

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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THE BURNING BUSH — THE CHURCH

"Behold, the bush burned with fire, and the bush was not consumed." Exodus 3:2.

We can hardly conceive of a scene more solemn and magnificent than that presented here. In the dreary desert, where Sinai and Horeb lifted their awful summits in sublime grandeur, behold, a bush enveloped in flames. Moses, the servant of God, witnessing with devout astonishment the bush still unconsumed, is about to draw near to inspect the wondrous sight, when God makes known the sanctity of the spot, and commands him to draw near with reverence, for the place on which he stood was holy ground. The voice of God — the burning unconsumed bush — the prophet Moses — the projected emancipation of the hundreds of thousands of enslaved Israelites. What topics for instructive meditation! But we shall confine ourselves to the bush, and in that we see a striking type of the Church of God.

"A bush." Lowly, as compared with a towering cedar; mean, as compared with a sturdy oak; worthless, as compared with a rich redwood; and perishing. That is just what the Church appears to be, and the estimation in which it is held by the world. There is nothing in it of worldly grandeur; no earthly pomp; no human embellishments; no temporal glory. Like its Head and Lord, as "a root out of dry ground, without form and comeliness"! Was it not so in the time of Moses, oppressed and grieved in Egypt? Was it not so in the time of bondage, weeping, its harps silent, by the waters of Babylon? Was it not so in the time of the Savior? Has it not ever been so to a great extent? Is it not so now? The true Church of Jesus Christ, but composed of the humble and lowly still a mere bush, overlooked, despised, condemned; deemed insignificant and worthless.

A bush in the "desert." Such is the condition of Christ's Church, situated in a desert, in the desert of the world. Brought out of Egypt, yet not established in Canaan. Bleak and barren, desolate and dreary, is the world all about us. And in it the Church is exposed to tempest and storms, liable to the fierce attacks of the beasts of prey, the hellish hordes of Satan, seeking to deplete and destroy. Yes, the very opposite of what the Church shall be when she is

caught up to the verdant scenes of the heavenly Paradise.

"The bush burned with fire." It has often happened that the people of God have had literally to go through flames to heaven. In the first Christian persecution, the fires of martyrdom were scarcely extinguished. Fire is the symbol of extreme suffering. The state of the Church in the world is that of suffering. Thus Peter speaks of the trial of faith, being more precious than gold that perisheth, "though it be tried with fire," 1 Peter 1:7. Again, he says: "Beloved, think it not strange concerning the fiery trial which is to try you," 1 Peter 4:12. In all ages and countries the spirit of the world has been opposed to the spirit of God's people. The seed of the serpent has ever hated, and to the utmost of its ability persecuted, the people of God. Thus Cain murdered Abel; Ishmael mocked Isaac; Pharaoh oppressed Israel. And all generations of God's people have experienced, that only through much tribulation could they enter the Kingdom. These fiery sufferings, however, are purifying in their nature. They are allowed and overruled for the Church's real good, and they not only conform the members to their suffering Head, but work out for them a far more exceeding and eternal weight of glory!

"And the bush was not consumed." Fire should have destroyed it, humanly speaking. A mere bush is soon burned. But not so here. The fire does not consume it; it is preserved amid the hottest flames. And why not? God was in the bush!

The Church has ever been hated and persecuted, yet never destroyed. It has even been in the fire, yet never consumed. Indeed, the very sufferings of the Church have preserved her purity, and in proportion to her purity has she flourished. The winds of persecution scattered the disciples everywhere, and wherever they went, the truth was established and prevailed. From the ashes of the martyrs a great host sprang forth which no power could destroy, which no fires could burn. Amid all the changes, and wars, and revolutions in the world, the feeble bush has remained unconsumed.

God was in the midst of her, God is on her side! Thus did He preserve the three Hebrew worthies in the fiery furnace. What He did for them He has

always been able to do for His people. He has been with them, and round about them, and therefore their enemies could not prevail against them. He has witnessed all the malignity with which the Church has been treated. He has seen every weapon which has been forged against her. He has heard all the stratagems of her foes. And when they have counseled to raze her foundations, or to consume her with flames, He who dwelt within her, held them in derision. He who sat on high, laughed, when the kings of the earth set themselves, and the rulers took counsel together. Psalm 2:1-4.

What does it mean for us? Let us not complain of sufferings. These are necessary. Suffering must precede glory; the cross must be borne before the crown can be worn. "If so be that we suffer with Him, that we may also be glorified together." Rom. 8:17.

In every trial God is in the midst of His Church. He is our Help and our Shield. He will never leave nor forsake His own, neither shall His cause perish from the earth. Let persecutors remember that they fight against God, and that's always a losing fight. They cannot prevail; their madness will involve them in awful and interminable ruin. The enemies of the Church of Christ have perished, but the cause they hated and persecuted still lives. Still in flames, yet unconsumed!

Then let us be patient and resigned, yet unyielding and resolved. Let us stand fast in the faith and quit ourselves like men. Let us be strong in the Lord, and in the power of His might. If God be for us, and with us, who can be against us? This is His promise, this our assurance: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." K. F. K.



Statistics of the of the United States and Canada **Lutheran Church** as of the year 1934, the latest released so far, are always of some interest to us Lutheran Christians. While we know that counting the heads is not always a sure indication of the spiritual growth of the church and may be even misleading in its accuracy and dangerous in its application, yet these numbers gathered painstakingly are some indication of the progress of our church. Decreases are found in the number of pastors: 147; but increases in congregations are 70; in baptized members, 104,208; in confirmed members, 85,060; valuation of church property, \$275,394; congregational expenses,

\$1,569,504; benevolence, \$265,721; and total expenditures, \$1,835,225.

Over 97 per cent of the Lutherans in the United States and Canada are embraced in the three large groups of Lutherans, nearly equal as to size, the United Lutheran Church, the American Lutheran Conference, and the Synodical Conference. Of these the United Lutheran Church, made up of a number of former Eastern synods, has 3,396 pastors; 3,951 congregations; 1,529,567 baptized members. The American Lutheran Conference, consisting of the American Lutheran Church (the synods of Ohio, Iowa, and Buffalo), the Augustana Synod, the Norwegian Lutheran Church, the Lutheran Free Church, and the United Danish Church, has 4,229 pastors; 6,536 congregations; and 1,462,918 baptized members. The Synodical Conference, consisting of the Missouri Synod, the Joint Wisconsin Synod, the Slovak Synod, the Norwegian Synod, and the Negro Missions, has 4,063 pastors; 5,476 congregations; and 1,500,490 baptized members.

These figures are taken from Dr. G. L. Kieffer, chief statistician, as found in the Lutheran Herald. Z.

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From Ethiopia The Rev. Frank H. Hallock, S. T. D. in the Living Church transmits some paragraphs from interesting manuscript material brought from Ethiopia by Dr. S. A. B. Mercer in 1931, hitherto unpublished. "History: After Nimrod's death, Cush with his son set out from Palestine to Egypt, accompanied by his soldiers. As they were related to Mizraim (i. e. Egypt, Genesis 10:6-8), they advanced towards Wadi Halfa, conquering all and ruling the greater part of the cities of Egypt, finally building the great city of Meroë. From Saouakim to the Blue Nile they gave to the whole country the name of Cushan. After the death of Cush, the 'Ethiopian' (Cush's son or, according to another account, great grandson) with his soldiers took the road for the district Tigré, toward Eritrea, and built a city called Mazabir, near Axoum. They conquered all Tigré, and gave it the name Ethiopia."

"Solomon and the Queen of Sheba appear frequently throughout the manuscripts; there are slight variations from the story as usually told, which says that Menelik (who bears in Arabic the name Ibn el-Hakim, 'Son of the Wise Man') stole the true Ark, having caused a duplicate to be made and put in its place; here it is said that Solomon had made and gave him the replica, but Menelik secretly exchanged them. In any case the true Ark was carried to Ethiopia, which is the essential part of the whole account, apart from the Solomonic genealogy."

"The Queen of Sheba began to reign in the year 4446 from the creation of the world; Solomon did not begin his reign until fifty years later, consequently the

Queen was advanced in years when she visited Jerusalem. The conversion of Ethiopia to Christianity was in 335 A. D. under Bishop Frumentius."

How much of this story is legend and how much is the truth is hard to decide at this distance. That the Queen of Sheba had a son by Solomon is especially doubtful. The story of the Ark seems to be pure legend, invented through the ages for the self-glorification of the Ethiopian church. One might wish that such warlike people and a Christian People of sorts might not fall into the hands of the Jesuits, who tried to penetrate the land centuries ago and failed. Z.

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The Voice of Authority Professor William Lyon Phelps of Yale University, one of America's foremost authorities on literature, a man respected by all students of the English language, has made many statements that have been universally accepted and adhered to by teachers and students here and abroad. Very few dared to question his assertions, so secure are his position and his influence.

From among the countless views he has expressed, we pick this one: "I thoroughly believe in university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." Certainly this remark will also be accepted by nearly all who read it if they know something about the man who said it. We have our doubts, however, whether in this case all will be so eager to support it with their deeds. If they want to be consistent, they should now follow also this principle that Professor Phelps has laid down.

"A knowledge of the Bible without a college course is more valuable than a college course without the Bible." We are glad to hear these words from a man so prominent. We wish to add that in the application of this principle the Bible must be accepted as the infallible Word of God, verbally inspired, and that this knowledge of the Bible must magnify Christ, the Son of God, man's only Savior. Only under these conditions will it serve its real purpose; and in this sense we accept the Professor's declaration.

For us, his is not the voice of authority when truths like this are being stated. We do hope though that his words will persuade thousands of his enthusiastic admirers, and also others, to choose the course he prescribes, and that in pursuing this course they will find life and salvation, and love and respect for the Supreme Authority; that they will lend their ears to His voice and never question redemption that has been procured for them. Then they will have an education. Otherwise their college training will be of no avail, for then the Voice of Authority will say unto them: "But so have ye not learned Christ." Eph. 4:20. S.

The Social Gospel at Work The Christian Century calls attention to a pamphlet by Dr. James Myers just published by the Federal council of churches. Says the Century: "Of its forty pages, all but four or five are filled with suggestions of things which a church or a church society or an individual church member can do to give evidence of social concern. Along with the suggestions go specific directions as to how to carry the suggestions into effect. Among the projects discussed are the making of surveys, educational trips, intergroup meetings, the adoption of pronouncements (with warnings!), parades, dramatizations, working for social legislation, educational enterprises, cooperation with Catholics and Jews, social work and community service, work for slum clearance, consumers' cooperatives, interracial commissions, work with the unemployed, cooperation with organized labor, and the use of newspapers, radio and libraries."

The Century tells you how to get this interesting pamphlet, which, as we are not in the advertising game, we do not here set down. But this pamphlet is just another proof of how far the madness of the social gospel may go. Methodist laymen solemnly warned some of their clergy recently of using the name Methodist in their endeavors to reform society and the world at large by their communistic schemes. That this warning by their still sane parishioners will fall upon deaf ears is a foregone conclusion. For these reverends know nothing about the work of saving souls for Christ, of leading the sinners to repentance, of lifting up the poor in spirit. All they seem to know is to bring about a state of society where there shall be no more poverty, no more sickness, no more suffering, no more wars. This dream-world has taken such possession of their minds that there is no room for anything else worth striving for. Always during hard times these fanatical dreamers arise, and as always they find ready to hand the gullible and the foolish to believe in their weird plans for a world salvation. Z.

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Lutheranism at Paris The News Bulletin issued by the National Lutheran Council for December last has a complete report of the resolutions adopted by the Lutheran World Convention which met last year in Paris. These resolutions are supposed to give direction to the Lutheran church in action throughout the world. Passing by some matters of lesser import, we note with some alarm what these resolutions have to say on the church and social problems. We begin to doubt when it is stated in these resolutions that "The Church, above all other forms of human society, is divinely equipped to contribute toward the solution of social problems, because the Church alone knows the true nature of man, whose life and existence are involved in this problem. . . .

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And she alone knows God is the One who created and redeemed and **will bring to perfection the individual as well as the society** (bold type ours, the ed.)”

It of course negatively stated that the church is not to violate articles 16 and 28 of the Augsburg Confession. Article 16 treats of the civil power and article 28 of the temporal power of the bishops, both denying to the church any meddling in temporal affairs. Yet it is positively stated in these Paris resolutions that the “Church must cooperate in bringing about a better social order,” although “not by championing definite types of economic reform.” And again “The Church must also establish a sound social order in its own midst and thus become what God equipped her to be: the model and the light of the world, and the salt of the earth.” (bold type ours, the ed.) The Church the light of the world and the salt of the earth in its being a model social order! Can this be Lutheran doctrine? Is it possible to call attention to the Augustana on this point and in the same breath betray its teachings and the cherished beliefs of the Lutheran church by advising us to save the world by building up a model social order in our midst? May we be pardoned when we say that we like our Calvinistic social gospelites better, they are at least outspokenly worldly. Z.

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Appreciating Baptism It is a matter of common observation that even parents who care nothing for God and the church nevertheless bring their children to the pastor to have them baptized. With most of them it is probably only a nice ceremony hallowed by custom. They want their children baptized, because practically everybody is doing it, because it is the fashionable thing to do. To some baptism is nothing more than the traditional way of naming the child. In keeping with this view an old grandfather, after his grandchild had been baptized,

heaved a sigh of relief and remarked to the assembly, “Now the child at least has a name.” What is only incidental to the baptism is often regarded as its essence.

Baptism is more than naming the child, more than a nice ceremony hallowed by custom. It is a washing of regeneration and renewing of the Holy Ghost. Ananias said to Saul, “Be baptized and wash away thy sins.” According to this messenger of God baptism washes away sins. Paul wrote to the Galatians, “As many of you as have been baptized into Christ have put on Christ.” In baptism we put on Christ, put Him on as a dress, so that God no longer sees the filthy rags of our sinfulness but only the spotless garment of Christ’s righteousness, manufactured for us on the cross. In baptism the blessed fruits of Christ’s work of redemption are conveyed to us. There God, as it were, laid His hand on us, assured us of complete pardon and forgiveness for Jesus’ sake and adopted us as His beloved children and heirs of eternal life.

Yes, baptism is more than a solemn ceremony, more than a nice custom which has become fashionable. It is a means of grace, a means by which our sins are washed away and the portals of heaven are opened unto us through the blood of Christ.

Let unbelievers contemptuously ask, “How can water do such great things?” The Lord Who introduced His command to baptize with the words, “All power is given unto me in heaven and in earth,” is able to fulfill all the glorious promises which He has attached to baptism.

I. P. F.

From a Wider Field

VI KASTE ATTER GARNET

By M. B. Landstad

(Translated by N. J. Hong.)

Again we cast the fish-net,
O Master, at Thy word.
We human souls would capture
And draw them to the Lord.
But many an honest Peter
Has set his nets aright,
But still has nothing landed
Through all the livelong night.

Yea, deepest night broods over
The boundless human wave,
And in its icy billows
'Tis dark as in a grave.
Our faith is nearly shattered,
And doubt is on the gain.
How long, O Lord, Thou waitest!
Our cry for help seems vain!

"Launch out upon the deep sea,
And there let down the net."
So comes to him the order,
Who long has toiled and sweat.
He's sitting by the sea-shore,
Fatigued with labors vain,
When nears the mighty Master
And strengthens him again.

Then answers prompt the weary,
"All night we've toiled and sweat,
But still at Thy word, Master,
I will let down the net."
And lo! the catch how wondrous!
Such draught was never heard!
'Twas 'gainst all expectation:
'Twas at the Master's word.

Indeed, at Thy Word, Master,
Such things again shall be,
Although the draught of fishes
We may not live to see.
For better times are coming,
When filled the boat shall be:
We hope to be God's capture,
Our loving Master, He!

CHRISTIAN ELEMENTARY EDUCATION

What is the prime issue of the Church? Luther considered the education of the children as the most important work of Christian parents. The church is composed of Christian parents. These love their children and want them to get the best they can give them. They want their children to be prepared for life. The elementary education is to prepare the child for life in an elementary way. It is to put down a good foundation upon which to build.

The branches of the grammar school are looked upon as this foundation. They give the child a certain amount of training in reading, writing, arithmetic, etc. The child is to be fitted to be able to get along in life with other people, it is to be able to work and enjoy life.

Are the common branches of the grammar school enough to prepare for life here on earth? Every thinking person knows that more is needed, every observing person has seen that this kind of training does not bring the desired results. It does not impart Christian character, it does not strengthen faith in the Lord. It, on the contrary, leads the child to believe that he can get along in this world without divine guidance. Responsibility is not developed to the extent that he feels a desire to please the Lord from whom he receives and to whom he shall give thanks. The child should not only learn the fundamental facts of this world and learn how to get more knowledge, it should learn who is back of it all, what power directs all things. This, you will say, can be learned in Sunday School. I know that some people have persuaded themselves to believe that a little white-wash of a Christian appearance in the Sunday schools

and flighty catechetical instructions are enough of religious instruction for their children.

Religion either has everything or nothing to do with the business of education and of life. There is no room for compromise here; it is not something of which you can take a little and leave the rest; it is not of one hour a week and then six days of forgetfulness. When you believe in God, then the existence of that God and His doings and dealings with mankind form the most important facts of this present existence. God created this world in which we live, He has organized it according to His will and pleasure, should we then not learn what He has revealed of it in His Word. God has redeemed sinful man in Christ Jesus, He offers us the power of salvation through the Spirit. It is a fundamental mistake to believe that a child can be educated and trained without relating the secular branches with religion in such a way that the child learns to relate all his knowledge to the deeper facts of Christian beliefs. This must be practised from earliest childhood on, otherwise the child gets a wrong picture of life and its purpose. Life is not only this present existence here on earth. If we believe in God, if we consider ourselves Christians, we also believe the things of which Christ speaks in the 16th and 17th chapters of the Gospel of St. John. We look to a life after this life. To this the student must be introduced. The spirit of Jesus must show man the things that are true and that can not be shaken. The child must learn to look upon himself as the temple of Jesus Christ. So will the child learn of the fulness of life. Christ came to give us life more abundantly.

The child should every day learn to understand the words of the 24th Psalm: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." — From St. John's Messenger, St. Paul, Minn.

POWER OF EXAMPLE

In a town in Bavaria there is a little tumbledown church building where the duke, as often as he came that way, used to go in and pray. If, on coming out of the chapel, he happened to meet any of the peasants in the field, he loved to converse with them in a friendly way.

One day he met an old man with whom he fell into conversation on various things; and taking a liking to the man, he asked him in parting whether he could do anything for him.

The peasant replied, "Noble sir, you cannot do anything better for me than you have done already."

"How so?" answered he; "I do not know that I have done anything for you."

"But I know it," said the man, "for how can I ever forget that you saved my son? He traveled so long in the ways of sin that for a long time he would have

nothing to do with the church or prayer and every day sank deeper in wickedness. Some time ago he was here and saw you, noble sir, enter the chapel. 'I should like to see what he does there,' said the young man scornfully to himself, and he glided in after you. But when he saw you pray so devotedly, he was so deeply impressed that he also began to pray, and from that moment he became a new man. I thank you for it. And that is why I said you can do me no greater favor than you have done me already."

— Sel.

HIDDEN DESIGNS

How little do those persons think who are called to go through trials and to suffer according to the will of God, what hidden designs He is working under them, and how often they are overruled for good to them that love Him, and give up themselves to do His will? I cannot think that my trials and troubles have been appointed to me for evil; no, they were intended of bringing me to the most exalted good. Let me only strive to remain steadfast to God, and to increase in the knowledge of His will, and He will make my way prosperous; and do all things well.

— Sel.



FROM NEGRO MISSION FIELDS

Dear Brethren:

Let me give here in this letter a more detailed report of activity at Piney Woods, gains and losses, classes taught, conditions at the school in general, and the like.

1. Condition of Piney Woods School

Pastor Wisler was at the school this year, together with Rev. Streufert, so nothing need be added here in a general way. I want to call attention to one fact, however, and that is that the school this fall has not opened for regular academic work as in former years. This does not mean that the school has not opened at all. There are on the campus at present about 125 students, boarding at the school. About 50 of these students are getting a full course, being in the elementary grades, and attending that department at Piney Woods. The elementary grades are being conducted in full, having in the enrolment, besides the 50 boarding students referred to, an additional 50 scholars from the community. This makes a total of 100 students, who day by day are being instructed in the teaching of God's Holy Word. Besides this number, 20 blind students also are receiving full academic

training. These students also receive instruction in God's Word each day. Virginia Washington, who received instruction under me for five years, and who is a member of the Lutheran Church, is teaching the students referred to above. She graduated from the Junior College department last May, and is a capable, gifted young lady who loves her Lutheran Church. She receives from the church \$25.00 monthly for six months — November through April.

Thus 120 persons are daily being taught the Word of God by this young lady.

The high-school and college departments at the school have not opened so far this year (this term) in full. There are no morning classes at all. In the afternoon, beginning 3:30, classes are conducted for these departments, with an enrolment of about 75 students. These classes run from 3:30 P. M. until supper time, 6 o'clock.

These students, and also the adults (teachers, department heads, etc.) are the persons I am teaching during the week. I have classes from 5 P. M. until 9:30 P. M. each day excepting Mondays. About 75 persons are reached this way, making a total approximately 195 persons who are daily being instructed in God's Word by Miss Washington and myself.

The headway being made in the evening and night classes, which I conduct, cannot be as good as if these classes were conducted under normal conditions in the morning. Students and teachers arise at 5 A. M. — and are naturally not as mentally alert during the hours I have them as they would be in the morning. Then, too, with academic work being conducted as it is, there is on the campus not the spirit of study that there would be normally. But headway is being made, unusually good headway all things considered.

I repeat that during the week approximately **195 persons are being reached by the Word of God daily.**

Why is school not operating as usual at Piney Woods?

The financial situation at the school is not worse than in former years. I have seen quite a number of adults, and the present situation is no worse than during the past five or six years. Mr. Jones has been carrying a current indebtedness of about \$10,000 more or less during all these years. His idea, as expressed to me personally, is to operate on a cash basis. He does not want these obligations which he has been facing the past five years or so to keep staring him in the face. Hence he decided that he would keep groups busy on the road singing, etc., cut down the operating costs at the school during this winter term, and thus be able to operate on a cash basis. He made this statement also in an assembly of students and workers two months ago. He told me that since he is not as young as he once was, he feels morally bound to keep the slate clean. I want to repeat here that financially the school is as well as in former years, but

for reasons stated above, expenses have been cut down this year so as to be able to operate on a cash basis in future.

Mr. Jones will very likely conduct a full-time summer school this summer, thus giving the students an opportunity to make up for lost time. I am sure that much headway has been made financially the past three months, and that at this time the school's indebtedness is considerably less than the figure mentioned above. Mr. Jones promised the students to give them opportunity to make a full grade before opening time next fall.

There is nothing alarming in the above report, rather the opposite. But I felt that I wanted to let you know about conditions at the school, and also to report on the classwork we are doing in Bible-teaching. From 5 to 6 o'clock I am instructing a class of children who are members of the church, but who as yet have not been confirmed. There are in this class twenty-eight boys and girls. Besides, six others, not members of the Lutheran Church, are being instructed. Not all of the thirty-four in this class will be confirmed, since some are too young. But we should have ready for confirmation some time during the course of the next six months quite a number in this class.

I am also instructing a class for confirmation — made up of adults and students from the high school and college. In this class I have 15 persons. — Too, in the groups on the road at present are about 12 high school and college students, and leaders — who are catechumens and who will be instructed for confirmation when they return. They have expressed their desire to join our church and will be instructed as soon as they get back to the campus. — I am confident, too, that other teachers not listed in the above classes will join us during the course of the year. I have very good reason to believe this. I mention these facts to let you know that the future looks bright in this respect too.

The other day I visited the hospital here in Jackson. In one of the colored wards was a little Piney Woods blind girl. She had been operated on. When I stepped into the ward where several other patients were, besides the nurse, the little girl recognized my voice. I told this little girl a Bible story. The others in the ward listened attentively, too. Then this little girl asked me to sing with her one of the hymns. When I asked her what hymn she wanted me to help her sing, she asked for the hymn which the students sing each night in the dining hall:

Now the light has gone away, etc.

When we had finished singing that hymn, she asked me to sing with her just one more. I again asked her to select. She picked the verse which the students all know and love:

Lord Jesus who doth love me,
O spread Thy wings above me
And shield me from all harm;
Though Satan would devour me,
Let angel guards sing o'er me:
"This child of God shall meet no harm."

During the singing of this stanza the white doctor entered, and stood reverently by until we had finished. I think this is the first time anyone in a hospital ever asked me to sing.

The little girl referred to is not a Lutheran, and I mention this to show you how these young people are learning the truths of the Bible, and how they know the blessed Gospel messages contained in the hymns referred to. Many of the students **who have not joined the Lutheran Church**, have through the activity of our Lutheran Zion at Piney Woods learned to know their Savior. And while we must never lose sight of the fact that we want to gain souls for the Lutheran Church with its pure teaching, our first objective is to make Christians out of people.

Some three month ago a young man who graduated from Piney Woods School, but never joined the Lutheran Church, wrote me a letter. He asked me to send him some of our Bible sheets (mimeographed). He is the superintendent of a Methodist Sunday school with an enrolment of 200 scholars. He knows his Catechism as well as anyone who has attended Piney Woods, and I know he is spreading those saving truths where he now is.

A number of other students wrote me at Christmas time, telling me they had charge of a Christmas program to be given in their home community, asking for Christmas programs. These persons who wrote me are not members of the Lutheran Church, but they are now leaders in their community — bringing to others the saving Gospel.

I am enclosing a membership list which you may care to glance at. This list shows:

Received into the Lutheran Church since 1931	
by confirmation	127
by baptism	43
Total	170
Where are these members today?	
At the school, or connected with the school	116
In Mississippi, but not at the school	23
In Georgia	1
In Louisiana	1
In Arizona	2
In Iowa	1
In New York	1
Total under my care	145
Released to the Lutheran Mission here in Jackson	18
In Rev. McDavid's Church, Los Angeles	2
In Rev. Kramer's Church, New Orleans	1
In Rev. Hertwig's Church, Detroit	1
Forever with the Lord	3
Total	170

Of those under my care, or listed in my congregation, are two girls in **Phoenix, Ariz.** They are cared for spiritually by Pastor Deffner, who wrote me concerning them. But as they have not been counted as members there, I retain their names on my list. Another girl in **New York City**, concerning whom Pastor Hill wrote me, has not yet been listed by Hill, though she attends our church there. I am holding her name on my list until I know Hill has listed her. Pastor Braner, **Bode, Iowa**, has under his spiritual care the member living there. I shall find out if he counts her in his membership, and if so, shall drop her name from my list. I know she is attending his church. He had her sing several solos for his people.

Those members who are on my list, but not at school, are cared for in this way: I mimeograph sermons, send them these and also other materials. They write me, and I keep in touch with them. At a recent reunion service about 20 of these returned to the school for Holy Communion and to attend service. One boy got up at four o'clock to milk cows, so that he could catch the bus for Piney Woods. I realize this is a rather detailed report, but I feel that you might want to know what the situation is in our work here. I am very grateful that those received into the Church are remaining steadfast, some under difficult circumstances. May God keep them true and faithful. To Him alone all glory and honor for His blessings.

I shall touch on one more subject, that of finances. We intend this year to make a real effort in this direction. And I feel confident that the next twelve months, under God's blessing, will show a decided improvement here. True, students have very little money. But we shall this year ever keep before the members the need of supporting the Church which has brought to them the saving knowledge of the Crucified Christ.

When we call to mind that a few years ago the Lutheran Church was unknown here, and that hundreds of persons who were steeped in ignorance and spiritual darkness have learned to know Christ as their Redeemer, we are grateful to God for this wonderful opportunity to hold forth in this virgin field with the message of salvation. To Him be thanks for the blessings of the past, and may He in grace continue with His guidance and help.

Cordially yours,

228 Mt. Vernon Ave.
Jackson, Miss.
January 11, 1936.

G. A. Schmidt.

Sunday Activities

Each Sunday morning Sunday school is conducted, this year with an average attendance of 150 persons,

taught by teachers instructed in the lesson in a Sunday-school teachers' meeting on Friday night.

Services each Sunday night, 7 o'clock. While the attendance, running about 150 persons, is lower this year as a result of lower enrolment at school, the average attendance on the part of students and adults on the campus is better.

Catechumen class is instructed in the afternoon, and frequently special class held after services Sunday nights.

At the state institution for consumptives, quite a number of visits have been made, literature handed out to patients, bed-side visits made, etc.



WHY CONGREGATIONS SHOULD SUPPORT THEIR SYNOD

The Evangelical Lutheran Church has from the very beginning been a church which has laid the greatest stress on Christian education. Always drinking at the true fountain-head of God's inspired Word, the only infallible and sure guide in all matters pertaining to the eternal and spiritual welfare of man, and deriving her inspiration for all that makes for the betterment of the individual and the advancement of human society, from the eternal and unchangeable truth as revealed by God in His Word, the Lutheran Church, the mother church of Protestantism, has tenaciously clung to principles, which, to the mind of the modernist savor of mediaevalism, and to the mind of the religiously indifferent, of bigotry and narrowness.

True to her honorable and sacred history, the Lutheran Church has ever contended for principles and practices which are founded upon and rooted in the Word of God, and which dare not be relinquished and may not be denied without seriously crippling the work of the church and destroying, to a large extent, her efficiency and usefulness among men, as an agency of God for the salvation of the world.

The church of Jesus Christ, by His divine command, is the teacher of nations. The Christ himself has commissioned her to teach all nations to observe all things, whatsoever He has commanded, and has given her the promise: "And, lo, I am with you always, even unto the end of the world." He has assured her that He will stand behind her with all the power in heaven and on earth, and guarantees unto her that even the gates of hell shall not prevail against her.

The Lutheran Church believes in taking the Master's Word literally. Her confessions and her practices are an expression of her faith in the truth and the inviolability of God's Word. And, therefore, she feels in conscience bound to rear an educated laity — a laity, which by reason of an education, according to scriptural principles and a thorough indoctrination in the truths of God's Word, is able at all times to give an intelligent account of the faith that is within her, and to live as decent and moral citizens of the state.

No man saw more clearly the necessity of teaching the youth of our people than Dr. Martin Luther. Coming home one day from a visit paid to a number of congregations, he cried out: "Oh God! how great is the ignorance among the people who are baptized and call themselves Christians." And so he sat down and began to compose that great and wonderful little book, which we all know, the Small Catechism. He then saw to it that in all parishes schools were provided for teaching the young the six chief parts of our faith. Luther thus became the man who foresaw the necessity of having schools where the children should not only be taught the three "R's" and all that pertains to them, but also and above all, that they be instructed in God's Holy Word, biblical history, and the Catechism.

Thus it happened, when our forefathers came to this country and a congregation had been formed, they immediately began erecting school-houses, calling teachers, if that was possible, so that for five days in the week the children could hear and learn all things necessary for their salvation. In this way a system of parochial schools was introduced, which to this day is an outstanding feature of the Lutheran Church of America.

From the Lutheran parochial schools to the establishment of colleges was only a step in the organization of our dear church. But here difficulties arose. How could a single congregation establish and maintain a college, call professors, and secure young men and women, willing to get a higher education and be prepared to serve God in His church as ministers and teachers? There was only one way to accomplish this and that consists in forming synods.

What is a synod? One hears this question asked time and again. When we speak of our synod, we mean a number of orthodox congregations which, like a company of travellers, have banded themselves together to walk hand in hand through this present world, in the way in which the Word of God bids Christians to walk.

The word "Synod" is not originally an English word; it is a Greek word taken from the New Testament, Luke 2:44, "Synodia," meaning a company travelling together — a caravan. It occurs but once in the Bible, in the report of the parents of Jesus seek-

ing their son. It reads, "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintances." The benefit of such a synodical association is twofold. In the first place, the Christian congregations in this manner help one another in the way of Christian faith and living. In the second place, these same congregations are thus enabled to work at the upbuilding of the Kingdom of God both within and without their own boundary with all the more power of effectiveness.

A single congregation will hardly manage to erect and equip and maintain orthodox schools for the training of ministers and teachers; to edit and publish orthodox papers and books for the purposes of Christian education and edification; to carry on Missions at home and abroad; or to practice Christian benevolences beyond its own confines. A number of congregations, banded together in this way, can do all these things far more readily, as you will unhesitatingly admit.

These were the reasons why the Synod of Michigan was formed here in our state, which ultimately led to the erection of the Lutheran Seminary at Saginaw, Michigan. In order to get a clear picture of everything connected with our college at Saginaw, it will be necessary to, at least, mention the salient facts of the history of the Michigan Synod. I shall be as brief as possible. In case some integral parts of its birth and subsequent growth are omitted, I suppose they can easily be supplied by some of our pastors who are here with us, who have not been bystanders only, but who have helped in making the history of the Michigan.

The first Lutheran Michigan Synod was formed in Detroit, Michigan, in December, 1860, with eight pastors and three delegates. Rev. F. Schmidt was the first president. In 1867 the young synod numbered 14 pastors, 24 congregations and 2,927 communicants. Not until the year of 1884 did the old Michigan Synod decide to educate its own pastors in their own seminary. The first school was a large house which had been donated for that purpose by a good church member from Manchester, Michigan, whose name was George Heimerdinger. The college was opened with six students. Rev. P. A. Lange was the first professor and director of that institution. Our brothers, the Reverends Ehnis, Krauss, Henning, Westendorf and Wacker were the charter members of that class, who later on finished their course and have been active ever since in the vineyard of the Lord. Rev. Westendorf died a few years ago at Saginaw; and the news of the death of Rev. Wacker from Pigeon, Michigan, reached me while this paper was being typed. That brickhouse at Manchester had been given for only two years, while the discussion for the erection of a new seminary at Adrian, Michigan, was under way. How-

ever, in an extra-session of the synod, held at Lansing the following year, it was decided to locate the new seminary at Saginaw, Michigan. The contract for this building and equipment was only \$8,871.61. The Rev. Eberhardt had donated the lots, and on the 20th of September, 1887, the building was dedicated to the service of the Lord. The professors of the college were A. Lange, Rev. Eberhardt, Rev. Huber and Prof. Sperling. The second year at Saginaw began in 1888 with 16 students.

In 1892 the Michigan Synod united with the Synod of Wisconsin, being subdivided into three districts, Wisconsin, Michigan, Minnesota, and other states. When the Joint Synod was formed, stipulation was made that the seminary of the Michigan Synod was to become a preparatory school. Dissatisfaction with this plan caused the Michigan Synod to sever its connection with the Joint Synod in 1896.

Thus, when the Michigan Synod was reunited with the Joint Synod in 1909, it was again resolved to open up a "Pro-Gymnasium" in Saginaw. The old name, "Lutheran Seminary," was retained, although it is a misnomer — owing to the fact that under this name it was originally incorporated and a change of name might cause lawsuits, even endangering the possession of the property.

The Seminary was open in 1910. The Rev. Otto Hoenecke of Milwaukee, Wisconsin, was called as professor and director. The school year began on September 13, 1910, with five scholars, of whom one boy left soon afterwards. Of the remaining four, two are now in the ministry, and the one girl in that class rounded out fully 17 years in her work as teacher in a parochial school at Saginaw.

The growth of the school — as was to be expected — was not enormous. Still, it had a fine showing: 5 — 18 — 26 — 31. Since the graduation of the first scholar, the number of students attending the seminary remained around 30 for about five years. Then followed a slow but steady growth. The highest number was reached in 1932, with 81 students. It is well known to all of us that the development of the beautiful grounds and campus, and the erection of the new buildings — the dormitory, refectory, and residences — have made it one of the beauty spots of the city.

A survey over the past 23 years discloses the fact that 361 scholars have entered the college, and of these, to date, 24 have entered the ministry by going through Watertown and our seminary. This is a larger percentage of graduates than would have been expected, when comparing our school and district with the Watertown and the Wisconsin districts. After all, the Michigan district is only one-eighth the size of those districts. Besides these mentioned above, seven of our Michigan Seminary graduates became ministers via Springfield, and four, via St. Louis. Of

the graduated teachers there are nine working within our synod, and three in the Missouri Synod. That assuredly is a wonderful record for our Saginaw Institution; and that in itself must be regarded ample reward on the part of our God, for the money invested and utilized at Saginaw. When at the present day and age it has often been more or less broadly hinted at that our institution at Saginaw is a waste of money and energy, and that the Joint Synod of Wisconsin could well get along without it, the figures which we have given surely show how imprudent and ungrateful we should prove ourselves to be if we would consent to such a proposal and close the school. Even during these years of our present national economic depression the enrollment at our Saginaw College has retained its normal average attendance.

The faculty at the seminary at the present time is comprised of the following instructors: Otto J. R. Hoenecke, President, Professor of Latin and Greek; Adolf Sauer, Librarian, Professor of English and Sciences; Ehrenfried Berg, Secretary and Athletic Director, Professor of Mathematics and English; Winfried Schaller, Choir Director, Professor of History, German and Music; Adalbert Voges, Asst. Coach, Tutor — German and Religion; Erwin Froelich, Coach, Tutor — German and Latin.

The question may trouble the congregations at the present time, just how we may be able to continue the maintenance of our college at Saginaw, when we are experiencing difficulties as never before in the history of our church in America — difficulties to raise enough money to keep our own local churches and parochial schools. The answer to this question we find most adequately solved under the caption: "Me First Versus God First," an article written by the Rev. Wm. Sordt in the "Lutheran Standard." It voices a truth that all the congregations of our synod may well consider most earnestly. I shall quote it here verbatim:

"Just as the selfish desires of the individual prompt him to put his own interests above everything else, so a Christian congregation can easily develop a selfish spirit, that insists that all of its own needs must be met first and forgets the broader interests of God's kingdom. An elaborate program is demanded and every obligation must be met. Salaries must be paid in full, and until every penny of local indebtedness is paid, little or no attention is given to the Church at large.

"Naturally, the local congregation must be maintained or the whole program will break down; but we question seriously the policy of centering all efforts upon maintaining the local congregation to the complete exclusion of all outside interests.

"When the circulation of blood is cut off from any part of the human body, gangrene will develop and the member will eventually die. Does this rule not apply also to Christian life? When an individual cuts

himself off from God by placing selfish interests first, he becomes self-centered, his soul is warped and spiritual gangrene will kill his spiritual life. A congregation that becomes ingrown and exerts all efforts toward maintaining itself to the exclusion of all other interests, is bound to become selfish and is doomed to a slow but certain spiritual death. While most local congregations have considerable financial distress, and perhaps for good reasons, it is not surprising that many of them are in difficulties. A niggardly, selfish, and self-centered spirit is bound to develop a spirit of quarreling, bickering and strife, while a genuine and wholehearted interest in souls, especially those outside of the local congregation, serves to broaden the vision and deepen the spirituality of every Christian congregation, and God's rich blessing will become very evident, even in the congregation's material affairs.

"The time of economic stress is truly a period of self-examination and self-discipline for congregation as well as individuals. The congregation, like the individual Christian, would do well to face squarely and honestly the issue, 'Me first or God first.'"

Henry F. Zapf.

PRAIRIE COMMENTS

This is to be more than a column of mere news-notes from the northwesterly frontier of our Synod. The bare-faced details of happenings throughout the Church in Montana and the Dakotas would make readers yawn and wonder why our church papers have been reduced to the necessity of printing such trivialities. We hope to spare the subscribers inevitable boredom by disguising the ordinary with the cloak of reflection.

Such as this, for example. A recent issue of the Lutheran Messenger, published by a pastor in a town so minute that the passengers on the Olympian never detect its existence outside their frost-coated windows, comments: "We are in the midst of a hard winter. God has given us a huge blanket of snow over the entire Dakota prairies." Fascinating news? Not at all. Just a truthful, melancholy observation without copy value. But the other day a local radio station filled prairie homes with a somber plea: A gentleman — his name does not matter — had left home, driving into the "hard winter" to reach another town somewhere in the white wastes of the "huge blanket of snow." He was two days overdue. His family would like to know —

So would we. A motor sputtering dismally in the crackling, almost liquid air; a setting sun, guided toward the horizon by two huge sun-dogs, shedding its eerie light upon a shuddering human standing in the center of a white infinity, fumbling with rapidly freezing fingers at the life-line of a frozen carburetor? Was it that?

Whatever answer the silence of the rolling wilderness may offer to searchers, it is an often realized truth among us that he who ventures into the arms of a Dakota January walks very near indeed the brink of the valley of shadows and the great white Throne beyond. The child of God whose duties compel him to face such heavy odds sets his face to the stars and murmurs: "He shall give His angels charge over thee, to keep thee in all thy ways."

All of which is just another way of saying that behind the dull phrases of "a hard winter" and "a huge blanket of snow" lies a vast area known as "the human side of the news," slightly amended by the Christian to read: The Divine side of the news. The angels have been more busy than usual. They have fought the clutching hands of the throttling cold from the throats of men and melted frozen drifts before the fragile wheels of their cars. The Dakota missionary can tell you how he carried the Sacrament to the dying, and the Word of Life to the suffering, through blasts that stiffen the marrow, on roads that brought him safely home — he knows not how or why. An epic of the Gospel-work is being written in the snows; but because we lack the imaginative skill of the novelist, the story will be forgotten with the thaw, and its glory lost to all but the Master who keeps the record.

* * * *

For those who are able to read between the lines, some faint echo of the epic may become discernable between the covers of a little booklet.

It is not yet published; not yet, in fact, in preparation. It exists only in our imagination. There is a brief illustrated history of each parish in the western half of the Dakota-Montana District, including Northwestern Lutheran Academy, written by the Pastors, privately printed, bound and thrown upon the crowded book-market. Its distribution is thought of as a local enterprise; but it occurs to us that our brethren elsewhere may feel the spirit of curiosity moving them within. For their information, let it be said that the book will sell for between 35c and 75c, depending upon size and demand. Although the matter is in the embryonic stage, and no definite promise of publication can be made at this date, it should not be premature to say that voices of encouragement and even indications of a willingness to purchase, would seem welcome from those outside of our District. Send any communications to Pastor H. J. Schaar, Morrison, So. Dak.

* * * *

Having thus deftly availed ourselves of free advertising space, we hasten to make amends by offering a brief report on two recent Pastoral Conferences. With the hardihood of pioneer stock, this District maintains a January mixed Conference, at which Pastors of the Missouri and Wisconsin Synods assemble

to share their griefs and joys. Owing to distance, two separate meeting-places were designated for this year: Bismarck, North Dakota, and Aberdeen, South Dakota. Both conventions were well attended. Some pastors, though only 100 miles distant from Bismarck, but without direct rail connections to that point, took one look at the snow-driven roads leading north, at the thermometer reading of 30 degrees below, and paid a 200-mile fare to Aberdeen as a matter of discretion. We do come far to Conferences out here; possibly we appreciate them the more for it. Occasionally they seem to offer, not only spiritual, but material benefit as well. One car-load of pastors found the road neatly decorated with a brand-new inner-spring mattress, evidently escaped from its perch atop a delivery truck. It was duly picked up by the clergymen, who cannot well afford such luxuries, but who know a good thing when they see it. In this case, however, the material benefit of the Conference trip was an illusion: the name of the owner was stamped on the mattress-cover, next to his address. But — it might have been otherwise. One can never tell about those things.

E. S.

OUR EDUCATIONAL INSTITUTIONS

Some time ago President John Brenner appointed the undersigned to conduct a department in our synodical papers on the educational institutions of our Synod. Its purpose may be put in the question: "What are our institutions doing?"

This new department or column is to bring the usual information on the administration of our institutions under the pen of its directors, besides widening its scope to the question above. In place of the occasional article of now and then, this column is to make both for concentration and orientation on a matter that occupies so much of our time and energy. As such it invites the cooperation of the pastors and the teachers of the synod, especially of those directly engaged in educational work.

There will be a pattern or harmony in the articles appearing. In the passing parade of educational fads, in the lack of proper articulation and resultant disintegration of educational systems, we have never lost the definiteness of our aim. For us the need and obligation of Christian education, its basis and theme is anchored in the Son of God. This defines for us "the spirit of learning." It is a function of faith. As such, we know, it is pleasing to the Lord and has His blessing.

In subsequent issues, a series of articles will be presented on the objectives of the curriculum at Northwestern College. These articles will be written by the respective teachers of the various branches of study. In the past year the faculties of the synodical institutions have been re-examining their courses, defining the objectives, analyzing the difficulties. Such

examination is necessary from time to time for obvious reasons. The primary object is: correlation and integration. This work has produced much more than the purely technical and professional, chiefly of interest to the teacher; it turned regularly to the general objective of Christian education, the definite purpose of the various courses, and to the specific function of our respective institutions. And that ought to be of general interest.

If we may judge from questions rather frequently put, there is more than casual interest in the matter. "What is the purpose of the 'dead' languages, Latin and Greek?" — "Why still teach German, etc.?" — "Are you still a German gymnasium?" These questions suggest more than interest; they contain more than an implication of criticism; they are a criticism. The reply to them is one of importance to the educational scheme of our synod, and that, above all, means to the one great work to which our life, our money, our missions, our prayers, our love and hope is dedicated.

W. A. Schumann.

GOLDEN JUBILEE

On January 31, 1886, Pastor T. J. Sauer was ordained into the holy ministry and installed as pastor at Elkhorn, Wis., after graduation from Northwestern College, Watertown, and taking three years theological training at the Wisconsin Synod Seminary at Milwaukee. His next charge was at Bay City, Mich. In 1895 he accepted the call of St. Paul's Church of Appleton, where he labored faithfully the past forty years.

The St. Paul's Congregation and his Conference brethren, the Fox River Valley Conference, arranged for a special service January 31, 1936, to thank God for His grace and mercy shown unto their pastor and brother during the past fifty years. At 5:30 the ladies of St. Paul's served a banquet for the jubilarian, his family and friends, the Conference, the teachers and trustees and their wives. Short addresses were delivered befitting the occasion. Then the trustees escorted Pastor Sauer into the beautiful church where Rev. G. E. Bergemann preached the English sermon. Rev. G. E. Boettcher, Chairman of the Conference, preached a German sermon and presented the jubilarian with a prelate's gold cross as a gift of his Conference. Mr. A. Herrmann, president of St. Paul's, handed Rev. Sauer the congregation's gift. Pastor Fr. Brandt, pastor of St. Paul's, gave him the gift of the Ladies' Aid and read the many congratulatory messages. Rev. Sauer praised the grace of God, which he had experienced during the past fifty years, and heartily thanked all donors and participants.

May the gracious Lord protect Rev. T. J. Sauer, honorary pastor of St. Paul's, for many years.

F. A. Reier.



Announcements

ANNOUNCEMENT OF NOMINATIONS

The following men have been nominated to fill the professorship to be vacated by Prof. Wm. Huth of Northwestern College.

- Pastor A. Ackermann, Mankato, Minn.
- Prof. H. Bierwagen, Fond du Lac, Wis.
- Pastor F. Blume, Chicago, Ill.
- Pastor A. Dornfeld, Richwood, Wis.
- Pastor H. Engel, Chesaning, Mich.
- Student M. Franzmann, Thiensville, Wis.
- Pastor A. Hueschen, Owosso, Mich.
- Prof. C. Kionka, Milwaukee, Wis.
- Pastor E. Kionka, Manitowoc, Wis.
- Tutor Gerold Martin, Moberg, S. D.
- Pastor H. Nitz, Rockford, Minn.
- Tutor H. Oswald, Moberg, S. D.
- Pastor E. Reim, Neenah, Wis.
- Prof. K. Sievert, Moberg, S. D.
- Prof. W. Wentz, Winfield, Kansas.

Correspondence regarding these candidates will be received by the secretary until March 1, 1936.

Kurt A. Timmel, Sec'y.
Watertown, Wis.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will convene February 18 and 19, 10 A. M., at Toledo, Ohio, Zion's Church, George Luetke, pastor.

Papers: Sermon, G. Ehnis; What is a Christian according to the New Testament? G. Luetke; The election of Matthias into the apostleship, H. Richter.

Confessional Address: H. Richter (A. Maas).
Sermon: E. Leyrer (O. Peters). Paul Heyn, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at St. Mark's, Watertown, Pastors J. Klingmann and W. A. Eggert, on February 18 and 19, 1936.

Order of Business: Tuesday, 10 A. M., Opening. 10:20, Draws, Ps. 87, 4ff. 11:15, Raasch: Finances. 1:30, Opening. 1:45, Election of Officers. 2:15, Kuhlow: 1 Tim. 1, 12ff. 3:15, Loeper: Are the Words of Promise in the Close of the Commandments Law or Gospel? 4:15, Miscellaneous. Wednesday, 9 A. M., Opening. 9:20, Sermon Critique. 9:45, Paap: Catechisation on Question 405 in our Catechism. 10:45, Casual Questions. 1:30, Opening. 1:45, Business. 2:00, J. B. Bernthal: The Apology. 3:00 Miscellaneous.

Substitute Papers: Mennicke: Ps. 2; L. Bernthal, Catechisation on Question 407 in our Catechism.

Sermon: R. Siegler, Prof. Kiessling (German).
Confessional: Chr. Sauer, E. Dornfeld (German).
Please, announce before the last Sunday.

Henry Geiger, Sec'y.

MIXED WINTER CONFERENCE

The Mixed Winter Conference meets, D. v., February 18 to 20, at Trinity Church, Wabasha and Tilton Streets, St. Paul, Minn.

Essays: The Minister in Politics, A. C. Haase; Exegesis, Rev. 20, 1-5, E. H. Bertram; Exegesis, Matt. 18, 15-20, H. C. Nitz; Lenten Series, G. A. Ernst; The Levites, Karl Rudolph; Why Was It Necessary for Christ to Be True God and Man to Be the Savior of Mankind? C. A. Moldstad; Ministerial Decorum in Chancel and Pulpit, Prof. Theo. Buenger.

H. E. Lietzau, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet February 19, in West Allis, Wis., Rev. J. Ruege, pastor.
Communion Service 10:00 A. M. (German).

Confessional Sermon: H. Lange (K. Lescow).
Paper: Exegesis: Gen. in original by Harry Shiley (E. Tacke).
K. A. Lescow, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Manitowoc, First German Lutheran (Pastor L. Koeninger), on February 18 and 19, 1936.

Confessional: Haase (Grunwald).

Sermon: Eckert (Kleinke).

Assignments: Aeussere Beweise der Wahrheit der Schrift, Ed. Kionka; A Grouping of the Lutheran Churches in America with Difference to Doctrine and Practice, W. Kleinke; A Sermon on Old Testament Text, A. Voigt; Das Allgemeine Priestertum angewandt auf Gemeinde und Synode, H. Koch; Heilsgeschichtliche Bedeutung des Propheten Hezekiels, W. Schink; History of the Northern Division of the Kings from the Kings to the Captivity, M. Braun; Das 4. Sendschreiben, G. A. Schaefer.

Gerhard A. Schaefer, Sec'y.

COLORADO CONFERENCE

The Colorado Conference will convene February 18 and 19, at Platteville, Colo.

Papers: Die Rechte Gestalt einer Ev.-Luth. Gemeinde, A. Hellman; Zungenreden, Harold Schulz.

W. H. Siffring, Sec'y.

CORRECTION

In the issue of the Northwestern Lutheran of January 19 and in the Gemeinde-Blatt issued January 26 included in my receipts for Budgetary account appeared an item reading: Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, amounting to \$12.03; this should read Rev. H. Wolter, St. Petri Congregation, Tp. Theresa, \$12.03.

CHAS. E. WERNER, Cashier,
Southeast Wisconsin District.

ACKNOWLEDGMENT

We acknowledge with thanks the following donations received during the past six months.

Rev. Paul Behn for Indian Mission	\$ 20.00
N. N., Firth, Neb., for General Support	5.00
Missouri Synod for Indian Mission	10.00
Herman Haase for General Administration	1.50
Poland Mission Collection	136.48
Prof. A. Sauer for General Administration	2.50
Memorial Wreath to Sophie Meyer for Missions	3.00
Memorial Wreath to Hugo Rathke for Missions	2.00
B. M. J. Watertown, Wis., for Missions	5.00
Missouri Synod for Indian Mission	10.00
Memorial Wreath for General Administration	5.00
Memorial Wreath to Mark James Mahnke for General Administration	3.00
School Commission	5.50
Missouri Synod for Indian Mission	2.00
Wm. J. Miller, Paulina, Iowa, for Missions	2.00
Memorial Wreath to Otto Boelte for General Administration	1.00
Mr. Fritz Hine, Sr., Craig, Mo., for General Administration	1.00
St. Paul's Ladies' Aid, Tomah, Wis., for Indigent Students	3.65
Dreieinigkeits Church, Huilsburg, Wis, for Indigent Students	5.00
N. N. for Poland Mission	20.00
Rev. H. Anger, Miami, Fla., for Debts	5.00
N. N., Manitowoc, Wis., for Debts	30.00
Geo. W. Schaible, Ann Arbor, Mich., for Debts	50.00
Fire Insurance claims paid	1,120.66

Total Receipts from Other Sources from July 1, to December 31, 1935

\$1,449.29

THEO H. BUUCK, Treasurer.

NORTH WISCONSIN DISTRICT

October, November, December, 1935

Rev.	Budgetary	Non-Budgetary
Behm, E. G., St. Paul, Forest	\$ 382.49	\$
Behm, E. G., St. John, Forest	44.82	
Bergfeld, F., Bethany, Bruce's Cr., Mich.	32.18	

Bergmann, P. G., Zion, Rhinelander	640.28	50.00	Redlin, E., St. Paul, Stephansville	123.25
Boettcher, G. E., Bethlehem, Hortonville	111.95	28.35	Redlin, T. W., Zion, Kingston	143.75
Boettcher, Imm. P., Grace, Sugar Bush ..	328.91		Redlin, T. W., St. John, Salemsville	34.25
Boettcher, Imm. P., Christus, Maple Creek ..			Reier, F. A., Immanuel, Waupaca	40.00
Boettcher, I. P., Immanuel, Maple Creek ..			Reier, F. A., St. John, Lanark	5.14
Brandt, F. and Sauer, T., St. Paul, Applet. ..	1,320.00		Reim, Edmund, Trinity, Neenah	611.46
Braun, M. A., Parochie, Centerville	281.46		Reuschel, J., St. John, Dundas	104.38
Brenner, Th., St. Peter, Freedom	110.85		Roepke, W., Trinity, Marquette, Mich.	147.64
Croll, Melvin W., St. John, Florence			Roepke, W., St. Paul, Green Garden, Mich. ..	30.97
Dowidat, John, St. Luke, Oakfield	62.45		Rupp, E., Emanuel, Sault Ste. Marie, Mich. ..	128.32
Eckert, Harold H., St. John, Reedsville ..	527.56	5.00	Rupp, E., St. Peter, Manistique, Mich.	
Eggert, Paul C., Friedens, Abrams			Rupp, E., Grace, Germfask, Mich.	
Eggert, Paul C., St. Paul, Brookside	25.50		Sauer, M. F., Trinity, Brillion	557.80
Eggert, Paul C., St. John, Little Suamico ..	9.85		Schaefer, Gerh. A., St. Peter, Collins	152.57
Engel, A. L., St. Paul, Ford River, Mich.	24.51		Schink, W. F., St. Peter, Mosel	
Fischer, G. W., St. John, Grover	224.91		Schlavensky, Norman, Grace, Denmark ..	7.75
Fleisher, M. A., Trinity, Red Granite	29.00		Schlavensky, Norman, Immanuel, Eaton ..	30.33
Froehlke, Ph., St. Matthew, Appleton	205.23		Schlavensky, Norman, Christ, Fontenoy ..	159.13
Fuhlbrigge, W. G., Trinity, Coleman	139.18		Schlueter, E. B., Grace, Oshkosh	600.23
Fuhlbrigge, W. G., St. Matthew, Beaver ..	73.71		Schneider, A. E., St. John, E. Bloomfield ..	185.92
Gentz, A. A., Trinity, Marinette	238.44		Schoenike, E., St. Paul, Greenleaf	14.65
Geyer, K., Zion, Peshtigo	63.75		Schoenike, E., Bartholomew, Kasson	
Gieschen, Walter A., St. Paul, Green Bay ..	390.74	15.11	Schroeder, E. C., Trinity, Liberty	56.64
Gieschen, W. W., Friedens, Wautoma	105.82		Schroeder, Frederick, St. Paul, Fairburn ..	51.40
Gladosch, Br., Zion, Morrison	164.13		Schulz, C. P., Immanuel, Mosel	
Gose, Roy B., Zion, Jacksonport	59.31	2.50	Schulz, J., Zion, Van Dyne	137.75
Grunwald, Har., Zion, Louis Corners	195.72		Schumann, F. St. Peter, Sawyer	209.67
Haase, W. G., St. John, Two Rivers	304.20		Siegler, V. J., Salem, Nasewaupee	74.11
Haase, W. G., St. John, Sandy Bay	30.00		Strohschein, Walter, Trinity, Dundee	134.37
Habermann, A., Friedens, Hartland	25.63		Strohschein, Walter, Friedens, Waucausta ..	
Habermann, A., St. Paul, Angelica	25.00		Thurow, Th., Christ, Menominee, Mich. ...	301.36
Hartwig, Wm. J., St. John, Montello	287.73		Toepel, K. F., St. Paul, Algoma	735.00
Hartwig, Wm. J., Immanuel, Mecan	228.22		Uetzmann, F. C., St. John, Wrightstown ..	
Henning, Carl J., Grace, Crivitz	52.47		Uetzmann, I. G., Grace, Pickett	63.00
Henning, Carl J., St. John, Athelstane	9.00		Uetzmann, I. G., Immanuel, Oshkosh	30.00
Henning, Otto C., St. John, Sawastopol ..	94.40		Uetzmann, Th., Immanuel, Manitowoc ..	185.17
Hensel, M., St. Peter, Weyauwega	226.44		Voigt, A. W., Immanuel, Depere	110.50
Hinnenthal, W., Emanuel, Forestville	22.01		Voigt, A. W., St. Paul, Pine Grove	23.80
Hoffmann, Th., St. Paul, Gladstone, Mich.			Wadzinski, Wm., St. Paul, Manchester ..	183.98
Hoffmann, Th., Martini, Rap. River, Mich.	10.50		Wadzinski, Wm., St. Paul, Marquette	80.06
Hopp, H., Holy Cross, Daggett, Mich.	44.29		Werner, A., St. John, Center	319.24
Hopp, H., St. Mark, Carbondale, Mich. ...	35.71		Weyland, F. C., St. Peter, Winchester	21.05
Hoyer, A. G., St. John, Princeton	89.45		Weyland, F. C., Zion, Readfield	
Hoyer, A. G., St. Stephan, Dayton			Weyland, F. C., St. John, Caledonia	13.81
Hoyer, O., St. Paul, Winneconne	169.05		Wojahn, W. A., St. Paul, Eldorado	37.04
Hoyer, O., Zion, Zion	37.71		Wojahn, W. A., St. Peter, Eldorado	16.15
Kahrs, H. Grace, Powers-Spalding, Mich.			Zell, Ed., St. Peter, Mishicot	18.75
Kahrs, H. A., Trinity, Hermansville, Mich.	15.50		Zell, Ed., Rockwood	17.45
Kaniess, G., St. Luke, Kewaskum	250.16		Zell, Ed., Jumbo Creek	
Kaspar, L., Immanuel, Greenville	228.80		Ziesemer, R., Mt. Olive, Appleton	372.01
Kaspar, L., Immanuel, Clayton	93.50		Zink, W., St. Paul, Dale	123.66
Kionka, Ed. H., St. John, Newton	199.75			
Kionka, Ed. H., St. Paul, Newton	23.50			
Kionka, P. J., St. John, Maribel	465.60	96.00	Total	\$20,381.78 \$ 379.09
Kleinbans, H. O., Martin Luther, Oshkosh ..	55.01			
Kleinbans, H. O., Trinity, Mears Corners ..				
Kleinke, W., St. John, Gibson	126.19			
Kleinke, W., St. John, Two Creeks	61.44			
Kobs, Geo., St. John, Markesan	393.00			
Koeninger, L., Erste Ev. Luth., Manitowoc ..	1,052.00			
Krubsack, J., Christ, Eagle River				
Krubsack, J., Three Lakes				
Kuether, H. A., St. Paul, Sheboygan Falls ..	88.33			
Kuether, W. A., Immanuel, Kewaunee				
Kuether, W. A., St. Peter, West Kewaunee ..	50.00			
Lawrenz, C., St. Paul, North Fond du Lac ..	267.65			
Lederer, R., Erste Ev. Luth., Green Bay ..	358.35	41.65		
Lemke, H. J., St. Paul, Crandon				
Lemke, H. J., Friedens, Argonne				
Lutz, W. F., Salem, Escanaba, Mich.	200.00			
Marti, R., St. Peter, Stambaugh, Mich. ...				
Marti, Reuben, Zion, Crystal Falls, Mich.				
Marti, R., St. Stephen, Channing, Mich. ...				
Masch, John, Immanuel, Black Creek	223.85			
Mielke, L. E., Erste Ev. Luth., Shiocton ..				
Mielke, L. E., St. John, Deer Creek				
Oehlert, Paul Th., Trinity, Kaukauna	318.78			
Pankow, E. P., Friedens, Green Lake	93.50			
Pankow, W. E., Immanuel, New London	559.60			
Pieper, G., St. Peter, Fond du Lac	919.44			
Pohley, J. G., Trinity, Menasha	217.59			
Pussehl, H. E., Grace, Monico	3.05			
Pussehl, H. E., St. John, Enterprise	16.06			
Raetz, F. W., Trinity, Wabeno		15.00		
Redlin, E., Trinity, Ellington	242.85			

MEMORIAL WREATH

- For Mrs. Christ Julius, \$5.00, from Rev. L. Kaspar.
- For Mrs. Walter Glaser, \$5.00, from Rev. L. Kaspar.
- For Ed. Tiedje, \$1.00, from Rev. Walter Gieschen.
- For Louise Peterson, \$2.00, from Rev. G. E. Boettcher.
- For Mrs. Wm. Mehlberg, Reymond, S. D., \$1.00, from Rev. Th. Uetzmann.
- For Mrs. H. Radoff, \$5.00, from Rev. M. F. Sauer.
- For Rev. Herman Gieschen, \$2.00, from Rev. L. H. Koeninger.
- For Mrs. L. Danz, \$5.00, from Rev. R. Lederer.
- For Mrs. C. Pfothenauer, \$5.00, from Rev. R. Lederer.

ALBERT VOECKS, Treasurer.
Appleton, Wis.

WEST WISCONSIN DISTRICT

October, 1935

Rev.	
H. E. Bentrup, Bad Axe Valley	\$ 48.55
Alvin Berg, Wilton	56.10
L. C. Bernthal, T. Trenton	105.13
L. Bleichwehl, Little Falls	9.83
L. Bleichwehl, Little Falls	36.98
A. Dasler, Fox Lake	49.00
A. G. Dornfeld, Marshfield	45.00
A. G. Dornfeld, Richwood	80.12
A. G. Dornfeld, Hubbleton	66.59
S. H. Fenske, Mercer	1.50
Wm. Fischer, R 1, Merrill	29.00

J. Gamm, La Crosse	1,076.23
O. E. Hoffmann, Elk Mound	2.00
I. J. Habeck, Medford	63.18
J. F. Henning, Auburn-Brush Prairie	35.97
M. J. Hillemann, Marshall	31.75
O. E. Hoffmann, Beyer Settlement	108.00
R. C. Horlamus, Hurley	18.49
P. Janke, Fort Atkinson	574.03
Wm. Keturakat, Sun Prairie	35.00
L. C. Kirst, Beaver Dam	479.77
J. Klingmann and Wm. Eggert, Watertown	681.06
R. P. Korn, Lewiston	10.00
R. P. Korn, Lewiston	11.50
O. Kuhlow, Jefferson	1,025.00
C. F. Kurzweg, Cream	214.23
P. L. Lehmann, T. Westfield	71.05
G. C. Marquardt, Schofield	69.36
G. C. Marquardt, Ringle	41.92
A. L. Mennicke, Fall River	114.00
A. L. Mennicke, Doylestown	185.00
T. J. Mueller, La Crosse	204.24
Wm. Nommensen, Columbus	129.50
E. J. Otterstatter, Tripoli	2.68
E. J. Otterstatter, Prentice	8.43
E. J. Otterstatter, Tomahawk	3.65
E. J. Otterstatter, Ogema	15.20
A. W. Paap, Johnson Creek	286.07
E. H. Palechek, Chaseburg	72.00
N. E. Paustian, Oconomowoc	140.00
W. A. Paustian, Onalaska	105.03
E. E. Prenzlou, Cornell	50.00
Chr. Sauer, Ixonia	67.00
F. H. Senger, Arcadia	15.35
C. W. Siegler, Portland	25
C. W. Siegler, Bangor	2.25
C. W. Siegler, Bangor	202.50
K. Timmel, Watertown	99.49
G. Vater, North Freedom	73.00
Aug. Vollbrecht, Fountain City	208.65
R. H. Wolff, Cambridge	52.00
W. E. Zank, T. Deerfield	145.76
H. R. Zimmermann, Randolph	25.09
Total Receipt, October, 1935	\$7,283.48

Memorial Wreath

Revs. R. Horlamus, I. Habeck, G. Marquardt in memory of Carl Peter, \$1.50.
 Chaseburg, Wis.: For Fred Dummer \$51.00.
 For Gustav Kaponke \$16.00.
 For Mrs. Martha Lenser \$5.00. (Rev. E. H. Palechek, Chaseburg, Wis.)
 Bangor, Wis.: For Mrs. Wm. Swermann \$2.25. (Rev. C. W. Siegler, Bangor, Wis.)

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November, 1935

Rev.	
J. B. Bernthal, Ixonia	\$ 95.59
L. C. Bernthal, T. Trenton	25.88
A. Dasler, Fox Lake	23.00
G. Fischer, Savanna	104.50
G. Fischer, Mosquito Hill	27.50
E. C. Fredrich, Helenville	34.83
J. Gamm, La Crosse	157.95
Hy. Geiger, Leeds	70.50
I. J. Habeck, Medford	12.00
A. Hanke, Rollingstone	41.75
John Henning, Jr., T. Prairie Farm	171.26
John Henning, Jr., T. Dallas	39.95
M. J. Hillemann, Marshall	78.41
O. E. Hoffmann, Beyer Settlement	21.00
O. E. Hoffmann, Poplar Creek	10.00
O. E. Hoffmann, Iron Creek	8.00
O. E. Hoffmann, Elk Mound	2.00
R. C. Horlamus, Hurley	15.00
L. C. Kirst, Beaver Dam	52.05
J. Klingmann and Wm. Eggert, Watertown	270.15
Wm. Eggert, Watertown	7.00
E. Kolander, Marathon	56.00
R. P. Korn, Lewiston	101.90
H. Kuckhahn, St. Charles	16.10
O. P. Kuehl, Rozellville	24.50
O. P. Kuehl, Green Valley	8.00
Phil. Lehmann, T. Westfield	12.10

Phil. Lehmann, Ableman	48.00
W. C. Limpert, Altura	8.30
F. W. Loeper, Whitewater	129.27
F. W. Loeper, Richmond	100.00
Theo. Mahnke, Madison	65.71
G. C. Marquardt, Schofield	22.86
A. L. Mennicke, Fall River	13.00
A. L. Mennicke, Doylestown	35.53
A. L. Mennicke, Lutheran Fellowship	12.53
W. Nommensen, Columbus	57.70
A. W. Paap, Johnson Creek	34.50
H. A. Pankow, Hustler	118.66
J. H. Paustian, Barre Mills	298.38
J. M. Raasch, Lake Mills	309.74
A. W. Sauer, Winona	432.12
Chr. Sauer, Ixonia	11.00
J. H. Schwartz, West Salem	138.91
C. W. Siegler, Portland	8.76
C. W. Siegler, Bangor	69.50
M. Taras, Lebanon	76.50
K. A. Timmel, Watertown	98.00
E. Walther, Wisconsin Rapids	153.76
A. A. Winter, Mauston	51.25
A. A. Winter, New Lisbon	30.50
A. A. Winter, T. Summit	9.50
R. F. Wolff, Cambridge	5.00
W. E. Zank, Newville	36.35
W. E. Zank, T. Deerfield	27.05
E. Zaremba, R. 1, Wausau	53.50
H. R. Zimmermann, Randolph	113.15
Budgetary	\$4,027.45
Non-Budgetary	28.50

Total for November, 1935 \$4,055.95

H. J. KOCH, Treasurer.

Memorial Wreath

Memorial Wreath \$3.00 for Mrs. Adolph Von Rohr from Mr. and Mrs. Theo. Reul, Mrs. John Jaeger, Mrs. Rose Heimerl. (Rev. E. C. Fredrich, Helenville, Wis.)
 Memorial Wreath \$65.00 for Mrs. Henry Geiger: Zion's Congregation, Leeds, \$55.50; Dorcas Society, \$5.00; Mrs. H. Ratjen and daughters, \$2.00; Mrs. Mary Michels, \$1.00; Miss Frieda Gaartz, \$1.00; George Michaels, 50c. (Rev. Henry Geiger, Morrisonville, Wis.)
 Memorial Wreath \$7.00 for Mr. Karl Ebert. (Rev. Wm. Eggert, Watertown, Wis.)
 Memorial Wreath \$4.50 for Rev. Herman Gieschen. (Rev. J. M. Raasch, Lake Mills.)

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December, 1935

Rev.	
H. F. Backer, Platteville	\$ 18.67
J. C. Bast, McMillan	21.83
Wm. Baumann, Neillsville	334.85
A. Berg, Sparta	163.50
C. E. Berg, Ridgeville	30.92
J. B. Bernthal, Ixonia	90.79
L. C. Bernthal, T. Trenton	67.00
A. Dasler, Fox Lake	24.25
W. H. Dobberstein, Loganville	22.90
W. H. Dobberstein, Lime Ridge	15.40
A. G. Dornfeld, Hubbleton	19.27
A. G. Dornfeld, Richwood	29.13
M. F. Drews, Oak Grove	92.29
A. J. Engel, Pardeeville	75.00
G. T. Fischer, Bloomer	57.50
G. T. Fischer, Eagleton	41.50
Wm. Fischer, R. 1, Merrill	99.00
E. C. Fredrich, Helenville	41.52
Henry Geiger, Leeds	38.19
Martin Glaeser, Wonewoc	85.66
Martin Glaeser, Hillsboro	25.14
W. Gutzke, La Crosse	202.00
I. J. Habeck, Medford	94.25
W. Hanke, Rollingstone	51.85
John Henning, T. Prairie Farm	40.31
John Henning, T. Dallas	7.10
J. F. Henning, Auburn-Brush Prairie	18.41
R. C. Hillemann, Eau Galle	40.95
R. C. Hillemann, Plum City	24.43
O. E. Hoffmann, Elk Mound	2.00
O. E. Hoffmann, Poplar Creek	9.00

O. E. Hoffmann, Iron Creek	12.00	R. W. Mueller, Ridgeway	28.17
O. E. Hoffmann, Beyer Settlement	24.00	R. W. Mueller, Wilson	2.48
R. C. Horlamus, Hurley	38.61	G. E. Neumann, T. Rib Falls	10.75
F. Kammholz, Rib Lake	9.56	G. E. Neumann, T. Stettin	14.50
H. C. Kirchner, Baraboo	350.00	G. E. Neumann, Rib Falls	19.00
L. C. Kirst, Beaver Dam	211.68	M. J. Nommensen, Juneau	244.57
J. Klingmann, Wm. Eggert, Watertown	119.30	E. H. Palechek, Chaseburg	100.00
R. P. Korn, Lewiston	161.11	H. C. Schumacher, Milton	108.50
G. O. Krause, Stetsonville	64.61	C. W. Siegler, Bangor	65.00
G. O. Krause, Little Black	8.36	C. W. Siegler, Portland	11.24
H. Kuckhahn, St. Charles	47.60	R. Siegler, Personal	15.00
O. P. Kuehl, Rozellville	53.55	G. M. Thurow, Waterloo	694.44
O. P. Kuehl, Green Valley	17.25	A. A. Winter, T. Summit	13.55
C. F. Kurzweg, Cochrane	74.29	A. A. Winter, New Lisbon	43.29
C. F. Kurzweg, Cream	35.81	A. A. Winter, Mauston	87.58
Phil. Lehmann, Ableman	100.00	R. F. Wolff, Cold Spring	10.00
P. Lorenz, Watertown	63.36	R. F. Wolff, Cambridge	4.85
G. C. Marquardt, Schofield	21.05	W. E. Zank, Newville	59.00
T. J. Mueller, La Crosse	100.00	W. E. Zank, T. Deerfield	59.60
Wm. Nommensen, Columbus	130.20	E. Zaremba, R. 1, Wausau	99.02
Aug. Paetz, Friesland	26.70	H. R. Zimmermann, Randolph	73.85
Aug. Paetz, Dalton	3.32	Budgetary	\$5,963.50
N. E. Paustian, Oconomowoc	32.15	Non-Budgetary	187.58
W. A. Paustian, Onalaska	37.00		
E. E. Prenzlou, Cornell	76.50		
S. Rathke, Barron	20.91	Total for December, 1935	\$6,151.08
S. Rathke, Barron	2.50		
S. Rathke, Cameron	17.24		
Chr. Sauer, Ixonia	13.20		
H. Schaller, Tomah	247.48		
J. H. Schwartz, West Salem	92.96		
K. A. Timmel, Watertown	98.00		
F. Weerts, Cambria	30.00		
W. Weissgerber, Woodruff	17.50		
W. Weissgerber, Minocqua	16.64		
A. L. Mennicke, Doylestown	17.90		
A. L. Mennicke, Fountain Prairie	26.42		
J. Mittelstaedt, Menomonie	83.32		

H. J. KOCH, Treasurer.

Memorial Wreath

- Memorial Wreath for Ida Eggert for Home Mission \$1.00.
(Rev. Wm. Nommensen, Columbus.)
- Memorial Wreath in memory of Mrs. Emil Plautz by Ladies' Aid Society, Woodruff \$5.00. (Rev. W. Weissgerber.)
- Memorial Wreath in memory of H. Pflughoeft, Sr., \$5.00.
(Rev. R. W. Mueller, Ridgeway, Minn.)
- Memorial Wreath in memory of Mrs. A. F. Schmeling \$3.50.
(Rev. Wm. Nommensen, Columbus.)

H. J. KOCH, Treasurer.

TREASURER'S STATEMENTS

December 31, 1935 — Six Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 32,856.17	\$ 20,408.63		\$ 20,408.63	
Educational Institutions	14,237.71				
Theological Seminary	2,168.74	9,000.39		8,052.00	948.39
Northwestern College	1,940.98	24,056.71		21,024.37	3,032.34
Dr. Martin Luther College	1,898.31	20,465.50	542.49	19,051.49	871.52
Michigan Lutheran Seminary	872.70	6,882.08	110.90	6,170.67	600.51
Northwestern Lutheran Academy	521.42	4,718.30	327.52	4,147.89	242.89
Home for Aged	988.09	3,298.36	500.00	2,668.43	129.93
Missions, General	44,044.54	519.75		519.75	
Indian	6,169.23	14,256.95		12,943.91	1,313.04
Negro	3,880.67	6,831.81		6,831.81	
Home	16,809.63	47,687.23		47,687.23	
Poland	2,648.90	4,912.36		4,912.36	
Madison Students	480.06	1,749.80		1,749.80	
African	161.00				
School Supervision	5.50	306.65		306.65	
General Support	4,225.88	8,754.00		8,754.00	
Indigent Students	1,229.10	841.75		841.75	
To Retire Debts	501.87				
Insurance Receipts	1,120.66	399.82		399.82	
	\$136,761.16	\$175,090.09	\$ 1,480.91	\$166,470.56	\$ 7,138.62
Revenues	21,316.70				
	158,077.86	158,077.86			
Deficit		17,012.23			

Debt Statement

Debts on June 30, 1935	\$455,403.50
Debts made since	123,870.28
	\$579,273.78
Debts paid	106,425.36
	\$472,848.42
Budget Debt on December 31, 1935	179,364.29
Church Extension Debt	
Total Debt December 31, 1935	\$652,212.71

THEO H. BUUCK, Treasurer.