

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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FAITH — WHAT IS IT?

Without faith it is impossible to please God. Heb. 11: 6.

"Faith, faith, nothing but faith! Is there no end of such preaching? Must we forever be told the necessity of faith for our salvation? Would it not be wiser to enter the inner sense of things which make for Christianity or to enlarge on broader views of the latter?" Ejaculations like these we may hear from the lips of many a listener to an evangelical sermon. Scarcely is there a word so wearisome to them as faith. They are willing to listen to what they call beautiful sermons on any Christian topic, but sermons which lay so much stress on faith are not only wearisome to them, but in their opinion obsolete and useless.

But we ask, would such would-be Christians speak so disparagingly of faith, if they knew what it really means and what important part faith plays in the Christian religion? Hardly. If they but knew what Christian faith implies, they would recognize it as a grace and gift so precious as not to surrender it at any price.

"Without faith it is impossible to please God." Literally this means without faith it's impossible to obtain God's grace and favor and to meet Him with a joyful heart. What is necessary to come to God and to enjoy His gracious presence is simply faith.

What is faith? There is what we would call a natural faith. We commonly speak of believing what men tell us. We accept their statements when these are sustained by sufficient evidence to render them acceptable to reason. It is a faith that is necessary in social life. The entire fabric of society rests on a certain confidence which man has in his fellowmen. It is so between man and wife in the marriage state; it is so in business life, as also in the whole field of learning. Business flags when men fail to trust each other. Progress in science is impossible when investigators believe only what they themselves experience. Marriage estate becomes an unhappy one when man and wife have no confidence in one another.

But such natural faith is not the faith without which it is impossible to please God. It is not that which is meant when we are declared acceptable unto God by faith. It avails us nothing for a blessed approach

to God, to believe that our neighbor can be trusted when he makes us a promise. Neither is it a mere historical faith which makes men acceptable unto God. Even the glorious facts which the Scriptures report concerning the life and death of Christ the Son of God for the salvation of men may be humanly believed as correct, and still the main purpose for which they are proclaimed fail of attainment. The natural man receives the testimony of history and may know all the facts about the man of Nazareth, as he may know all the facts about Washington being the patriotic leader in our American Revolutionary War; but what good does that do with reference to the salvation of our souls?

No, faith without which it is impossible to please God, is a gift of God. A gift of His divine grace — the work of the Holy Spirit. "I believe," we Lutheran Christians say in the Catechism, "that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the one true faith."

Let this never be lost sight of that faith, Christian faith, is the work of God. "This is the work of God," is the unerring testimony of Christ Himself "that ye believe on him whom he hath sent." John 6: 29. This distinguishes Christian faith from every other faith or religion. Men are so prone to speak of religious faiths in a general way, and put the Christian faith in the same category with the faith of Jews and Gentiles, Mohammedans, Brahmins, Buddhists, etc. It is a treacherous usage, and many have used it in the interest of false religions, all of which are religions of the flesh as distinguished from the one true religion of the Spirit, who by His Word wakes faith in the Lamb of God which taketh away the sins of the world.

The object of this faith is clear. It is Christ and His redemption, or the precious truths of the Gospel which faith accepts as "living and potential verities, embodying, declaring and conveying the grace of God, the forgiveness of sins for Jesus' sake, and eternal life, filling the soul of the believer with consolation and peace and joy, transforming his life in accordance with the image of Christ, and coming into a full and beautiful fruition in the manifestations of a godly life and good works."

Such is faith without which it is impossible to please God. It is a living power in the realm of grace, and the most potential power in the world. For thus St. John says in his first epistle (Chapt. 5:4): "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

"Faith is a precious grace,
Where'er it is bestowed;
It boasts of a celestial birth,
And is the gift of God.

"Jesus it owns as King,
And all-atoning Priest;
It claims no merit of its own,
But looks for all in Christ.

"On Him it safely leans,
In times of deep distress;
Flies to the fountain of His blood,
And trusts His righteousness.

"All through the wilderness,
It is our strength and stay;
Nor can we miss the heavenly road,
While it directs our way.

"Lord, 'tis Thy work alone,
And that divinely free;
Send down the Spirit of Thy Son,
To work this faith in me."

J. J.



THE FOOLISHNESS OF PREACHING

This essay was read at the convention of the Dakota-Montana District, June 16-19, 1936, and is published here at the request of that body.

(Continued)

II.

The Modern Church has Perverted the Divine Foolishness of Preaching

There is not the slightest danger that Gospel-preaching, because it is foolishness, will disappear from the earth. Even the evolutionist will admit that no animal ever lost an organ because it had a foolish appearance; man developing from the brute, shed his tail only after it had ceased to be useful. Gospel-preaching may be foolish to the mind, but until recently no general claim of uselessness has been raised against it.

Its danger lies in imitation. One of the most fantastic examples of mass corruption in all history is found in the modern system of counterfeit Gospel-preaching. It is gaining ground daily. It is pervading the pulpits of the sects and even of some denominations bearing the sturdy name of Luther. So-called modern preaching is

foolish; but it is not divinely foolish. It is truly moronic, as we shall show, moronic not only in the eyes of God, but even to human reason. It is the devil's own answer to our charter. Let us see how it developed and how it looks.

The wisdom of an established institution is seldom questioned by the general public. In the words of Dr. Norman Angell: "Men are governed mainly by habit, custom and routine, which they soon come to identify with morality. The thing to which we are accustomed is the thing which we regard usually as right; and it is extremely difficult to induce us to question its rightness, still less refuse to go on doing it" (Story of Money, p. 32). Yet men have come to doubt the principle of preaching. For centuries it was accepted as a natural part of human existence. Preachers were as inevitably a part of society as death, taxes and windows in houses. One just had them, they belonged. Seldom did anyone trouble to analyze the reason.

Yet of late men have been asking: Why preaching? Their question was not always explicit, but rather implicit. By persistently converting preachers into after-dinner speakers, undertakers' assistants and politicians, the world implied that the usefulness of their actual calling was gravely in doubt. Having gradually become conscious of the foolishness of Gospel-preaching, people began to grope toward the logical conclusion which a practical world must draw from such a premise.

It was not that the world was becoming more reasonable, merely that it had more reason to object to preaching. The movement of sceptical suspicion toward the preaching profession, so far as our country is concerned, received its first impetus with the development, under William Penn, of the Quaker movement during colonial days. Founder of the Quakers was George Fox, and his portrait as painted by historians like Hendrik Van Loon reveals him as the God-father of all modernism, down to the ultra-cubistic mind which regard criminals as sick men, not as wicked men. But the important issue, so far as we are now concerned, lies in the fact that the Quakers did not believe in an established church, nor in an ordained ministry. They purported to believe the Gospel and live the Gospel, but would not preach the Gospel. It is true that the New England Puritans cruelly persecuted the Quakers, and that the Colonists generally showed no inclinations toward their doctrine. But the seed had been planted. Here was a body of self-styled Christians who had thrown professional preaching overboard. It encouraged an investigation trend of thought away from the established order.

Naturally the seed did not grow without further cultivation. The Quakers also disapproved lawyers; yet we have today no world-wide disavowal of the legal profession. The age of rationalism came into its own. The thinkers of the French Revolution, the philosophers of British enlightenment began to flood the world with theories which discredited the Gospel message of the

Church. Science, ever swelling like a stream in the thaw, commanded attention, and its findings shook at the foundations of the Church. Darwin came, and Huxley; and in their wake followed stalwarts of the Ingersoll type, who brazenly and with much acclaim tore large strips of flesh from the frame of the Christian doctrine.

All of this unbelieving fury was, of course, not new to the Church. It had survived repeated and prolonged attacks many times before. Its enemies struck often at the heart, but found their daggers too short. Nor would it in this case have been otherwise, had not the outward Church itself given way before the onslaught. The clergy, much of it, began to take offense at which it had been preaching. As though rationalism were for the first time in history branding the Gospel as foolishness, its ambassadors hesitated, gasped and wilted. Preachers began to crawl; they re-examined their message, and promptly hedged it about with reservations. They asked not to be taken too literally; they revised their stand on the inerrancy of the Word of God; they yielded entirely the story of Creation; they commenced a vivisection of the Old Testament that finally reduced it to leathery strips of verbiage, no more vital than dried beef.

But of course the retreat could not stop there. Under grave suspicion fell the heart and center of the Gospel itself, the doctrine of the bloody sacrifice, the imputed righteousness of Jesus Christ. For a passing moment this citadel was held; then it fell. The proposition that Christ died as a substitute for sinners, in its literal sense, was disparaged, then denied, then ridiculed by the preachers themselves. They advocated elimination of "bloody songs" from the hymnals, and fell upon "Beautiful Isle of Somewhere" and "Nearer My God to Thee" with grateful sighs. Somehow or other they overlooked "Annie Laurie." Meanwhile, however, and inevitably, the world began a swelling murmur. Gentlemen, said the world to the preachers, what purpose, pray, do you serve in this social economy of ours? In brief, what are you doing perched atop those pulpits? You have no visible means of support. You are still preaching, but why? You have admitted that what you previously proclaimed has all gone by the board in the enlightenment. Had you not better come down and start delivering milk, or something?

The fraternity, faced with this very common-sense observation, grew panicky. Sensing the hostility of the people toward a pulpit which had lost its message, Secularism went into a huddle and in sheer self-defense begat its monstrosity, the modern Gospel. Preachers found something different to preach, and different ways of doing it. And thus they have made of preaching real foolishness, so obviously silly and superfluous that today the world has real cause for its angry growl: What is preaching for? Sects have made preaching foolishness in a sense which forces us to associate ourselves with the world's condemnation of the modern pulpit. It is so

moronic that its most gracious destiny is death and oblivion.

But let us give the devil his due. In its form modern preaching is not moronic. It has a beauty all its own. While, as in all fields of human labor, there is a certain amount of mediocrity in the modernist churches, it must be conceded that, when it puts its best foot forward, modernism has attractions. Its message is a Babylonian tower of intellectual architecture immensely appealing to the mind. It maintains a superficial contact with the Bible so cleverly fashioned that it must be acclaimed as a superb filigree-work of sophistry. The ordinary Christian is able to hear a modernistic preacher preach without detecting his counterfeited Gospel-message. Modern preaching is sublime in its logic, pathos, preciseness and sentimental power. Its proponents are men of sound mind and sounder erudition, humanly speaking. They are learned, versatile, intellectually the cream of the crop. They have read books of which we have never even heard. They can quote poetry and prose until our minds reel. Their accomplishments are undeniable and admirable. They lack only — the spark of life. And so does their message.

We indict modern preaching on the ground, first, that it is not preaching. It is haranguing and stumpspeaking, and has perverted the nature of preaching. The foolishness of preaching whereby it hath pleased God to save them that believe is, as we have heard, a proclamation of the Gospel truth; not a defense of this truth, not an argumentative, apologetic propaganda for an opinion, but a verbal declaration of fact which carries its own power to convince and to save. The preacher of Christ is a herald; he bears a message from the King, and has no other duty than to proclaim it. The only resemblance which the modernist preacher bears to the Gospel preacher lies in his title and his gown. He looks like a herald of the King, but his eyes have not seen the King. He may be called Methodist or Congregationalist or Presbyterian — it does not matter. His name may be Dr. Fostick, Dr. Cadman, Dr. Dan Poling or Doctor Somebody Else. The fact remains that these modernist clergymen, and thousands of more or less brilliant minds besides, are not Christian preachers, but simply pulpiteers. Their message is their own. They depend upon logic, common-sense, oratory and cold reason or hot sentimentalism to make that message stick. They have formulated a creed which is a hodge-podge of moralism derived equally from the sayings of Confucius, Mohammed, Christ and Shakespeare. They would not call it a creed, but rather a way of life. Culled from the experience of the human spirit over a period of centuries, their "Gospel" is a natural pavement along which men, if only they would be sensible, could march into "the more abundant life." And in their sermons, which praise and magnify and rationalize this way of life, they plead for a following. They have a philosophy, they are convinced that it is the best to be had, they have eminent authorities for their theory, and

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it remains only to convince people to adopt it. And the method is high-pressure salesmanship, demagoguery, differing not one whit from the perspiring effusiveness of the bolshevik soap-box orator who also has a theory, and must depend upon his spell-binding powers to make it take hold.

This type of preaching is as ancient as the world. About 400 years before Solomon Akenaten upset the complicated Theology of Egypt by preaching a religion of which Dr. Potter says that "the startling thing to us is its modernism: it is as broad and universal as life itself (Story of Religion, p. 19). During the decline and fall of the Jewish Kingdom, India heard the self-inspired voice of Zoroaster going forth to save his world. He, too, had a philosophy, and his sermons emphasized four points: Worship Ahuramazda; magnify the archangels; damn the demons; marry your nearest relative. Dr. Potter observes: "Like many another enthusiastic young missionary, Zoroaster thought his message would carry its own conviction (id. p. 88). Exactly, and we add, just like Buddha and Mary Baker Eddy and Rabbi Solomon Levi and Mr. Ghandi, Dr. Fosdick and a thousand others. There have always been self-appointed missionaries filling the world with their Gospels; it is only in modern days that such people have confused themselves with ministers of Christ professed to be preachers in the New Testament sense. The modernist has taken over the divine institution of preaching and prostituted it to the foolish undertaking of promoting human Gospels which have never carried their own conviction and never will.

How, indeed, could such modern pulpit drivel succeed when it has openly and expressly perverted the true purpose of preaching? Whether knowingly or unknowingly, every modernist is flagrantly guilty of intellectual dishonesty. What is the true excuse for preaching? Is it not the need of salvation? It hath pleased God by the foolishness of preaching to save them that believe. This salvation, as all Scriptures bears testimony, is eternal salvation: Rescue from sin, heavenly destiny for the im-

mortal soul and body. The heralds of Christ are to proclaim the good news that God has established a way to everlasting life for those who are destined by sin for everlasting damnation. Now after the modernist had cast aside the certainty that the Bible is the Word of God, that Christ died as substitute for sinners, that there is a hell, that the end of the world shall come — I say, after the modernist gave up those doctrines as untenable, he was up against it. The question arose: Why preach anything? It was a poser; but without losing its stride, modernism resorted to the undefensible art of sophistic trickery. Why, they said, we preach to save men. From what? snorted the cynical world. From themselves, from their evil ways, answered the modernists. We know that things are not what they should be on earth. Man is slowly evolving from the gorilla, but he still is too much of a gorilla. He makes war, he boozes, he does foolish things with money. We shall save men from their own folly by showing them the way to perfection. We shall preach until a perfect society has developed, and then we shall have heaven on earth, the true Kingdom of God. It may take a long time, but we shall bring this salvation, so help us.

And so the earth is filled with the thunder of these fantastic Messiahs. They have completely given up all thoughts of eternal life as glorified by Paul, 1 Cor. 15. They fill every Gospel term with a meaning of their own, until the voice is the voice of God, but the hands are the hands of those that build a new Tower of Babel. Let us call the roll of these architects.

Dr. Toyohika Kagawa, who is called the No. 1 Christian of Japan, recently made a preaching tour of our country. The government cautiously took measures to prevent him from spreading his infectious eye disease by forcing him to travel with a nurse; but it could not prevent him from spreading his modernism. He worries about the state of our civilization. It is a dinosaur civilization, he says. To survive, it must undergo change. He wants cooperation of religious bodies to this end (Time, February 3, 1936).

"The cooperative movement which will bring in the Kingdom of God," he says, "must be world-wide in its scope. This international cooperative movement must be Christianized (Northwestern Lutheran, February 2, 1936).

The Rev. Dr. Chris. F. Reisner of Manhattan has been studying executive salaries lately revealed and can't decide whether it should impel him into Communism or Socialism (Time, February 3, 1936).

Dr. Marshall Reed, Detroit Methodist, has the jitters. "Communism presents a definite challenge to the Christian religion. If Christianity cannot create a better social order, then there is little hope for the universal Kingdom of God."

The Christian Century reports on a pamphlet issued by the Federal Council of Churches, in which certain projects are advocated as part of the duties of churches and

pastors. They are to sponsor: Educational trips, parades, dramatizations, social legislation, cooperation with Catholics and Jews, community services, slum clearance, consumers' cooperatives, work with the unemployed."

If you want to know how the modern preachers are actively engaged in preaching social salvation, here are a few sermon topics for 1934: Collapses of Middle Age; Our Credit System; Enthronement of Personality; First Recovery Act; Is Suicide Ever Right?; Jig-Saw Puzzle of Life; Let's Build A New World; Love Among the Ruins; Gospel of Motherhood; Spirit of America; Deep-Sea Fishing in Religion; Challenge of the Unemployed. And those are very conservative topics.

For a sheer, frank declaration of the Creed of the Social Gospel we go, not to the sloven, shallow minds of American modernism, who blatantly disavow all sympathy for creeds, but to the honest bluntness of the new German heathenism as reported by Dr. Stallmann. This is the Confession of Faith from the Germanenbibel:

"I believe in man, mighty ruler of all things and powers on earth.

"I believe in the German, God's other beloved son, the Lord of himself; who was conceived under northern skies, born between the Alps and the sea, suffered under papists and mammonists, was slandered, beaten, deprived, condemned by devils of all kinds to hell; after decades of despair and poverty repeatedly risen from civil and national death, ascended into the spiritual soul-world of Eckehard, Bach and Goethe, and sits with the brother of Nazareth at the right hand of the Eternal, from whence on occasion he shall return to judge in his saving manner those buried alive and the dead.

"I believe in the good spirit of humanity, a holy Church of the future, the communion of all with serious, pure and unselfish wills, equalization of all mistakes, regeneration of the more perfect revelation and a life from everlasting to everlasting. Amen." (Quartalschrift, April, 1936. Translated by writer.)

Without alteration except the changes necessary to make it less provincial and more universal, this blasphemous creed can serve as the confessional declaration of the Social Gospel. Its preaching browses over a mental ranch ranging from the sublime deification of man to the ridiculous minutiae of his existence. A minister in Minneapolis preached on "Sleeping Sickness" in the morning and "The Price of Hogs" in the evening. A Baptist in New Orleans preached on "Pop-eye of the Old Testament one evening, and in Griffin, Alabama, a Methodist audience heard a sermon on "Shooting Marbles," with boys on the altar steps demonstrating the art (Lutheran Witness, September 24, 1935).

Nor let us shrug our Lutheran shoulders and say that such is to be expected from the sects. What about the resolutions adopted by the Lutheran World Convention in Paris last year? They include such statements: "The Church above all other forms of human society, is divinely equipped to contribute toward the solution of social

problems — and she alone knows God is the One who created and redeemed and will bring to perfection the individual as well as the society." And again, "the Church must cooperate in bringing about a better social order." It is true that these expressions can be correctly understood. But it is highly unlikely that they will be. Every realist among us will expect the inevitable result of such unfortunate, heroically ambiguous generalizations on the part of Lutheran Church bodies. The Sects, one and all, specifically the modern element, will welcome them with open arms into the crusade for bigger and better living conditions. At last, they will say, you Lutherans have awakened to the real need of our day, which lies, not in eternal life, which, after all, is open to devout souls of all creeds, regardless of doctrine, but in a better world.

We have stated that modern preaching is foolishness in every human sense. The program of the modernist is folly. Why? We cannot deny that the world is crawling with social evils; that in every department of the social life there is room for improvement. But even the most hapless mind must realize that preachers are not needed to correct these evils, unless they are preachers of the Gospel of Christ. Our money system falters and limps; but Father Coughlin is not the man to mend it. We need experts for this, and the pulpit is not their stamping-ground. We have wise statesmen and ambassadors straining their talents at the task of preserving peace between nations; need we spend thousands of dollars in the support of preachers trying to do the same work without either the calling or the equipment? Labor and capital will have to arrive at a more stable and happy relationship by mutual discussion and adjustment; it is hard to see where Dean Inge or Rev. Manning fit into the picture, except as irritants. The Church and its leaders, meddling in such affairs as a matter of policy, must be regarded as conceited kibitzers, about as welcome and helpful. Small wonder that the majority of men observes the activity of preachers with suspicion and ill-concealed disgust. Small wonder also that, in the presence of uplifting the social order, the clergy blunders so pitifully into the most fantastic situations, such as becoming the sponsors of a communistic Child Labor Amendment while damning communism to a perdition which presumably does not exist; or sliding like children on toboggans from the extreme of "kill the Kaiser" war hysteria to the "we won't fight for our country under any conditions" insanity of pacifism.

It is hard to grant that type of men even the benefit of doubt and to assume that, in part, they may be well-equipped social and political economists whose views could conceivably be applied with profit to the problems of society. But let us grant it. What then? Is there a scintilla of evidence to show that such men can by preaching, transform human society into the ideal which in theory they advocate? God knows, men have been ranted at and bombarded vocally until one feared for their eardrums. The folly of war, the delights of peace, the dangers of

inflation, the advantages of democracy, the evils of the capitalist system, the rewards of crime and the transcendent glory of the Boy Scout oath have been exhibited by blizzards of pamphlets and millions of sermons for years. It becomes increasingly obvious that the blasts have not tempered the wickedness of human nature. We are today exactly where we were 20 years ago, socially and morally, only more deeply imbedded in the mire. We are going to stay there, and in the end society is going to vanish in the bog of its own vomit, modern preaching to the contrary notwithstanding. You cannot change man by poking holes into his chest with the finger of admonition and plugging his ears with maxims. And as you cannot change man, you cannot change society. Christ can re-fashion the heart, Christ and His foolish Gospel. But the foolishness of preaching in the modern Church has approximately the penetrating power of a feather driven viciously against the hull of an armored cruiser. The preachers are tilting at windmills, brethren, and are fighting progressive world collapse with vaporized halitosis.

The result is eloquently established by the statistical survey of Roger Ward Babson as reported to the Association of Statisticians of American Religious Bodies in early May of this year. The survey discloses that the average United States Protestant minister pads his membership list by 25%; 8% of its names are those of dead people; on an average Sunday he preaches to a Church 70% empty, and on that Sunday 9 out of every 10 people in the United States go either to a Catholic Church or to none. 12% of the population attended Protestant in 1930, and last year the rate was down to 10.8% (Time, May 11, 1936).

Even so, the modernists do not recognize the handwriting on the wall, which states that, even as they have left true preaching behind, so the people are becoming aware of the foolishness of their false preaching. Dr. Plowright, in a sermon on Rom. 9, 3 published in the Christian World can still say: "The ruling factor (in the tendency of modern life) is the indifference of the vast majority of our population to the Christian messages presented by and embodied in the Christian Church. The fact is of importance only as a symptom. If indifference to the Church were accompanied by a living and practical interest in religion, not many of us would concern ourselves about it."

What a far cry from this brand of intellectual blindness to the attitude of Paul on Mars Hill, where he told the Athenians that they were indeed overly religious, but that for this very reason he felt obliged to urge upon them the true religion without which they could not find God. Dr. Plowright, standing in the place of the apostle today, would tell the Athenians that, so long as they had such a living, practical religion and an interest in it, he did not mind their ignoring him because they could do nicely without that which he had to offer.

The indifference is made obvious when the Doctor goes on to say: "Our supreme interest is in the sovereignty of

God in life." Whatever that may be, the Doctor evidently does not find his supreme interest in the salvation of souls. And that explains everything. It demonstrates that the modern preacher, attempting to justify his existence before the world, has, without doubt himself realizing it, justified the action of the world in disclaiming all responsibility for listening to his preaching.

Only here and there a voice is raised to shout the doom of modern preaching. Out of the din within the Presbyterian Church, for instance, comes the clear tone of one Rev. McAdie who writes, in the Presbyterian: "The wisdom of man, in our land as elsewhere, is being once more exhibited as 'Foolishness with God,' while the highly touted social gospel, so popular at present in Church assemblies, in its final analysis is but just another exhibit of that prideful humanistic egotism which transforms the Almighty into a somewhat nebulous, but wholly indulgent Father, in order that man, twentieth century man, may strut the stage as master of his own destiny. — What does it all mean? Merely that we are reaping what we sowed, and that, having lost the vision of God, having neglected the great salvation — we are now discovering that we cannot escape the consequences" (Quartalschrift, April, 1936).

One of our editors, quoting the above excerpt, makes the following suggestive observation: "Merely condemning the social Gospel is not sufficient. What are we doing to retain the Gospel for ourselves and to preserve it for our children? — In other words, are we fighting the social Gospel with word of mouth while, perhaps, supporting it with our practical attitude?"

We may consider these questions, in a revised form so as to align them with the subject here under discussion. What are we doing to preserve for ourselves the true, divine foolishness of preaching which Satan is so rapidly replacing in thousands of Churches with the foolishness of his modern preaching? The sorry truth is that many of our Lutherans are still blind to the danger. Fully appreciating the blessing that is theirs through the preaching of the pure Gospel from their pulpits, they yet fail to realize that in many Lutheran Churches of other Synods, and in by far the majority of sectarian Churches, this blessing is no longer to be had.

There was a day when a Methodist minister was a Christian preacher, and a Baptist preacher a Christian minister also. That day is gone; now they are rarely ambassadors of Christ, more often self-appointed leaders in socialism, economists, and sometimes communists. They are not merely heterodox, they are no Christians at all, and blind leaders of the blind. The only safe policy for the members of our Church to pursue is that of remaining absolutely and unmovably separate and aloof. Any preaching which does not emanate from a pastor of the Synodical Conference must be regarded with suspicious watchfulness, and must be considered guilty of modernism until proven innocent. This may seem an extreme attitude, but it is the only safe position for our

people. The simple name of Luther on a Church today is no guarantee of its message. The time has come when we cannot consider a Baptist or a Congregationalist minister a safer spiritual leader than a Catholic priest. We have known Lutheran parents whose sons or daughters married Methodist or Baptist and joined the Church of their spouses; the parents contented themselves with the thought that, at least, they did not marry Catholics. Yet their peace of mind is not justified. The poison of sectarian modernism is more subtle and deceptive, yet equally as deadly as the purest Romanism. It has come to a point where we of our Synod must form a closed corporation, and regard all preaching outside its fold as contraband goods. Let no one blame us for this, or charge us with pin-headed bigotry. We have not brought about this state of affairs, but are merely alive to its existence. The blame shall be borne by those who have prostituted preaching, have made of it a power of Satan unto damnation and a laughing-stock of the mocking world.

But clearly we must do more than protect ourselves and our children against the pulpits that point the road to hell. Mere negative criticism is not enough, and to withdraw into our shell is an admission of defeat. The glory of foolish preaching is ours. We must uphold and strengthen it in our midst, we must make its power felt in the strongholds of those who have plagiarized and polluted it. This brings us, finally, to a consideration of *Certain Obligations That Devolve Upon Us Who Maintain New Testament Preaching*.

E. S.

(To be concluded)



Comments

Halting Between Two Opinions One is reminded of the attempt at reform by the prophet Elijah when the sad case of the Presbyterian Church in its toleration of modernism is considered. One remembers how the prophet taxed all Israel with its sinful attempt to worship the heathen idol Baal and the Lord God at the same time. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him," cries Elijah. With what result? "And the people answered him not a word," 1 Kings 18, 21.

Dr. Machen and his followers have left the Presbyterian fold because their beloved old church home was given over to the worship of the Baal of modernism. The church leaders, mostly modernists or else living in fear of them, would not grant Dr. Machen a church trial on the issue of doctrine; that, they said, was not in question, had nothing to do with the case. It was only a matter of church discipline when they suspended, and later ousted

the believers in the old fundamental doctrines of the church, such as the divinity of Christ, and others.

But this matter of modernistic beliefs, being held so widely in this church, and tolerated by all, will not down. Dr. Clarence Edward Macartney, former moderator of the general assembly, counseled all Presbyterians "not to give up the ship," meaning, of course, not to leave the church. Preaching recently in Pittsburgh, Pa., Dr. Macartney, as the Rev. John Evans reports in the Chicago Tribune, said: "We honor those who felt in conscience bound to withdraw from the church, some of whom in so doing 'let goods and kindred go'." But still the Doctor does not want others who believe as the seceders did, to leave the grand old church. Indeed he grants that modernism has invaded the church, he grants the devastating effect spiritually of the modernism blight, "which eats as does a canker," but there was still nothing new about that. And why not? Because, forsooth, the church had not yet changed the so-called "five points" affirmed by the general assembly in 1910, 1916, and 1923. These "five points" still stood as the creedal and confessional position of the Presbyterian Church — at least on paper. The "five points" affirm as the essential and true doctrines of the church: the inerrancy of the biblical inspiration, the virgin birth, the atonement, the resurrection, and that miracles were not contrary to, but above nature.

All very well, but the signatories to these affirmations regarded them as "non-essential!" Hence the Auburn affirmation, which came after the "five points," namely in 1924, signed by 1,200 ministers, with nearly every board, agency, council, and seminary of the church represented, really made these "five points" of none effect as being "non-essential." What does Dr. Macartney propose to do in the matter? "Nothing would suit the modernists better," said he, "than that the conservatives in the church should withdraw and leave the modernists in peace to propagate their doctrines. There are thousands of Bible believing Presbyterians who have no thought of such a withdrawal, and who propose to remain within the church, to contend for its grand history and its noble witness to the Gospel."

Within the church then, together with the modernists, both laboring to spread their entirely different and clashing doctrines, the lion is to lie down with the lamb. When the human body is absorbing poison, it will not do to build up the resistance of the blood, allowing the poison to remain and let the two fight it out together, the sound tissues and the pus — the patient is apt to die. In the body politic the traitor is summarily removed to save the state. Why not act thus when the church is being constantly poisoned by false doctrine? In fact does not the Lord prescribe this separation of the sound and the unsound? Has not the Lord said that a little leaven leaveneth the whole lump? We fear that Dr. Macartney gives his church very bad advice in this matter. It were better to listen to the Lord's direction, 2 Cor. 6, 17:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." What concord hath Christ with Belial? Z.

* * * *

The Black Legion in Detroit is the subject of an editorial in the Protestant journal "Unity." The editor's views are so sane and sound that they deserve, in our opinion at least, wider circulation. We copy this editorial in part from the Presbyterian Tribune, where we found it.

"Dorothy Thompson, shocked by the discovery of the secret horrors of the Black Legion, declares that her husband was right and it *can* happen over here! But we find it rather far-fetched, to say the least, to hitch up this phenomenon of violence and hate with the German Nazis. The very word 'Legion,' for example, suggests that what we have here is only a logical if utterly moronic extension of American Legion activities. The silly and selfish playing of the Legionnaires has suddenly become dreadfully serious, that is all. Another resemblance is clearly seen in the elaborate and feebly juvenile ritual of this black brotherhood, which carries us straight into the lodge rooms of a dozen secret orders. The blood threats and death oaths and satanic adjurations are nothing more or less than horrific transformations of the wholly innocent (?) but also wholly infantile pomposities of fraternities galore in this country. But, of course, the real progenitor of the Black Legion is the Ku Klux Klan, as witness the hoods, the night riding, the whips and ropes, and all the rest of the stupid yet infinitely dangerous paraphernalia of this upsurge of American bigotry and lust. No need to go to Germany or any other distant place to understand what's going on. This latest expression of organized criminality is native in its origin, native in its character, native in its methods and purpose: It is the under-side of this country suddenly turned up to reveal the writhing vermin which we breed. It is terrifying to recall that the members of this Black Legion are all of them ordinary American citizens, just such men as you would meet anywhere in this broad land. It is still more terrifying to remember that these blackhooded gangsters were all educated in our American public schools, and thus are products of our boasted system of education. It is perhaps most terrifying of all to be reminded that these men are Protestants, basing their hatred of Jews, Catholics and Negroes on their loyalty to the Christ they became acquainted with in church and Sunday School. No, brethren, we can't dodge this responsibility. The Black Legion is the plant of our sowing, the child of our breeding. What's the matter with America that such things can be?" Z.

* * * *

Taking Heed Unto the Doctrine Our fathers in our beloved Lutheran Church in their wisdom founded synods not only for the purpose of outward fellowship and union, but for the main purpose of watching over the purity of the doctrine.

They well understood that the father of lies hates nothing more and therefore is ever busy in destroying the pure teaching and belief based upon the Bible. Teaching in our circles is very strictly watched by all members, each member watching over the other. It is well that this is so, for to this untiring watchfulness we owe under God the possession of the pure doctrine that still is ours. Our fathers fought many battles with the opposing forces of error, and by the faithful use of the weapons of the Word won many a hotly contested field.

This pure teaching of the Word, handed down to us by the fathers is our priceless inheritance. But we are very easily lulled into security, believing that our confession of the faith now being established needs not being defended any more. Doctrinal discussions do not grip us any more as they did our fathers. Here lies our danger. It is still true what St. Paul enjoined so solemnly on Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," 1 Tim. 4, 16. Z.

* * * *

Broadcast of a Lutheran Church Wedding Sponsors of commercial radio programs are always looking for something new to give spice to their broadcasts. The ordinary programs with dance and concert orchestras, vocal and instrumental music, etc., are beginning to lose their punch. Consequently the present tendency is to hook up commercial programs with events which are popular and exciting in themselves, such as races, baseball games and prize fights. It was inevitable that sooner or later the attempt would be made to hook up a commercial program with some exciting and popular event in the church, and what is more popular and exciting in the church than a wedding?

Recently an enterprising jeweler hit upon the idea of broadcasting a church wedding. He inquired around of various ministers whether one of them would have a church wedding in June. Finally a pastor and couple were contacted who were willing to perform before the radio audience, and that in a so-called conservative Lutheran Church. The bride was outfitted by the jeweler, and when the widely advertised hour had arrived, the program was plugged in with the opening strains of the bridal march. The bridal gown was minutely described by the announcer, including its "backlessness." The marriage address and marriage ceremony was broadcast in its entirety to the last note of the recessional.

The broadcasting of the wedding service was no doubt excused on the grounds that it gave the Lutheran Church wide publicity and offered an opportunity to denounce the modern divorce evil and to proclaim before the general public the conservative scriptural position of the Lutheran Church concerning the proper relationship between husband and wife and the sanctity of marriage. But we question the value of such church publicity and doubt that the putting on of such a public show for the benefit of a

curious radio audience served to convince anyone of the sanctity of marriage, for those who sat before the loud-speaker did not do so to be edified but to be entertained with a new sensation.

But even aside from this, the fact that the announcer from the very sanctuary, with the strains of the recessional sounding in the distance, cried the wares of the jewelry firm and extolled the superior value of its wedding rings and other merchandise was a clear desecration of the house of God. Are the sacred things of the church to be made an excuse for a sales campaign of commercial wares? Should the sales manager of a business firm be accorded room beside the preacher of the Gospel in the sanctuary of God? When the craze for church publicity, which seems to be becoming a pernicious disease in certain sections of the Lutheran Church under the banner of progressiveness, leads to such cheapening of the Gospel, it is high time to recall the words of Jesus, "Give not that which is holy unto the dogs, neither cast ye your pearls before the swine, lest they trample them under their feet and turn again and rend you."

God does not want to be the chore boy for everyone who has something to sell. I am a great King, saith the Lord of hosts.

I. P. F.



Our Synod

NOTICE

Lack of space compels us to hold over some reports which would otherwise appear under this head. G.

DEBT RETIREMENT

It would seem from questions asked at some of the district synod meetings that it is not quite clear to everyone what the plan is for retiring our synodical debt.

The plan is exceedingly simple. It is merely to solicit contributions of units of \$100 (or more, or less) from individuals or groups of individuals with the purpose of paying off the entire synodical debt by June 30, 1937.

That is really the whole plan. The chief feature of it is that all congregations in the Synod cooperate in the effort to secure larger donations from those who are able and willing to give more than the usual contributions for the annual budgetary needs of the Synod. Who is to solicit these contributions, and from whom, will be determined by the preference of each congregation.

Whether or not there seems to be good prospects of securing contributions in a congregation, this matter should nevertheless be broached and discussed. Every member ought to know what is being done about the debt, since the debt is an obligation that rests on all of us. Everyone should know that there is such a debt, should know how

sadly it is hampering all our mission work, and should know that a serious effort is being made to pay it off during the current biennium. And those who are financially able to make a substantial contribution should in every case be given the opportunity to aid in this great and necessary piece of work by at least being asked to do so. The fact that the Synod seriously resolved to attempt to wipe out this debt, and the fact that many congregations are now earnestly and with great energy engaged in collecting contributions obliges all the rest of us to join with our brethren in doing a piece of work that is ours as well as theirs. Are we not guilty of betrayal of the brethren if we sit back comfortably idle while they do work that we must admit is our work, too. If we cannot produce great results, we can at least put forth an honest effort. Let us plant and water; if there is to be an increase from our efforts, God will give it.

The debt is costing the Synod nearly \$30,000 a year in interest. That sum is enough to conduct our entire Indian Mission for a year. That is almost exactly the sum that we need to raise through collections to maintain our largest educational institution for a whole year. The money paid out as interest on our debt, if we could but use it in the mission fields, would be enough to bear the cost of opening up a dozen mission places and employing an equal number of candidates who are now of necessity standing idle waiting for a call into the ministry.

What the debt costs the Synod in discouragement, in lost mission opportunities, and in many other ways, cannot be estimated. Surely it is worth an extraordinary effort to get rid of such a fruitless burden.

Subscription blanks, receipt books, and circular letters suitable for distribution among our congregation members may be had for the asking from our Northwestern Publishing House.

For the Committee,
by E. E. Kowalke.

MINNESOTA DISTRICT CONVENTION

The Minnesota District of the Wisconsin Synod of the Evangelical Lutheran Church gathered at the Dr. Martin Luther College, New Ulm, Minnesota, from June 22 to 26, to discuss the affairs of God's Kingdom. Monday afternoon at 2:00, the sessions began with a divine service. The Rev. A. C. Haase, St. Paul, Minnesota, the first vice-president, was chosen chaplain of all the sessions of the convention. Following the opening devotion, the Rev. Im. F. Albrecht, Fairfax, Minnesota, the president of the district, appointed the various committees.

At the opening session, a total of 155 pastors, teachers, and lay delegates were in attendance. Fraternal greetings were forwarded to the several sister districts of the Wisconsin and Missouri Synods, in session at the same time.

Monday evening at 7:30, a divine service with Holy Communion was held in the St. Paul's Evangelical Lutheran Church, New Ulm. The Rev. Im. F. Albrecht,

the retiring district president, delivered the synodical sermon, and the Rev. F. Greve, Jordan, Minnesota, gave the confessional address.

After a brief opening devotion, at the college auditorium, the major portion of the morning session on Tuesday was devoted to the essay of the Rev. E. Birkholz, Redwood Falls, Minnesota, entitled: "The Blessings of Synodical Fellowship and Cooperation." In this paper there were six points presented:

1. Although synodical fellowship and cooperation in the Lutheran Church of America is not directly commanded in the Holy Scriptures, yet we find the principle thereof practiced in the Old and New Testaments, especially in Acts 15.

2. Through synodical fellowship and cooperation, pure doctrine and teaching is fostered, false teachings halted within and abolished from our midst.

3. Synodical fellowship does not jeopardize the rights of the congregations, pastors, teachers, and laymen, but safeguards them and renders assistance in properly exercising them. On the other hand, it brings to them a clearer knowledge of the duties of the members and encourages and admonishes them to fulfil the same conscientiously.

4. Through united testimony against sin and unrighteousness and through uniformity of preaching and practice, unity of spirit is attested to, indifference and disorder opposed and the true edification in godliness accomplished.

5. Special work of the Church at large can be done more effectively only through proper synodical fellowship and cooperation.

6. Disadvantages — none at all. Therefore, let us join in this fellowship and cooperation gladly to do God's will.

The other essays delivered and discussed were: "Societies of Our Young People and Their Activities in Relation to the Church," by the Rev. Theo. Albrecht, Lake City, Minnesota, and "The Use and Abuse of Music in the Lutheran Church," by Teacher H. Sitz, New Ulm, Minnesota. The latter essay will be printed in the Northwestern Lutheran for the purpose of disseminating the thoughts of the paper among our constituency. Since Prof. G. Westerhaus was not able to be present with us, Pastor Birkholz substituted with his essay. All of these essays were well carried out and appreciated by the assembly and accepted with thanks.

Sectional conferences were conducted by the pastors, teachers, and lay delegates, in different rooms of the college auditorium. At the request of the vice-president, A. C. Haase, Mr. A. F. Gorder acted as temporary chairman and called the meeting to order. A. J. Schwantes was appointed as temporary secretary. Upon the election of a permanent chairman and secretary for this meeting, A. F. Gorder and A. J. Schwantes elected respectively, discussion was opened by Mr. C. Quandt, Red Wing, Minnesota, upon the plan adopted by the Synod last year,

namely, the raising of funds for the liquidation of the synodical debt in sums of \$100.00. A discussion followed concerning the details and the methods of the plan of raising the funds, that are being used in some of our congregations. The following resolution was passed by the delegates: In view of the fact that a large majority of the delegates present possess very little information about the Synod's plan for raising funds for liquidating the debt in \$100.00 units; and because, in some of the congregations, apparently the plan has not been adequately explained, it is suggested that the district urge all its pastors and lay delegates to take the necessary steps to inform fully the members of their congregations of the details of the plan.

On Thursday evening, at 7:45, a divine service was held in the auditorium, in which the Rev. C. P. Kock, St. Paul, Minnesota, delivered a sermon on Christian education, based on Prov. 22:6; and the Rev. W. P. Haar, Loretto, Minnesota, preached a sermon on Missions, based on 2 Cor. 5:14-15. Both of these discourses again reminded us most impressively of our imperative and most important duty to God and man. May we all have imbibed the contents and make the proper application in our home congregation to the glory of His name and for the eternal welfare of all of us concerned! Christian education and Christian missions are the life blood of the Church of Christ. Without these two factors, the Church of our Savior is doomed to loss and destruction.

Reports were given and adopted concerning the Evangelical Lutheran Theological Seminary, Thiensville, Wisconsin; Northwestern College, Watertown, Wisconsin; Dr. Martin Luther College, New Ulm, Minnesota; Michigan Lutheran Seminary, Saginaw, Michigan; Northwestern Lutheran Academy, Mobridge, South Dakota; the Home of the Aged, Belle Plaine, Minnesota; Home Missions, Colored Missions, Indian Missions, Polish Mission, City Mission of the Twin Cities, African Mission in Nigeria, etc. President Albrecht reported, at length, on the Colored Mission work, emphasizing the African phase of that activity. A resolution was adopted by the convention to the effect that it deems it advisable that the African Mission in Nigeria be conducted entirely by the Synodical Conference. It was furthermore resolved that the amalgamation of the Wisconsin Synod with Missouri into one body be referred to the various conferences of the district for discussion. With regard to offices within the bounds of the district, it was ruled that no member may hold more than one elective office at any time. In reference to the three pastors associating with the "Protestants" in thought and life, the district accepted the report of the special committee appointed that their affiliation is construed a severance from our fellowship, and that their names be dropped from the membership roll of the Synod. It was again resolved to invite the General Synod to meet here in New Ulm, next year.

Concerning the election, there is almost a new personnel manning the ship of the district. The Rev. Im. F. Albrecht, who held the position of the district presidency for sixteen years, having been first elected in 1920, declined all offers of reelection. The following men have been chosen:

President: Rev. A. A. Ackermann, Mankato, Minn.

First Vice-President: Rev. Paul E. Horn, Zumbrota, Minn.

Second Vice-President: Rev. R. Ave Lallemand, North St. Paul, Minn.

Secretary: Rev. H. C. Nitz, Rockford, Minn.

Assistant Secretary: Rev. W. P. Sauer, Buffalo, Minn.

Treasurer: Mr. H. R. Kurth, Hutchinson, Minn.

Recording Secretary: Rev. H. Lietzau, Newport, Minn.

Statistician: Prof. Rich. Janke, New Ulm, Minn.

Custodian of District Funds: Rev. E. G. Fritz, Fairfax, Minn.

Custodian of Funds for Support: Rev. M. Schuetze, Litchfield, Minn.

Committee on Finances: Rev. E. G. Hertler, La Crescent, Minn.; Rev. A. Eickmann, Dakota, Minn.

School Committee: Rev. Wm. Albrecht, Sleepy Eye, Minn.; Prof. R. Albrecht, New Ulm, Minn.; Prof. A. C. Stindt, New Ulm, Minn.; Teacher H. Sitz, New Ulm, Minn.

Auditing Committee: Rev. W. Voigt, Hutchinson, Minn.; Mr. W. T. Hemann, Hutchinson, Minn.; Teacher H. J. Karth, Hutchinson, Minn.

District Correspondent: Rev. H. C. Nitz, Rockford, Minn.

Custodian of Funds for Indigent Students: Rev. R. Heidmann, Arlington, Minn.

The members added to the Mission Board were the Rev. M. Wehausen, Morton Minn.; Rev. O. Medenwald, Amery, Wis.; Mr. Wm. Steljes, New Ulm, Minn. It was reported that no new mission station was begun during the last years.

The final session of the convention was held Friday noon, with a short devotional service.

Rev. Paul W. Spaude.

† PASTOR WILLIAM CARL HEIDTKE, EM. †

Our heavenly Father has in His infinite wisdom called from the land of pilgrimage to His eternal home William Carl Heidtke, pastor emeritus. He was born May 2, 1868, in the province of Pomerania, near Stettin, where he spent his childhood days and received the usual training of a Christian lad, culminating in the renewal of his baptismal vow in the solemn rite of confirmation. At the age of fifteen years he emigrated to America, where first Watertown and afterward Juneau served as his home. Having decided on the ministry as his life's calling he entered Northwestern College in 1889 and after four years spent here in preparatory studies, he devoted another three years to the study of theology at our seminary. He graduated from here in 1896.

He found his first charge in Thompsonville, Racine Co., Wis. It was during his work here that he founded his own home, entering wedlock with Miss Alwina Pieplow. For four years he labored in his first charge; at Hamburg, Brookside and Fairburn he was located between 1900 and 1912; then in succession he served Manchester, from 1912 to 1920; Crivitz, from 1920 to 1928; and finally Shirley, from 1928 to 1931.

There in Shirley the impression of his disability for his work grew so strong upon him that he retired from the active ministry. He came to Milwaukee and became a member of the Apostles' Church. For several years he was a steady attendant on worship and at the Lord's Table. Then his strength failed more rapidly and he was confined to his home. Here, in his already weakened condition, the protracted heat of our summer was too much for him; pneumonia set in, and on Friday, July 10, his soul winged its way to the Homeland. His end was peace.

The sum of his earthly sojourn was 68 years, 2 months, 8 days. His next of kin are his widow, all five of his children — being two sons and three daughters — one brother, one son-in-law.

On July 13 his mortal remains were with due Christian rites carried, by a number of his brethren, from Apostles' Church to Pilgrims' Rest Cemetery and laid away against the great Day of Resurrection.

"There remaineth therefore a rest to the people of God." Hebr. 4:10. G.

NORTHWESTERN COLLEGE

The seventy-first year of our college in Watertown came to a close on June 18. This year's senior class numbered eighteen, among whom was one girl, the thirteenth to be graduated since 1872 with the B. A. degree. The total enrollment during the past year was 242. There were 132 in the college department, 101 in the high school, and 9 special students.

This year marked the end of Professor W. Huth's long and faithful service as professor at Northwestern College. Professor Huth was with us for full twenty-five years, after having served 26 years in the ministry. Early in July he left Watertown to make his home in Whitewater, Wisconsin, to which city he received his first call into the ministry 51 years ago. May the Lord grant Professor Huth the blessing of good health and many years of quiet and peaceful rest from labor.

The vacancy caused by Professor Huth's resignation has been filled by the calling of Martin Franzmann, who has already served as substitute professor at Northwestern, having taught here in emergencies at various times, two and one-half years in all. Professor Franzmann has now finished his theological studies at our seminary and will begin his work here in September.

In the place of Oscar Naumann, who served very ably as tutor for two years, Richard Gensmer of Lewiston, Minnesota, has been called.

We are pleased to announce the gift of \$1,000 from the Juergens family (F. J. Juergens, Jordan, Minnesota; Rosalia J. Johnson, Perham, Minnesota; Dr. H. M. Juergens, Belle Plaine, Minnesota). This sum is to be added to the college's endowment fund and was given in memory of F. H. Juergens, Louise M. Juergens and Gerhard H. Juergens. For this fine gift to our institution we express our sincere thanks and appreciation.

The new school years will begin on September 8. All new students report on that day, with the exception of graduates from our schools at New Ulm, Saginaw, and Mobridge, who need not report until the following day if their application blanks and credits are forwarded to the undersigned during the summer. Regular instruction begins on September 9.

Announcement of new students and requests for catalogs or other information should be made to

Professor E. E. Kowalke,
814 Richards Avenue,
Watertown, Wisconsin.

APPOINTMENTS

For the unexpired term of Mr. Obed Raasch, who resigned, I appointed Pastor Adolph Schumann, R. 1, Box 101, David City, Nebraska, a member of the Board of Support.

* * * *

Having been elected President of the Michigan District, Pastor Karl Krauss resigned as Assistant Editor of the Northwestern Lutheran. I appointed Pastor Wm. Schaefer, 4521 N. 42nd St., Milwaukee, Wis., in his place. The successor for Pastor Krauss was chosen from Milwaukee in order to afford Pastor F. Graeber some relief.

* * * *

Having been elected President of the North Wisconsin District, Pastor W. Pankow resigned as member of the Board of Trustees. I appointed Pastor Ed. Reim, 311 E. Franklin Ave., Neenah, Wis., for the unexpired term of Pastor Pankow.

John Brenner, President.

ANNOUNCEMENT

The school year at Dr. Martin Luther College, New Ulm, Minnesota, begins on Wednesday, September 2, at 9 o'clock in the morning. All new students are asked to go to their family physician for a physical examination and to mail us a report of this examination when they definitely announce their coming. Please address all correspondence to

Carl L. Schweppe,
New Ulm, Minnesota.

Announcements

LUTHERAN HIGH SCHOOL OF MILWAUKEE, WIS.

This Christian high school, owned and controlled by more than thirty congregations of the Synodical Conference in Milwaukee, is glad to serve those young people of our church at large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 9. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year, payable in monthly installments. For further information write the Director,

E. H. Buerger,
Lutheran High School,
1859 N. 13th St., Milwaukee, Wis.

MEETING OF SYNODICAL CONFERENCE

The Ev. Luth. Synodical Conference of North America will meet August 6-11 in Indianapolis, Ind., within Rev. H. M. Zorn's congregation. Essayists: Prof. T. Laetsch: "The Holiness of God," and Prof. T. Hoyer: "Union Movements."

L. Fuerbringer,
President of the Synodical Conference.

CENTRAL CONFERENCE OF THE NEBRASKA DISTRICT

The Central Delegate Conference will meet Tuesday and Wednesday, August 25 and 26 in St. Paul's Congregation at Norfolk, Nebr.

Speaker: Roth (Holzhausen).

Papers: Completion of essay on Second Commandment, Teacher Fuhrmann; Exegesis of 1 John 5, by Pastor Roth; Ministry of the Keys, with Special Reference to the Form to be Used in Absolution, by Pastor Tiefel.

Kindly make timely announcements to Pastor J. Witt.
Wm. P. Holzhausen, Secretary.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet August 25 and 26, 9:00 A. M., at Sheboygan Falls, St. Paul's Congregation, Pastor H. Kuether.

Papers: Aeussere Beweise der Wahrheit der Schrift — Ed. Kionka; A Grouping of the Lutheran Churches in America with Difference to Doctrine and Practice — W. K. Kleinke; A Sermon on O. T. Text — A. Voigt; Das allgemeine Priestertum angewandt auf Gemeinde und Synode — H. Koch; Heilsgeschichtliche Bedeutung des Propheten Hezekiel — W. Schink; History of the Northern Division of Kings from the Division to the Captivity — M. Braun.

Sermon: Eckert (Kleinke).

Confessional Address: Haase (Grunwald).

H. H. Eckert, Secretary pro tem.

CHANGE OF ADDRESS

Rev. Wm. P. Holzhausen, 1105 S. Cornelia Street, Sioux City, Iowa.

ORDINATION AND INSTALLATION

Authorized by President F. H. K. Soll the undersigned, with the assistance of Rev. Walter Amacher, ordained and installed Candidate Wilbert Schulz on June 7, 1936, as pastor of the congregations at Mansfield, Wash., and Withrow, Wash.

Address: Rev. Wilbert Schulz, Mansfield, Wash.

E. H. Zimmermann.

INSTALLATION

Authorized by President Karl Krauss the undersigned installed on the 4th Sunday after Trinity (July 12) Rev. A. W. Hueschen as pastor of St. John's at Pigeon, Mich. May God's blessing rest on pastor and congregation.

Rev. A. W. Hueschen, R. R. 1, Pigeon, Mich.

E. Wenk.

ADDITIONAL RECEIPTS

Through an oversight the following item did not appear among my receipts in our church papers, published July 26 and Aug. 2: Rev. Ph. Martin, St. Paul's Congregation, Brownsville, for Budgetary account \$163.45.

July 27, 1936. Chas. E. Werner, Cashier,
South East Wisconsin District.

PACIFIC NORTHWEST DISTRICT

January 1 to June 30, 1936

Rev.	Budgetary	Non-Budgetary
W. Amacher, Omak, Trinity	\$ 62.21	\$ 136.00
R. H. Hoenecke, Tacoma, Faith	29.52	
E. F. Kirst, Clarkston, St. John	57.89	
L. C. Krug, White Bluffs, St. Paul	35.82	
Arthor Matzke, Palouse, St. Paul	12.15	50.00
F. H. K. Soll, Yakima, Grace	150.02	
Arthur Sydow, Tacoma, St. Paul	98.00	14.25
H. H. Wiechmann, Ellensburg, G'd Hope	5.61	
E. H. Zimmermann, Leavenworth, St. Paul	13.50	
E. H. Zimmermann, Mansfield, St. John ..	2.00	
	\$ 466.72	\$ 200.25

JOHN C. JAECH, District Treas.,
Tacoma, Wash.

SOUTH EAST WISCONSIN DISTRICT

April, May, June and July 7, 1936

Arizona Conference

Rev.	Budgetary	Non-Budgetary
Paul A. Behn, Employees of East Fork Miss...\$	72.00	
Rich. G. Deffner, Zion, Phoenix, Ariz.	94.15	
Fred. G. Knoll, St. Paul, Douglas	18.10	
Fred G. Knoll, Grace, Warren	20.00	
E. Arnold Sitz, Grace, Tucson	17.52	15.21

Dodge-Washington County Conference

G. Bradtke, Z. Krippel, Christi, Tp. Herman	167.61
G. Bradtke, Z. Krippel, Christi, Tp. Herman	63.21
Herman Cares, Emanuel, Tp. Herman	103.05
Herman Cares, Emanuel, Tp. Herman	40.26
Herman Cares, Emanuel, Tp. Herman	26.10
Herman Cares, Emanuel, Tp. Herman	35.11
Herman Cares, Zion, Tp. Theresa	45.51
Herman Cares, Zion, Tp. Theresa	16.10
Herman Cares, Zion, Tp. Theresa	22.14
Herman Cares, Zion, Tp. Theresa	18.37
Herman C. Klingbiel, St. John, West Bend ..	115.20
A. C. Lengling, St. Paul, Slinger	26.00
C. Lescow, St. John, Woodland	87.89
F. Marohn, Bethany, Hustisford	140.84
Ph. Martin, St. Luke, Knowles	31.41
Ph. Martin, St. Luke, Knowles	11.09
Ph. Martin, St. Paul, Brownsville	56.33
Rud. F. W. Pietz, St. John, Lomira	106.90
Rud. F. W. Pietz, St. John, Lomira	21.23
Gerhard Redlin, St. Peter, Allenton	165.00
Gerhard Redlin, Zion, Allenton	119.88
Gerhard Redlin, Zion, Allenton	60.45
W. Reinemann, Trinity, Huilsburg	71.18
W. Reinemann, Trinity, Huilsburg	48.19
W. Reinemann, Trinity, Huilsburg	27.85
W. Reinemann, Trinity, Huilsburg	36.42
Ad. von Rohr, Peace, Hartford	307.29
Ad. von Rohr, Peace, Hartford	88.07
M. F. Stern, St. Paul, Neosho	47.72
M. F. Stern, St. Paul, Neosho	43.06
M. F. Stern, St. Paul, Neosho	41.14

Otto C. Toepel, St. Peter, Kekoskee	12.87
Otto C. Toepel, St. Peter, Kekoskee	9.42
H. Wolter, St. Paul, Tp. Theresa	145.32
H. Wolter, St. Paul, Tp. Theresa	2.00
H. Wolter, St. Paul, Tp. Theresa	66.86
H. Wolter, St. Peter, Tp. Theresa	58.21
H. Wolter, St. Peter, Tp. Theresa	21.50
F. Zarling, St. Matthew, Iron Ridge	175.33
F. Zarling, St. Matthew, Iron Ridge	16.00
F. Zarling, St. Matthew, Iron Ridge	42.35
F. Zarling, St. Matthew, Iron Ridge	61.50

Eastern Conference

Carl Bast, St. John, Good Hope	75.18
Carl Bast, St. John, Good Hope	33.10
Paul T. Brockmann, Trinity, Waukesha	208.76
Paul T. Brockmann, Trinity, Waukesha	52.50
Paul T. Brockmann, Trinity, Waukesha	97.75
E. Ph. Ebert, Pentecostal, Whitefish Bay ...	16.69
E. Ph. Ebert, Pentecostal, Whitefish Bay ...	21.31
E. Ph. Ebert, Pentecostal, Whitefish Bay ...	11.57
E. Ph. Ebert, Pentecostal, Whitefish Bay ...	15.04
F. G. Gundlach, Salem, W. Granville	61.65
F. G. Gundlach, Salem, W. Granville	13.75
Ph. H. Hartwig, Christ, Pewaukee	7.80
Ph. H. Hartwig, Christ, Pewaukee	5.55
Ph. H. Hartwig, Zion, Hartland	53.00
Gerald O. Hoenecke, St. Paul, Cudahy	36.80
Gerald O. Hoenecke, St. Paul, Cudahy	27.00
Gerald O. Hoenecke, St. Paul, Cudahy	48.20
Gerald O. Hoenecke, St. Paul, Cudahy	33.28
W. Keibel, Nain, West Allis	55.00
W. Keibel, Nain, West Allis	128.00
W. Keibel, Nain, West Allis	88.00
W. Keibel, Nain, West Allis	63.00
P. W. Kneiske, St. John, Lannon	35.83
P. W. Kneiske, St. John, Lannon	25.30
P. W. Kneiske, St. John, Lannon	25.00
A. Koelpin, Fairview, Milwaukee	115.75
A. Koelpin, Fairview, Milwaukee	146.97
A. F. Krueger, Resurrection, Milwaukee	39.03
A. F. Krueger, Resurrection, Milwaukee	16.95
A. F. Krueger, Resurrection, Milwaukee	17.15
A. F. Krueger, Resurrection, Milwaukee	27.16
Henry Lange, Nathanael, Milwaukee	40.00
Henry Lange, Nathanael, Milwaukee	18.21
Kurt A. Lescow, St. John, Thiensville	81.25
Kurt A. Lescow, St. John, Thiensville	26.25
Kurt A. Lescow, St. John, Thiensville	65.30
A. Maaske, St. John, Mukwonago	27.30
A. Maaske, St. John, Mukwonago	17.00
Wm. C. Mahnke, St. John, Root Creek	40.22
Wm. C. Mahnke, St. John, Root Creek	39.87
Wm. C. Mahnke, St. John, Root Creek	90.42
Wm. C. Mahnke, St. John, Root Creek	65.45
H. Monhardt, St. Paul, Tp. Franklin	73.68
H. Monhardt, St. Paul, Tp. Franklin	40.00
C. A. Otto, St. John, Wauwatosa	112.39
A. Petermann, St. John, Newburg	68.00
A. Petermann, St. John, Newburg	72.91
A. Petermann, St. John, Newburg	7.00
A. Petermann, St. John, Newburg	76.15
M. F. Rische, Davids Stern, Kirchhayn	38.65
M. F. Rische, Davids Stern, Kirchhayn	51.97
M. F. Rische, Davids Stern, Kirchhayn	21.26
M. F. Rische, Davids Stern, Kirchhayn	48.20
J. G. Ruege, Jordan, West Allis	100.43
J. G. Ruege, Jordan, West Allis	114.00
J. G. Ruege, Jordan, West Allis	89.37
J. G. Ruege, Jordan, West Allis	83.70
J. G. Ruege, Jordan, West Allis	94.04
Alfred Schewe, Trinity, W. Mequon	62.20
Alfred Schewe, Trinity, W. Mequon	33.35
Alfred Schewe, Trinity, W. Mequon	63.30
Gust. E. Schmidt, St. Paul, East Troy	58.05
Gust. E. Schmidt, St. Paul, East Troy	32.07
Arnold Schultz, Trinity, Milwaukee	176.66
Arnold Schultz, Trinity, Milwaukee	249.44
Arnold Schultz, Trinity, Milwaukee	15.65
Arnold Schultz, Trinity, Milwaukee	171.84
Harry Shiley, St. Peter, Tp. Greenfield	21.08
Harry Shiley, St. Peter, Tp. Greenfield	7.29
Harry Shiley, Woodlawn, West Allis	88.34
Harry Shiley, Woodlawn, West Allis	47.11
E. W. Tacke, St. Paul, Tess Corners	153.75

E. W. Tacke, St. Paul, Tess Corners	128.95
E. W. Tacke, St. Paul, Tess Corners	106.55
E. W. Tacke, St. Paul, Tess Corners	55.89
E. W. Tacke, St. Paul, Tess Corners	115.60
L. M. Voss, Good Shepherd, Tp. Greenfield	33.94
S. E. Westendorf, Calvary, Thiensville	61.83
S. E. Westendorf, Calvary, Thiensville	83.63
H. Wojahn, Grace, Waukesha,	82.85
H. Wojahn, Grace, Waukesha	29.74
H. Wojahn, Grace, Waukesha	13.69

Milwaukee City Conference

P. J. Bergmann, Christ	176.88
P. J. Bergmann, Christ	119.82
P. J. Bergmann, Christ	116.86
P. J. Bergmann, Christ	125.95
E. R. Blakewell, Salem	36.48
E. R. Blakewell, Salem	66.36
E. R. Blakewell, Salem	16.30
E. R. Blakewell, Salem	64.65
John Brenner, St. John	449.13
John Brenner, St. John	186.84
John Brenner, St. John	505.91
John Brenner, St. John	222.28
John Brenner, St. John	181.12
R. O. Buerger, Gethsemane	56.94
R. O. Buerger, Gethsemane	80.00
R. O. Buerger, Gethsemane (Sunday School)	171.31
P. J. Burkholz, Siloah	31.27
P. J. Burkholz, Siloah (Sunday School)	83.22
P. J. Burkholz, Siloah	144.48
P. J. Burkholz, Siloah	136.59
P. J. Burkholz, Siloah	60.00
H. H. Ebert, Sarons	132.47
Henry Gieschen, Jerusalem	180.58
Henry Gieschen, Jerusalem	142.80
Henry Gieschen, Jerusalem	153.09
F. Graeber, Apostles	37.15
F. Graeber, Apostles	61.30
F. Graeber, Apostles	25.40
F. Graeber, Apostles	1.67
F. Graeber, Apostles	55.09
F. Graeber, Apostles	40.58
A. Halboth, St. Matthew	272.13
A. Halboth, St. Matthew	208.94
A. Halboth, St. Matthew	212.30
W. A. Hoenecke, Bethel	72.59
W. A. Hoenecke, Bethel	87.81
W. A. Hoenecke, Bethel	127.15
R. W. Huth, Messiah	39.13
R. W. Huth, Messiah	15.00
R. W. Huth, Messiah (Sunday School)	6.00
R. W. Huth, Messiah	28.65
J. G. Jeske, Divine Charity	71.72
J. G. Jeske, Divine Charity	42.03
L. F. Karrer, St. Andrew	30.04
Joh. Karrer, Mt. Lebanon	185.51
H. Knuth and V. Brohm, Bethesda	145.63
H. Knuth and V. Brohm, Bethesda	160.70
H. Knuth and V. Brohm, Bethesda	122.70
Ph. H. Koehler, St. Lucas	142.97
Ph. H. Koehler, St. Lucas	97.32
Ph. H. Koehler, St. Lucas	106.93
Ph. H. Koehler, St. Lucas	193.90
Paul G. Naumann, St. Jacobi	249.91
Paul G. Naumann, St. Jacobi	152.50
Erhard Pankow, Garden Homes	40.00
Erhard Pankow, Garden Homes	25.00
Erhard Pankow, Garden Homes	35.00
Wm. F. Pankow, Ephrata	34.45
Wm. F. Pankow, Ephrata	27.23
Wm. F. Pankow, Ephrata	124.44
Paul Pieper, St. Peter	363.78
Paul Pieper, St. Peter	222.00
Paul Pieper, St. Peter	277.14
Paul Pieper, St. Peter	278.60
Wm. F. Sauer, Grace	770.88
W. J. Schaefer, Atonement	73.78
W. J. Schaefer, Atonement	16.00
W. J. Schaefer, Atonement	32.95
Arnold H. Schroeder, St. Paul	6.35
Arnold H. Schroeder, St. Paul	31.72
Arnold H. Schroeder, St. Paul	6.46

Arnold H. Schroeder, St. Paul	6.10
Arnold H. Schroeder, St. Paul	19.88
A. B. Tacke, Zebaoth	81.87
A. B. Tacke, Zebaoth	84.52
A. B. Tacke, Zebaoth	128.93
Arthur P. Voss, St. James	71.90
Arthur P. Voss, St. James	25.00
Arthur P. Voss, St. James	71.99
Arthur P. Voss, St. James	25.00
Arthur P. Voss, St. James	72.20
Arthur P. Voss, St. James	25.00
Arthur P. Voss, St. James	55.75

Southern Conference

L. W. Baganz, St. John, Burlington	200.00
A. C. Bartz, Immanuel, Waukegan	20.06
A. C. Bartz, Immanuel, Waukegan	50.62
A. C. Bartz, Immanuel, Waukegan	20.53
A. C. Bartz, Immanuel, Waukegan	13.60
Carl H. Buenger, Friedens, Kenosha	350.00
W. A. Diehl, First Ev. Luth., Elkhorn	90.65
H. J. Diehl, First Ev. Luth., Lake Geneva	100.00
E. W. Hillmer, St. Luke, Kenosha	60.00
Edwin Jaster, Epiphany, Racine	51.36
Edwin Jaster, Epiphany, Racine	15.71
Edwin Jaster, Epiphany, Racine	24.48
S. A. Jedeke, Peace, Wilmot	110.61
S. A. Jedeke, Peace, Wilmot	100.00
W. H. Lehmann, St. John, Libertyville	138.24
W. H. Lehmann, St. John, Libertyville	39.39
O. B. Nommensen, Zion, So. Milwaukee	19.88
O. B. Nommensen, Zion, So. Milwaukee	22.95
O. B. Nommensen, Zion, So. Milwaukee	19.03
M. F. Plass, St. John, Oakwood	97.81
M. F. Plass, St. John, Oakwood	29.98
Edmund Sponholz, St. John, Slades Corners	90.19
G. A. Thiele, Zion, Bristol	22.88
G. A. Thiele, Zion, Bristol	91.40
Theo. Volkert, First Ev. Luth., Racine	135.60
Th. Volkert, F. Ev. L., Racine (Ladies' M.)	226.92
Theo. Volkert, First Ev. Luth., Racine	87.00

Personal Gifts

M. S. B., Watertown	10.00
N. N., Wauwatosa	25.00
Herman Schuette and Wife — Golden Wed- ding — by Rev. M. F. Stern	7.00
Offering at Wedding — Rev. Hilbert Schulz A. Heckendorf, by Rev. F. K. G. Otto	10.00

Memorial Wreaths

For Louis Freiberg from Fairview Ladies' Aid by Rev. A. Koelpin	5.00
For Beata Hirschmann Perske from Miss Jo- hanna Hirschmann by Rev. O. B. Nom- mensen	5.00
For Mrs. Elizabeth Schaetzke from St. Lucas Ladies' Guild by Rev. Ph. H. Koehler	5.00
For Mrs. E. Schaetzke from Seminary Ladies' Aid by Rev. Arnold Schultz	4.00
For Rev. G. F. Wacker by Calvary Congr. (Rev. S. Westendorf)	5.00

\$19,865.48 \$2,035.29

CHAS. E. WERNER, Cashier.

Milwaukee, Wis., July 10, 1936.

WEST WISCONSIN DISTRICT

April, 1936

Rev. H. F. Backer, Platteville	\$ 18.45
J. C. Bast, McMillan	85.00
J. C. Bast, March	27.00
Arthur Berg, Sparta	62.00
Alvin Berg, Wilton	12.51
Alvin Berg, Norwalk	53.50
C. E. Berg, Ridgeville	73.44
J. B. Bernthal, Ixonia	308.92
L. M. Bleichwehl, Cataract	10.67
L. M. Bleichwehl, Little Falls	17.36
A. Dasler, Fox Lake	44.25
A. G. Dornfeld, Richwood	75.80
A. G. Dornfeld, Hubbleton	40.74
M. F. Drows, Oak Grove	126.40
A. J. Engel, Cambria	45.13

A. J. Engel, Pardeeville	133.86
G. T. Fischer, Eagleton	27.65
G. T. Fischer, Bloomer	51.90
Wm. Fischer, R. 1, Merrill	50.00
E. C. Fredrich, Helenville	104.80
J. Gamm, La Crosse	613.10
M. Glaeser, Wonewoc	124.72
M. Glaeser, Hillsboro	21.61
I. J. Habeck, Medford	212.51
A. Hahnke, Rollingstone	83.06
J. F. Henning, Auburn and Brush Prairie	27.71
John Henning, Jr., T. of Prairie Farm	100.83
John Henning, T. of Dallas	12.47
M. J. Hillemann, Marshall	74.20
R. C. Hillemann, Plum City	54.48
R. C. Hillemann, Waverly	7.65
R. C. Hillemann, Eau Galle	88.22
R. C. Horlamus, Hurley	66.49
P. Janke, Fort Atkinson	265.71
F. Kammholz, Rib Lake	24.10
F. Kammholz, T. of Greenwood	6.44
J. Klingmann, Watertown	374.48
E. E. Kolander, Marathon	90.00
R. P. Korn, Lewiston	235.26
G. O. Krause, Stetsonville	73.35
G. O. Krause, Little Black	17.05
H. Kuckhahn, St. Charles	76.50
O. P. Kuehl, Rozellville	50.00
O. P. Kuehl, Green Valley	11.85
O. Kuhlow, Jefferson	510.00
P. Lehmann, Ableman	76.87
W. C. Limpert, Altura	10.00
Paul Lorenz, Central Conference	20.00
G. C. Marquardt, Schofield	39.07
J. Mittelstaedt, Menomonie	200.00
P. Monhardt, So. Ridge	138.16
Wm. Nommensen, Columbus	312.30
Walter Nommensen, Wausau	21.00
A. W. Paap, Johnson Creek	121.00
August Paetz, Dalton	25.37
August Paetz, Friesland	49.04
H. A. Pankow, Indian Creek	51.31
H. A. Pankow, Hustler	66.97
N. E. Paustian, Oconomowoc	46.00
A. W. Sauer, Winona	423.61
Chr. Sauer, Ixonia	12.00
H. Schaller, Tomah	407.11
J. H. Schwartz, West Salem	137.26
F. H. Senger, Arcadia	36.95
C. W. Siegler, Bangor	100.00
C. W. Siegler, Portland	15.64
M. Taras, Lebanon	11.60
G. M. Thurow, Waterloo	455.00
K. A. Timmel, Watertown	91.00
Gust. Vater, No. Freedom	27.00
L. A. Winter, Spirit	13.06
L. A. Winter, Prentice	3.83
L. C. Vater, Goodrich	10.50
Aug. Vollbrecht, Fountain City	76.83
W. Weissgerber, Minocqua	34.49
W. Weissgerber, Woodruff	20.90
A. A. Winter, New Lisbon	50.00
A. A. Winter, T. Summit	20.00
A. A. Winter, Mauston	94.00
R. F. Wolff, Cambridge	24.83
R. F. Wolff, Cold Spring	8.66
W. E. Zank, T. Deerfield	64.00
W. E. Zank, Newville	71.10
E. Zarembo, R. 1, Wausau	52.21
H. R. Zimmermann, Randolph	83.98

Budgetary\$8,073.57
 Non-Budgetary 40.25

Total for April\$8,113.82

Memorial Wreaths

For Mrs. O. Himmelmann (Rev. I. J. Habeck, Medford, Wis.)	\$ 8.00
For Milo John Kurschner	3.00
For Chester Eugene Leonard from T. of Prairie Farm Ladies' Aid (Rev. John Henning, Prairie Farm)	3.00
For Rev. F. Weerts from the Central Conference.... (Rev. P. Lorenz, Watertown)	20.00

Rev. May, 1936	
H. Backer, Platteville	\$ 8.00
L. C. Bernthal, T. Trenton	41.50
L. M. Bleichwehl, Cataract	14.48
A. H. Dobberstein, Loganville	18.40
A. H. Dobberstein, Lime Ridge	13.60
A. C. Dornfeld, Marshfield	18.00
S. H. Fenske, Mercer	6.55
S. H. Fenske, Mercer	13.24
Gerh. Fischer, Mosquito Hill	14.30
Gerh. Fischer, Savanna	144.50
Henry Geiger, Leeds	85.01
Walter E. Gutzke, La Crosse	200.00
John Henning, Jr., T. Prairie Farm	10.00
O. E. Hoffmann, Elk Mound	3.10
O. E. Hoffmann, Poplar Creek	25.00
O. E. Hoffmann, Iron Creek	42.00
O. E. Hoffmann, Beyer Settlement	82.50
Wm. Keturakat, Sun Prairie	60.00
L. C. Kirst, Beaver Dam	331.05
J. Klingmann and Wm. Eggert, Watertown	449.22
G. O. Krause, Little Black	3.40
G. O. Krause, Stetsonville	20.16
G. O. Krause, Stetsonville	1.60
G. O. Krause, Stetsonville	29.50
C. F. Kurzweg, Cream	39.54
C. F. Kurzweg, Cochrane	48.41
F. W. Loeper, Richmond	30.00
F. W. Loeper, Whitewater	56.50
F. W. Loeper, Whitewater	75.27
Theo. A. Mahnke, Madison	34.82
G. C. Marquardt, Schofield	31.27
A. L. Mennicke, Fountain Prairie	40.40
A. L. Mennicke, Fall River	48.36
A. L. Mennicke, Doylestown	70.50
A. L. Mennicke, Doylestown	5.00
R. W. Mueller, Ridgeway	27.05
R. W. Mueller, Wilson	39.65
Theo. J. Mueller, La Crosse	100.00
Wm. Nommensen, Columbus	72.90
E. J. Otterstatter, Tomahawk	54.72
E. J. Otterstatter, Tripoli	8.23
W. A. Paustian, Onalaska	50.82
E. E. Prenzlow, Cornell	18.96
E. E. Prenzlow, Cornell	21.04
J. M. Raasch, Lake Mills	282.80
H. C. Schumacher, Milton	59.30
H. C. Schumacher, Brodhead	6.00
K. A. Timmel, Watertown	91.00
E. Walther, Wisconsin Rapids	28.45
W. E. Zank, Newville	47.20
W. E. Zank, T. Deerfield	40.60
H. R. Zimmermann, Randolph	24.67

Budgetary May, 1936\$3,088.57

Memorial Wreaths

For Evelyn Noltman from Mr. and Mrs. B. C. Wernick (Rev. H. Geiger, Leeds)	\$ 2.00
For Mrs. Sherman Buchholz from St. Paul's Ladies' Aid, T. of Prairie Farm from friends	3.00
from N. N.	1.00
For Ann Quaderer from St. Paul's Ladies' Aid, T. of Prairie Farm (Rev. J. Henning, T. Prairie Farm)	3.00
For Mr. Fred. Amacher (Rev. G. O. Krause, Stetsonville)	29.50
From St. Paul's Congregation, Tomahawk (Rev. E. J. Otterstatter)	6.00

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

April, May, June, 1936

Rev. Rosebud Conference	
A. G. Eberhart, Batesland, St. Paul	\$ 134.91
A. G. Eberhart, Wounded Knee	2.50
A. G. Eberhart, Pine Ridge, Trinity	3.26
R. F. Bittorf, Winner, Trinity	43.00

R. F. Bittorf, Hamill	6.27	W. A. Krenke, Grafton, Trinity	57.92
A. T. Degner, White River, St. Paul	21.96	E. C. Monhardt, Clatonia, Zion	158.09
A. T. Degner, Cedarbutte	5.42	A. Schumann, Garrison, Zion	48.95
A. T. Degner, Westover	2.56	H. H. Spaude, Surprise, St. John	61.88
A. G. Eberhart, Long Valley, Trinity	2.64	R. Vollmers, Geneva, Grace	34.55
A. G. Eberhart, Martin, Our Redeemer	3.54	W. F. Wietzke, Shickley, Zion	68.80
H. Fritze, Valentine, Calvary	21.80		
H. Fritze, Valentine, Zion	12.50	Colorado Conference	
L. C. Gruendemann, Witten, St. John	42.79	H. Schulz, Fort Morgan, Zion	22.00
L. C. Gruendemann, Wood, St. Peter	15.13	V. Schultz, Platteville, St. John	10.00
H. Hackbarth, Mission, Zion	89.73	W. H. Siffring, Rocky Ford, St. John	6.72
H. Hackbarth, Roundy School70		<u>\$3,171.06</u>
E. J. Hahn, Naper, St. Paul	41.91	Synodic Administration	\$ 295.71
F. Miller, McNeely, St. Paul	21.33	General Administration	181.96
F. Miller, Vobr School	3.97	Finance	105.35
F. Miller, Millboro	1.47	Supervision	4.12
W. J. Oelhafen, Herrick, St. John	57.26	General Institutions	556.59
W. J. Oelhafen, St. Charles	8.15	Students	26.42
L. Sabrowsky, Colome, Zion	16.84	Thiensville	12.58
L. A. Tessmer, Burke, Grace	15.45	Watertown	8.28
L. A. Tessmer, Carlock, Friedens	20.14	New Ulm	33.28
Central Conference		Saginaw	8.01
Im. P. Frey, Hoskins, Trinity	353.10	Saginaw Permanent	2.43
Im. P. Frey, Stanton, St. Paul	8.60	Mobridge	7.47
E. A. Klaus, Stanton, St. John	481.78	Belle Plaine	9.66
G. L. Press, Sioux City, Grace	47.28	Belle Plaine, permanent	1.72
R. H. Roth, Brewster, St. John	35.58	Indian Mission	163.69
R. H. Roth, Mary, Our Savior25	General Mission	1,281.33
G. Tiefel, Hadar, Immanuel	165.81	Home Mission	191.39
V. H. Winter, Broken Bow, St. Paul	29.87	Negro Mission	95.31
V. H. Winter, Merna	6.55	Poland Mission	30.77
J. Witt, Norfolk, St. Paul	457.47	General Support	149.59
Southern Conference		Church Extension	5.40
W. Baumann, Plymouth, St. Paul	347.88		<u>\$3,171.06</u>
Wm. P. Holzhausen, Gresham, St. Paul	76.00	Non-Budgetary	
E. F. Hy. Lehmann, Firth, St. John	35.90	A. Schumann, Garrison, Zion, for Fremont Orph.....	\$ 3.00
E. F. Hy. Lehmann, Clatonia, Zion	60.85	DR. W. H. SAEGER, Norfolk, Nebr.	

TREASURER'S STATEMENTS

June 30, 1936 — 12 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 80,030.70	\$ 43,709.09	\$	\$ 43,709.09	\$
Educational Institutions	35,634.14				
Theological Seminary	5,331.31	18,410.45	202.40	17,008.57	1,199.48
Northwestern College	4,858.41	51,291.84		46,824.74	4,467.10
Dr. Martin Luther College	4,225.47	43,134.59	625.76	41,388.61	1,120.22
Michigan Lutheran Seminary	2,023.13	13,408.32	258.93	12,033.07	1,116.32
Northwestern Lutheran Academy	1,240.90	8,472.58	502.54	7,723.40	246.64
Home for Aged	2,573.60	5,875.68	544.95	5,139.96	190.77
Mission, General	76,702.29	675.89		675.89	
Indian	9,961.86	29,157.05		25,620.34	3,536.71
Negro	6,454.00	13,146.20		13,146.20	
Home	30,996.43	100,917.19		100,917.19	
Poland	4,447.92	9,440.81		9,440.81	
Madison Student	779.82	3,276.42		3,276.42	
African	222.22				
School Supervision	60.75	938.64		938.64	
General Support	7,980.16	17,484.00		17,484.00	
Indigent Students	2,630.94	5,145.25		5,145.25	
To Retire Debts	1,827.39				
Insurance Receipts	1,120.66	1,115.34		1,115.34	
	<u>\$279,102.10</u>	<u>\$365,599.34</u>	<u>\$ 2,134.58</u>	<u>\$351,587.52</u>	<u>\$ 11,877.24</u>
Revenues	64,336.13				
	<u>\$343,438.23</u>	<u>\$343,438.23</u>			
Deficit		\$ 22,161.11			

Debt Statement

Debt on June 30, 1936	\$455,403.50
Debts made since	260,989.60
	<u>\$716,393.10</u>
Debts paid since	237,514.85
	<u>\$478,878.25</u>
Budget Debt on June 30, 1936	171,264.29
Church Extension Debt	
Total Debt on June 30, 1936	<u>\$650,142.54</u>

We acknowledge with thanks the following donations:

Previously reported	\$ 1,514.29
Memorial Wreath for Viola Hass	5.00
School Committee Collection	13.25
Total	<u>\$ 1,532.54</u>

THEO. H. BUUCK, Treasurer.