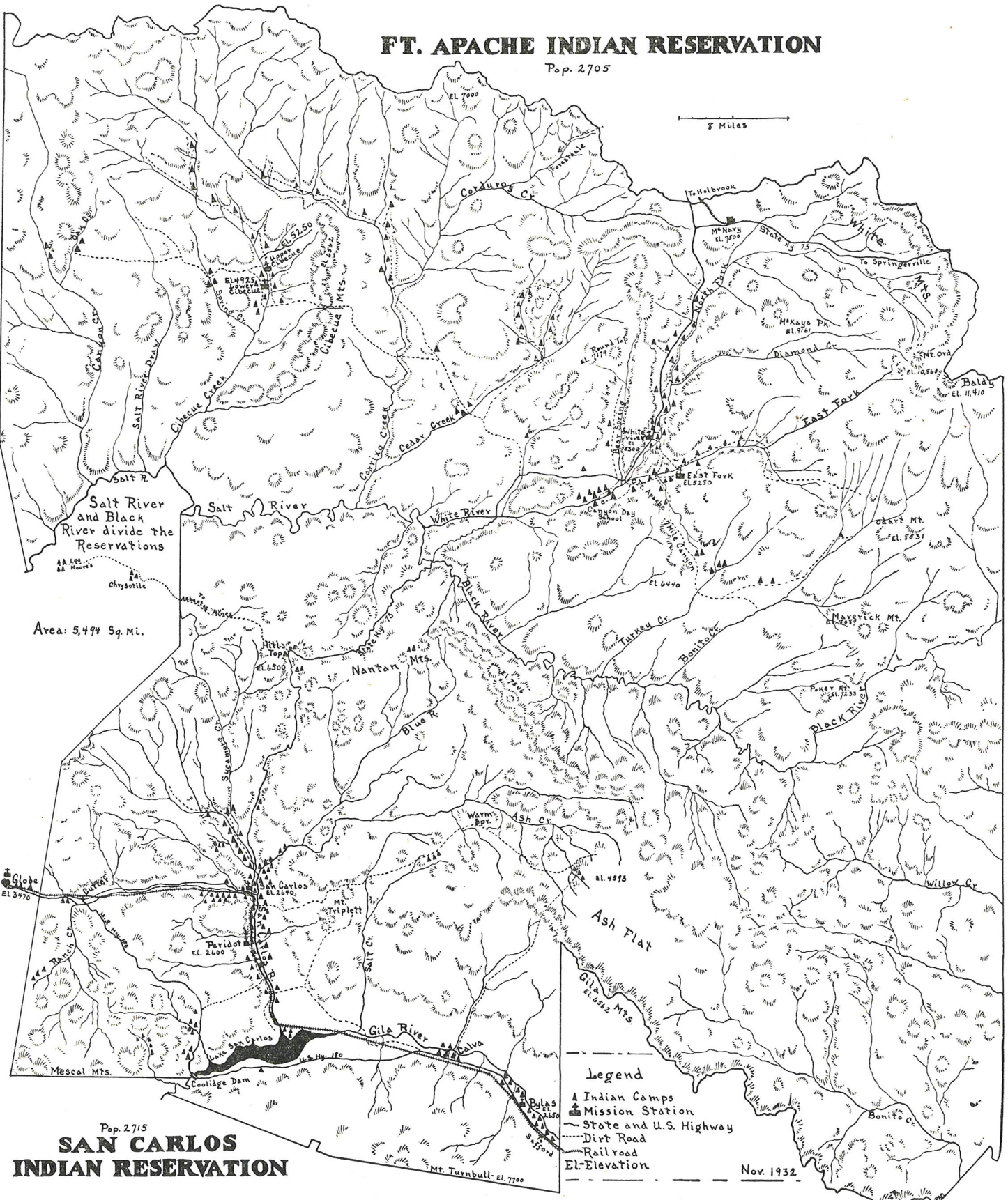
I am sorry to see the same signs of decay among the people whom I have offered shelter so long. Many kinds of sinful mistletoe have fastened on the tribe and are robbing it of its strength of body, mind and soul. The old health rules that used to keep the people strong are no longer observed. The girls no longer wear the emblem of virginity in their hair. I see too much idleness, yes in most cases I must call it laziness. There are too many idle farms, vices like drunkenness, gambling, adultery, have fastened themselves so tightly on the tribe that no earthly power can shake them off. If conditions will not change I fear the tribe will go under as I am going under. White mule is the latest parasite trying to fasten itself in the hearts of the Apaches. It is still a small plant, but I fear it will grow like the rest.

In direct contrast to this *tribal* decay I see the steady growth of the Bible mission work here and there. The replacing of the old mission house with the new dormitory is an example. I have seen strange things happen under the influence of this mission in the heart of this and that person. I have seen the mistletoe of sin torn from his heart in baptism and observed that he had received new power to live a God-fearing life. The missionary called this to be born again. As I see it, that is the only thing that can save the Apache and give him happiness in this life and the one to come.

I have listened to men standing under me who have said that the work done here and at the other Bible mission stations is a terrible waste of money. They said that an education such as the Government is trying to give them is all they need. I wish I could have talked to them and told them what I have seen. It is very plain to me that the things that are put into the mind only, cannot have any cleansing in-

FT. APACHE INDIAN RESERVATION

Pop. 2705



Pop. 2715 SAN CARLOS INDIAN RESERVATION

THE HOME OF OUR LUTHERAN APACHE MISSION
A territory more than five times as large as Rhode Island

Mission Stations Bylas, Peridot, San Carlos, Upper Cibecue, Lower Cibecue, East Fork, Whiteriver
 Number of children in our Mission School, over 300; number of baptized, over 2,300; number of communicants, over 660

fluence on the soul. I have never seen any mistletoe of sin wither away in the heart of anyone who had learned only to read and write. On the contrary, I have seen sin grow and multiply faster than ever in the shade of an educated mind. No, if I had two farms adjoining each other I would hardly expect to raise roses on the one merely by planting Johnson grass on the other one. Chances are that the Johnson grass would creep over into the other farm, making it all the harder to start roses when I wished to do so.

No, it is very plain to me that the Gospel of the living Savior must be planted into the heart of every Apache to save him. I can see that the missionaries must have disciples to learn this, and that these disciples must then go out as apostles among their people so that this planting can go on everywhere on the reservation all the time in word and in Christian living.

As I understand it, that is just what the Boarding School especially is trying to do. So even if my roots dry up, and my days are numbered, I know that a Tree of Life has been planted near me that shall never die. Hundreds of people have sought my shade and rested for an hour or so. I hope that hundreds more may find lasting peace and rest under the larger and more beautiful Tree of Life. *G'ad N'schahi* has spoken!

(Taken from the files of the *Apache Scout*)

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

ALTHOUGH prospects for a fair enrollment looked somewhat doubtful during the early summer, we were all very much delighted when on registration day, September 21, eighty-eight new students appeared to get their schedules for the year. Of these, forty-four are in the ninth grade. At present, our student body totals 204. One or two may still come. In our dining room we are serving 160. Our new enrollment would have been larger by ten or fifteen if we had had more facilities for housing girls. As it is, we had to usurp half of our hospital space for dormitory purposes. Further than that we dared not go. In our boys' dormitory we have as many as last year, but there we still have room for more.

Professor Martin Albrecht, who was called during the summer to succeed Professor G. Burk, now retired, was present on our opening day. He was installed by Pastor E. G. Fritz, chairman of our Board, and immediately thereafter our new professor began his work. Miss Lena Schmiede of Chesaning, Michigan, our new piano teacher, also arrived before the instrumental music program went into operation. So without delay of any kind, our school work went into full swing immediately.

Our kitchen is now managed by Mr. and Mrs. Ed. Zimdars, formerly of the Bethesda Home, Watertown, Wisconsin. We consider ourselves fortunate in hav-

ing them with us. It may interest some of our former students to hear that Mrs. F. Steinberg, who for fifteen years kept our Administration Building so commendably neat and dustless, is no longer on the job. Advanced age compelled her to discontinue. As yet we have no one to take her place permanently.

Our beginning has been a decidedly favorable one. May the Lord continue to be with us as He has been in the past.

S.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

OUR opening exercises were held on schedule, and the number of our students has increased considerably. Though a few are still busy with threshing, we may, on the basis of written applications, set our enrollment at forty-eight. Breaking up this total, we have the following: seniors, 8; juniors, 9; sophomores, 8; freshmen, 23; boys, 24; girls, 24; boy boarders, 21; girl boarders, 21; total number of new students, 25; repeaters, 2. The next week may make a slight revision of these figures necessary, but the fact that we have had a substantial increase remains.

We did not plan it that way. We found ourselves short on desks, chairs, tables, mattresses, dinnerware, and sundry items. What we could buy, we bought; what we could not buy, we borrowed or rented. We were reaching the limit of our capacity. For our dormitory capacity will take two more girls and three more boys. Had we received these five additional boarders, as it seemed for a time that we would, our dining room would now be filled to congestion.

How are we housing the girls? Those of you who are familiar with the Academy know that we have only a boys' dormitory, in which each of five units can comfortably house four boys. You also know that it is practically impossible to board and room our students among the townspeople. Besides, the parents of our pupils hesitate to send their children unless they are assured that their children will be under the direct supervision of the school. Under local conditions this can be accomplished only by housing the students on the campus. Therefore we placed eight girls in the home of Professor Meyer and eight in the home of the undersigned. In each home the eight girls occupy three rooms of the upper floor. They may also use the basement for light washing and ironing.

To house the overflow, the janitor and cook were given two rooms in the boys' dormitory. This released their regular quarters in the basement of the dormitory to the five extra girls. By this arrangement the boys are crowded five and six to the unit instead of four.

That this is but a temporary solution to our problem must be apparent to everyone. If this increase in our enrollment were due to a merely transitory

cause, there would be no reason for immediate concern. But this is not the case. A careful check shows that the new students came to us primarily because they knew someone who attended the Academy and appreciated its worth. More and more the Academy is becoming known among our people. Moreover since 1939 better crop conditions have furnished our people with the means to pay the cost of education. These are the reasons why since 1939 our enrollment has more than doubled itself, and why another year of only normal growth will tax our housing facilities to the utmost.

Meanwhile we shall rest in the faith that the Lord who has led these students to us will in some manner provide the ways and means to provide for them.

R. A. Fenske.

CHURCH DEDICATION

By the grace of the Lord, Peace Evangelical Lutheran Congregation of Clark, South Dakota, was privileged to dedicate a house of worship to the Lord on July 25, 1943. It was an especially joyful



occasion for the members of the congregation because it was their first house of worship in the thirty-five years of their existence as a congregation. In the morning service Pastor W. F. Sprengler of Grover, South Dakota, addressed the congregation basing his message on John 17, 3. In the afternoon service Pastor W. T. Meier of Watertown, South Dakota, preached the sermon. His text was Psalm 118, 19-21.

Both services were very well attended. Congratulatory messages were received from neighboring congregations and from former pastors of the congregation.

The congregation was founded north of Clark by a Pastor Michaels on May 24, 1908, as Emanuel Lutheran Church. Pastor Michaels was succeeded by Pastors Hellbusch, Kerber, L. Koeninger, and M. D. Keturakut.

On January 28, 1923, the congregation was reorganized, in the city of Clark, as Peace Evangelical Lutheran Church. Services were conducted in the Norwegian Lutheran Church building in Clark. Pastor Keturakut was succeeded by Pastor W. T. Meier in February, 1925. Pastor Meier was followed by Pastor R. J. Palmer, January 29, 1928 — July 21, 1929; Pastor G. Schmeling, July, 1929 — April 20, 1941; and by the undersigned from April 20, 1941.

By 1925 the congregation numbered about thirty communicants and prospects looked good, but after 1930 the terrible drought years caused the congregation to dwindle to less than ten communicants. These few, together with their pastor, trusted in the Lord and prayed fervently to Him to be merciful unto them and bless them and abide with them. Their faith was not put to shame. The Lord heard their prayers. He sent rain and prospered the land again. He led families to move to the vicinity of Clark and to join the little flock so that today the congregation numbers about fifty communicant members and over seventy souls. Six children are being instructed for confirmation. Four adults have asked for instruction and several families have declared their intention of joining in the near future.

In the beginning of this year the rent at the Norwegian Church was raised from \$60.00 a year to \$190.00 a year. The congregation was growing rapidly. In the past many people were confused when invited to attend our services. They could not understand the difference between our church and the Norwegian Lutheran Church (A. L. C.). We were hindered from growing because of this. All these facts moved the congregation to look about for a building of their own. \$1,300.00 was borrowed from Synod and a dwelling place near by was purchased. It is a one-story house, very long and wide. We have a chapel, which when completely finished, will measure about forty feet by forty feet. In the rear there are four rooms, a bedroom, a bathroom, kitchen and summer kitchen. The lot is 150 feet wide. In the rear of the lot is also a garage. With the aid of neighboring congregations the building was furnished and ready for use in less than two weeks after purchase.

May the Lord continue to bless and prosper this congregation spiritually as well as temporally.

W. H. Zickuhr.

TWENTY-FIFTH ANNIVERSARY IN MINISTRY

The twenty-fifth anniversary of Pastor Wm. Lindloff's ordination to the holy ministry was celebrated to the day by the two congregations which constitute his present charge, Trinity of Elkton, South Dakota, and Immanuel of Ward, South Dakota, and the pastors of the Eastern Conference of the Dakota-Montana District as well as by many friends and relatives on the evening of September 8, 1943. The members of the Elkton Congregation assembled quietly with the Ward Congregation and the visitors before Pastor Lindloff was summoned.

A divine service was held in the Ward church building, with District President W. T. Meier addressing the honored guest on the words of Scripture found in 1 Cor. 15, 10. The group reassembled in the town hall where they continued the celebration in a more informal manner. Pastor R. Kettenacker was in

charge of the festivities here. Gifts were presented to Pastor Lindloff by Pastor Wm. Dorn in the name of the Eastern Conference, and by Henry Hollender in the name of Trinity Congregation of Elkton, and by Wm. Schoeneman in the name of Immanuel Congregation of Ward, whereupon Pastor Dorn read many congratulatory messages which were received from seminary classmates, relatives and other friends. Pastor Lindloff then thanked all who had gathered to help him celebrate both his birthday and the anniversary of his ordination to the ministry, and expressed his appreciation to God for having brought him over such a long road in practically perfect health and for granting him success in his work.

Pastor Wm. Lindloff was ordained in Tolstoy, South Dakota, September 8, 1918. A little over a year later he received the call to serve the Lord in the Elkton-Ward Parish. May the Lord in the abundance of His mercy continue to work with His servant in the rich manner that He has in the past and bestow His blessings upon both pastor and congregations together for many years to come.

C. E. F.

ANNIVERSARIES

100 YEARS OF LUTHERANISM IN WISCONSIN

Kirchhayn, Wisconsin

It is now 100 years ago since the founders of the Ev. Lutheran Church of the David's Star, Kirchhayn, Washington County, Wisconsin, in 1843 emigrated with their Pastor Adolf Kindermann and their teacher Mr. Carl Stiemke from Germany and settled in Wisconsin. This centennial was fittingly observed on Sunday, September 5, when about 1,500 Lutherans from far and near gathered in the beautiful church-woods owned by the congregation to thank the gracious God and Savior for the manifold blessings showered upon the church in these one hundred years. The founders of this church were being persecuted because of their staunch confessional



Lutheranism in their homeland and sought a new home in America, where they could worship God according to the dictates of their conscience. They found such a place in Wisconsin, the government granting them eighty acres of land for their church which are still the property of the church. The founders established a church and a Christian Day School and have been fostering these ever since.

In these one hundred years seven pastors have served the congregation with the Word and Sacraments. Pastor A. Kindermann, 1843-1856; Pastor L. Habel, 1857-1870; Pastor Fr. Eppling, 1870-1885; Pastor Z. Stiemke, 1885-1893; Pastor A. W. Keibel, 1893-

1916; Pastor P. J. Burkholz, 1916-1923, and the present Pastor M. F. Rische, who has been serving since 1924.

The seven sons of this church, who are serving the Lord in His kingdom, were jubilee speakers. These are: Pastor F. Zarling, Pastor W. Keibel, Pastor W. Voigt, Pastor W. Frank, Pastor A. Hillmann, Pastor M. Liesener, and Pastor G. Frank. Four sons of the church are serving the Lord as Christian Day School teachers: Mr. Wm. Urahl, Mr. F. Kannenberg, Mr. A. Ehlke, and Mr. R. Bartelt. On Tuesday morning, September 7, at the opening of our Christian Day School, Pastor W. Keibel was the guest speaker and on Wednesday evening Pastor P. J. Burkholz, the former pastor of this church concluded the festivities in a divine service for the Ladies' Auxiliary.

In these one hundred years of the existence of the congregation the following ministerial acts were performed: 1,998 souls were baptized; 1,407 people were confirmed, 505 entered the holy estate of matrimony, 849 people received a Christian burial. It can not be ascertained how many people communed in the past century, since the records were not kept in the first years.

As we look back upon these one hundred years, we can only praise the grace and mercy of our dear Lord and Savior Jesus Christ, who in loving-kindness kept His guiding Holy Spirit in our hearts through His Word. Miraculously He has lead us, graciously He has guarded us, safely He has guided us. We are altogether unworthy of His grace and love. May He continue to preserve unto us His saving Word in all its truth and purity and finally lead us from the church militant into the church triumphant.

"God of our fathers, known of old,
Lord God of Hosts, be with us yet,
Lest we forget, — lest we forget!"

Martin F. Rische.

SEVENTY-FIFTH ANNIVERSARY

St. Peter's Church, Town Freedom, Wisconsin

The seventy-fifth anniversary of the organization of St. Peter's Evangelical Lutheran Congregation in the town of Freedom, Outagamie County, Wisconsin, was celebrated Sunday, September 5, 1943. Two services were held at the church. Prof. John P. Meyer of our Seminary at Thiensville preached in both the German and the English language at the morning service. For the German sermon he had chosen as his text: John 7, 14-24, and for the English sermon Jos. 24, 16-25. The Reverend F. M. Brandt of Appleton preached at the evening service, his text being Col. 2, 6-10.

The ladies of the congregation served a cafeteria dinner to members, former members and friends of the congregation, the afternoon being spent sociably.

St. Peter's Congregation was organized October 5, 1869, with nineteen charter members. The first

church dedicated December 19, 1869, was outgrown and replaced by a second which was dedicated November 3, 1889. That building was destroyed by fire when it was struck by lightning May 14, 1907, and the present structure was put up in its place and dedicated December 22, 1907. The present school building was erected in 1910 and the parsonage in 1900.

Following pastors have served the congregation: The Rev. Christian Lieb, 1868-1869; the Rev. H. Siekmann, 1869-1870 (both belonging to the Evangelical Synod of North America); the first Lutheran pastor, Rev. Julius Haase, 1872-1877, followed by the Rev. Henry Haese, 1877-1899; the Rev. G. A. Dettmann, 1899-1924; and the present pastor, Th. Brenner, since 1924.

Teachers who have served the Day School were B. E. Mayerhoff, 1902-1905; A. F. Zorn, 1905-1908; Miss Hedwig Stromer, 1908; Emil D. Rolloff, 1908-1916; Miss Gertrude Dettmann, now Mrs. Fred Mann, 1916-1924; Miss Olga Richter, 1937-1939; Miss Florence Oehlke, now Mrs. E. Springstroh, 1939-1942; Miss Margaret Gurgel since 1942.

The congregation has sixty-six voting members, 10 lady members, and 228 communicant members. Ministrations from 1869 to 1943: baptisms, recorded, 1,072; confirmations, 819; marriages, 271; burials, 381.

May the work of the Lord prosper in and through St. Peter's to the glory of God and the salvation of souls.
Th. Brenner.

SAMPLE COPIES OF OUR CHURCH PAPERS

The Northwestern Publishing House is pleased to send a limited number of free sample copies of our synodical church papers, the "Northwestern Lutheran," the "Gemeinde-Blatt," and "Junior Northwestern" to all pastors or congregations requesting them. It should be remembered, however, that the government's paper curtailment order restricts the Publishing House in the distribution of the number of sample copies. It is possible also that the acute shortage of paper will prohibit the distribution of sample copies entirely for the duration.

Pastors and congregations desiring sample copies will therefore restrict the number requested to a minimum. If larger quantities of "extra" copies are needed, as was the case with the recent "Synodical Number," the publisher is obliged to charge the nominal sum of four cents per copy.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet October 19 and 20, 1943, beginning at 9 A. M., at the St. Paul's Church, Algoma, Wisconsin, the Rev. Karl F. Toepel, Algoma, Wisconsin.

Confessional Sermon: F. Uetzmann (A. Voigt).
Exegetical-homiletical treatise on Rev. 3, 7-13, W. Pankow; Isagogics on Ecclesiastes, H. Wicke; The Woman's Position in the Church, R. Ziesemer; The Salvation Army and its Teaching, E. Hinnenthal; What is meant by "A Life of Repentance" in the first of Luther's 95 theses?, W. Kuether; Catechesis on the first part of the Third Commandment, Im. Boettcher.

Old Papers: Predestination in the present Union Movement, A. Werner; The Literalness of Paul's Old Testament Quotations in His Letters to the Galatians, W. Zink; The Term "Kingdom of God" and Its Unscriptural Application, M. Croll; Types of Old Testament Sacrifices and Their Significance, P. Oehlert.

The local pastor, K. Toepel, requests your announcement to be made early.
Victor Weyland, Sec'y.

EASTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The Eastern Dakota-Montana Pastoral Conference will meet on October 27 and 28 at Gary, South Dakota (Wm. Lange, pastor), beginning at 9 A. M.

Papers: "Our Savior's Letters to Laodicea," K. Bast; "Heaven," H. Schnitker; "Exegesis on Jas. 5, 13-20," W. Zickuhr; "Christ's Descent Into Hell, Nature and Purpose," Benj. Hahm.

Sermon: W. Dorn; H. Buch.

Timely announcement to host pastor, please!
H. A. Schultz, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet on October 26 and 27 at Newburg, Wisconsin (A. Maaske, pastor), beginning at 9:30 A. M.

Sermon: L. Hallauer; H. Hartwig, substitute.

Papers: Continuation of Hebrews, chapter 6:7, A. Buenger; Exegesis of chapter 7, M. Albrecht; "Arguments of the Chiliasts and Millennialists," E. Ebert; "Can Creation and Supernatural Acts Be Explained in the Light of Science?" A. Krueger; "Excommunication. 1) Who is to be excommunicated? 2) Shall he be dealt with as mission material?" M. Rische; Committee Report on: "Meaning and Import of Ordination.

A. Nicolaus, Sec'y.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, November 3, at 9:30 A. M.

Essays: Continuation of Exegesis on 1 Tim. 5, 1ff, Prof. E. R. Bliedernicht; Sermon Study on Rom. 8, 18-23 by Pastor G. Hinnenthal; Ordination and its Implications by Pastor E. Schaller.

Confessional Address: Pastor M. Kunde.

W. Frank, Sec'y.

RED WING PASTORAL CONFERENCE

On Tuesday, October 12, 1943, the Red Wing Pastoral Conference will meet at St. John's Lutheran Church, Lake City, Minnesota, T. H. Albrecht, pastor. Sessions begin at 9 A. M.

Papers: Christian Archaeology, T. H. Albrecht; Exegesis of Habakkuk, Chap. 1, R. Jeske.

Confessional Address: F. Weindorf (J. R. Baumann).

Kindly announce your intended presence of absence to the local pastor.

H. F. Muenkel, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

October 19 and 20 the Southern Wisconsin Pastoral Conference will meet at St. John's Ev. Lutheran Church, Oakwood, Wisconsin, with Pastor M. Plass. The first session begins at 9 A. M.

Sermon: E. Jaster, Matt. 23, 1-12 (A. Koelpin, Rom. 1, 16-20).
Confessional Address: G. Redlin (R. Siegler).
R. P. Otto, Sec'y.

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.

CENTRAL CONFERENCE OF THE NEBRASKA DISTRICT

The Central Conference will meet on October 28 and 29, at 1105 S. Cornelia Street, Sioux City 20, Iowa.

Early registration stating time of arrival, is requested by the host pastor, Rev. Lee Sabrowsky.
Ray Brei, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Friesland, Wisconsin (Walter Krueger, pastor), October 26 and 27, 1943.

Order of Business: Tuesday, 10 A. M., Opening and Roll Call. 10:15, Exegesis of Galatians (chapt. 3, 1-14), Prof. M. Franzmann. 11:45, Financial Report by Pastor M. Raasch. 1:30, Opening. 1:45, The Pastor As Shepherd According to John 21, 15-17, Pastor I. G. Uetzmann. 3:00, Is it Divisive of Church Fellowship to Deny that the Pope is the Anti-Christ?, Pastor F. Loeper. — Wednesday, 9:00, Opening. 9:15, Report of Committee on Lodges, Spiritual Welfare Commission. 1:30, Opening. 1:45, Interpretation of Common Service, the Order of Holy Communion, Pastor K. Timmel. 3:00 Business and Pastoral Problems.

Sermon (English): H. C. Nitz, H. Warnke.
H. Geiger, Sec'y.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will meet in Flint, Michigan, B. Westendorf pastor, on October 27-29. Prof. E. Kiessling of Northwestern College will deliver an essay on "Luther's Ideas Concerning Education, and the Uses to Which They Can Be Put in Our Educational System Today." Pastor R. Scheele will deliver the conference sermon. All members of the conference are kindly requested to send their reservations for lodging as soon as possible to R. Sievert at his new address — 605 East Baltimore Blvd., Flint 5, Michigan.
L. Luedtke, Sec'y.

WISCONSIN STATE TEACHERS' CONFERENCE

The annual Wisconsin State Teachers' Conference will be held on Thursday and Friday, November 4 and 5, at Christ Church, Rev. H. Cares, pastor, Milwaukee, Wisconsin. Please send requests for quarters promptly to Mr. E. Arndt, 1218 West Greenfield Avenue, Milwaukee, Wisconsin.

PROGRAM

Thursday Morning

Inspirational Address, Rev. M. J. Nommensen; Substitute, Rev. C. Lawrenz.

How Modern is Christian Education? Rev. W. Schumann; Substitute, Why A Christian Teacher In A Christian Day School For My Child, Dr. F. Blume.

Assignments, C. Finup; Substitute, How to Cope With Individual Differences in Pupils, M. Dommer.

Thursday Afternoon

Drawing, E. Sievert; Substitute, Civics in the Grades, M. Zahn.

The Merits and Demerits of Homework, L. Keup; Substitute, The Value of a Kindergarten for Our Schools, Miss L. Schimmelpfennig.

Choir Rehearsal, C. Wacker.

Friday Morning

Representative of the Dr. Martin Luther College Faculty; Comments, F. W. Meyer.
Business Meeting.

Friday Afternoon

The Proper Use of the Law and the Gospel in the Teaching of Religion, Rev. P. Gieschen; Substitute, Biblical Antiquities, Dr. A. Klinck.

Book Review, A. Sievert; Substitute, Panel Discussion, How Can We Induce More Pupils to Attend Our Christian Day Schools.

Closing Address, Rev. I. Habeck; Substitute, The Blessings of a Christian Day School, Rev. Th. Mahnke.

R. C. Jacobs, Sec'y.

INSTALLATIONS

Authorized by President Frey of the Nebraska District the undersigned installed Pastor H. H. Spaude on August 29, 1943, as pastor of the Immanuel Ev. Lutheran Church, Hadar, Nebraska. Pastor John Witt assisted. God bless shepherd and fold.

Address: Rev. H. H. Spaude, Hadar, Nebraska.

R. F. Bittorf.

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Authorized by President Im. P. Frey the undersigned ordained and installed Candidate Donald Grummert as assistant pastor and teacher of Zion's Lutheran Church, Valentine, Nebraska, on September 26.

Address: Pastor Donald Grummert, 431 N. Hall Street, Valentine, Nebraska.

Hugo Fritze.

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Upon authorization of President Im. P. Frey of the Nebraska District the undersigned installed Harley Mathweg as teacher of Zion Church, Colome, South Dakota, on the tenth Sunday after Trinity, August 29, 1943.

Address: Mr. Harley Mathweg, Colome, South Dakota.

L. F. Groth.

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On the ninth Sunday after Trinity the undersigned, authorized by President Kirchner, installed Gerhard A. Pape as principal of St. John's Christian Day School at Juneau, Wisconsin.

Address: Mr. Gerhard A. Pape, 191 So. Main Street, Juneau, Wisconsin.

M. J. Nommensen.

ACKNOWLEDGMENT AND THANKS

The Wisconsin State Lutheran Teachers' Conference donated to the library of Dr. Martin Luther College the sum of \$25.00 in memory of fellow-workers who have died during the course of the past year. Our cordial thanks to the donors.
E. R. Bliefernicht, Librarian.

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The library of the Theological Seminary at Thiensville, Wisconsin, received a donation of \$25.00 from the Young People's League of Trinity Church, Nicollet, Minnesota. We herewith express our deep gratitude to these young Christians for their liberal gift.

A. Schaller, Librarian.

CHANGE OF ADDRESS

Rev. I. G. Frey, 1810 Park Street, Hamburg, Iowa.
Prof. Martin Albrecht, 1118 Center Street, New Ulm, Minnesota.

REQUEST

Send names of Lutheran and unchurched patients in Defense Hospitals and in Army and Navy Hospitals in Oakland, Berkeley, Alameda, Pleasanton, Livermore, California, and adjacent points, to the undersigned. The Mission Board of the California and Nevada District has charged him with the functions of a civilian chaplain under the Wartime Missions and Conservation Program.

Rev. Waldemar E. Menzel
202 E. 28th St. (ANdover, 5401)
Oakland-6, California.